SEAVEN TREATISES

Containing such direction as

IS GATHERED OVT OF THE HOLIE SCRIPTVRES, LEADING AND GVIDING TO TRVE HAPPINES, BOTH IN THIS LIFE, and in the life to come: and may be called the practise of Christianitie.

PROFITABLE FOR ALL SVCH

AS HEARTILY DESIRE THE SAME: IN THE which, more particularly true Christians may learne how to leade a godly and comfortable life euery day, notwithstanding their tribulations.

First penned, and now set foorth the second time, and corrected by RICHARD ROGERS, Preacher of the word of God at *Wateresfield* in Essex.

DEVT. 33. verse. 12.

The beloued of the Lord shall dwell in safetie with him, who protecteth him all the day long.

PSAL. 84. vers. 10.

One day in thy Court is better then a thousand other where.

BIBL. CANT. ACAD.

AT LONDON
Imprinted by HVMFREY LOWNES, for THOMAS MAN, and are to be sold at the signe of the Talbot in Pater-noster-row. 1603.

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21, 40

TO THE RIGHT vertuous, high, and mighty Prince, King IAMES, our dread Soueraigne, by the grace of God, King of *England, Scotland, France* and *Ireland*, defender of the faith, &c. long life, happie daies, and most prosperous raigne.

MOst gracious and dread Soueraigne Lord, I haue not presumed vpon this dedication, as being ouertaken with the forgetfulnesse either of your Maiesties greatnesse, or mine owne pouertie: For I confesse, that if comparison were made that way, I might worthily be blamed of presumption. But the truth is, that I laid in balance your mind rather than your Maiestie; and the argument rather than my penning of it. In this I confesse I presumed and I trust without desert of blame, that as you haue preferred godlinesse before glorie in the middest of this glorie, which God hath brought you vnto: so you will preferre a Treatise of godlinesse, thus simplie furnished, before a glorious stile. Which is not seldom repugnant to the simplicity of holy things. And yet my meaning is to confesse to your Maiestie, that this argument deserued both a more learned and more gracious penne then mine. To which I would with all my heart haue giuen place, if I had either seene before me, or heard behind me the footsteps of any tending that way that I goe, though I confesse, there are some to be seene trauailing in waies neere adioyning to this.

Concerning your Maiestie, I am perswaded, that you repose your greatest greatnesse in the communion of Saints, and not in your seuered calling which is transitorie: and therefore will account your selfe honored by the augmentation of grace, and the furtherance of true holinesse. Your Maiesties owne affaires must be permitted to inioy their oportunities, and your godly wisdome to inioie your choise in this varietie of reading. But I doubt not, but your godly heart will perswade you to receiue a booke of this kinde with a gratious hand, though it were to no other end, but to begin to Gods people in the entertaining of anie true hearted motiue vnto holinesse. And this to say the truth, is that wherein I haue made bold to vse your gratious and renowned name, to aduantage my intent of furthering the people committed to your charge in their passage to saluation. Let it therefore (I most humblie supplicate) please your Maiestie to giue allowance to my indeauour and drift, and to pardon my slips: for my meaning hath been to seeke the honour of God in this worke, and to borrow helpe in this Dedication, of the grace he hath giuen you for such purposes.

Thus reioicing, with the rest of Gods people, for the comfort wherewith the Churches heart hath beene comforted by you and hopeth still to be, and desiring the lineall descent of these kingdomes to your maiesties royall posteritie, till Iesus Christ with his glorious comming obscure all the glorie of the world, I beseech the holie ghost to be with your spirit, and keep your Maiestie in Christ vnto the end.

Your Maiesties most humble subiect

RICHARD ROGERS, Minister of the Gospell.

To the Christian Reader.

THe children of this world are in their generation wiser than the children of light. *The truth hereof may appeare in the Papists; who discerning that their bookes of Controuersies, stuffed with manifold vntruths, fallacions, and corruptions, were not able to gaine sufficiently (though small gaine be too great for such merchants) to their Babylonish kingdome, haue set themselues and others on worke (being all set on worke of Hell) to penne certaine Treatises, tending to insnare and intangle the minds of ignorant and simple Christians, in the corrupt and filthie puddle of Popish deuotion. In this respect I perswade my selfe, it is come to passe (not without the gracious prouidence of God) that the Author hereof hath beene incouraged in himselfe, and by others, to write these Christian directions, as a counterpoyson to all such inchauntments of Papists, who would by these meanes beare men in hand, that all true deuotion dwelt amongst them, and were inclosed and tyed to their Cels and Cloysters: In which vncleane cages it is impossible for any true spirituall and holy meditations to haue their abiding: for as much as euen the very mindes and consciences of such vncleane birds, are defiled with damnable errors, and Idolatries. Wherefore I would earnestly aduise, and heartily intreate thee (Christian Reader) to imbrace this booke, wherein thou shalt finde good precepts, and holy directions, not deliuered by rote (as from a Parrat) out of the bookes and writings of other men: but confirmed by the singular experience of one, who hath long laboured the conuersion, and confirmation of many others; but especially the mortification and quickning of his owne soule and conscience: one, whom indeed I haue euer esteemed another* Greenham: *and herein more happy than he; because he hath liued to penne, and peruse his owne labours, and may yet liue (by the mercie of God) to correct and amend whatsoeuer slip of his penne (for in a long worke one may happily take a nap, two, or three) shall be shewed vnto him. Reade it therefore (beloued Christian) and that with diligence, and thou shalt find (I doubt not) more true light and direction to a true deuout and holy life, then in all the Resolutions of the Iesuiticall Father* Parsons *(though neuer so refined, as a brick newly washed) or meditations of Frier* Granatensis, *or any Popish Directories whatsoeuer. And so I commend thee and all thy holy labours in this and all other good bookes, especially in the booke of bookes (I meane the holy Bible) to the rich and mercifull blessing of God our Father in Iesus Christ.*

Blackfriers London *this* 26. *of October* 1604.

Thine in the Lord,

STEPH. EGERTON.

TO THE CHRI-ſtian Reader.

WHat be the priuiledges and high fauours of God Almightie, wherewith he hath preferred this age, & in ſpeciall our nation aboue all before vs, ſince the daies of the holy Apoſtles, needeth more meditation to moue our ſelues to thankfulneſſe, then proofe to conuince our aduerſaries, who though they ſhould gainſay it, ſhall gnaſh their teeth and pine away in griefe to behold it. Among all (I may ſay with the Prophet and the Apoſtle) this is chiefe, that God hath ſo clearely *ſhewed his word to Iacob, his ſtatutes and his iudgements to Iſrael; and hath committed to vs his holy oracles*: Wherein I meane not onely that we haue the Goſpell ſo publikely and plentifully preached, which (though great) is common to vs with many: but withall, that in ſome admirable manner, God hath reuealed his ſecrets vnto vs, ſuch as wee know no Church vpon the earth, in which the true ſenſe of the Scriptures and ſound doctrine thereof, are more ſincerely embraced and profeſſed. Yea with what ſtore of rare and excellent lights the Lord hath furniſhed this our Church, he is blind that ſeeth not, and malitious that will not acknowledge it: wherein though generally it falleth out by humane frailtie and Sathans ſubtiltie, that there is more light of iudgement, then integritie of conſcience; yet herein God hath not left himſelfe without witneſſe of many worthie Chriſtians both Preachers and profeſſors of the truth, who liuely expreſſe the forme of holy doctrine into which they are caſt, ſuch as vpon my vttermoſt perill I dare profeſſe, the deuouteſt Papiſt neither hath nor poſſiblie (in that profeſſion) can attaine vnto, lacking true faith the right mother and nurſe of a godly life. And heerein to giue one inſtance in ſteed of many, take and examine ſtreightly this one worke, and if it breathe not out more ſound godlineſſe in one leafe, than all their artificiall compoſed Treatiſes of Reſolution (which in their eſtimation are chiefe in this argument of a godly life) let me beare my deſerued blame. I leaue the life of the writer of that Popiſh booke to ſuch as ſeeme vpon better knowledge to haue ſet out the ſame. And for the Author of this Treatiſe, I may not in modeſtie ſay what I know, but could and doe deſire that his life were ſo knowne to all, to whom his writing ſhall come, as it is to ſuch, who haue heard the doctrine and ſeene the practiſe hereof in himſelfe theſe well neere thirtie yeeres. But to ſpare the perſon for his life time, and to foretell what you ſhall finde in his labours. In my ſimple opinion it might in one principall reſpect be called the

the Anatomie of the ſoule, wherein not onely the great and principall parts are laid open, but euery veine and little nerue are ſo diſcouered, that we may as it were, with the eye behold, as the right conſtitution of the whole and euerie part of a true Chriſtian; ſo the manifold defects and imperfections thereof. Whereto be added moſt approoued remedies for the curing of all ſpirituall diſeaſes, with like preſeruatiues to maintaine our health, in ſuch ſort as may be enioyed in this contagious ayre, and ſo in a ſecond reſpect may be called the phyſicke of the ſoule. In both which how welcome it ſhall be to all that loue their ſoules health, I need not doubt: onely I would deſire the Chriſtian patient, not to be offended with the largeneſſe of the worke (as too deare for the poore, and too much to be read ouer in long time) but conſider with me, that if the Arte of bodily phyſicke be ſo long, as the father of that Arte teſtifieth; then is it no marueile, that this ſpirituall phyſicke doth as much exceed the other in length, as it doth in dignitie. And yet for the reliefe of ſuch as deſire to profit by his labour, great care hath beene taken ſo to ſet out apart euery ſeuerall matter, that by the helpe of the Table they may be directed to the particulars, which I perſwade my ſelfe will be ſo farre from glutting any, though neuer ſo weake ſtomacke, that it will rather procure him a better appetite. For ſimply to ſay, as I feele, I haue not read in any mans writing a more ſauourie ſtile and better reliſhed. All which I leaue to euery one to ſpeake as they find, and ſo with my ſtrongeſt deſires doe commend the fruit of theſe labours to the bleſſing of God.

Ezechiel Culuerwel.

To the Christian Reader.

Christian Reader, I am constrained in commending this spirituall blessing vnto thee, to begin with the excuse of a good deed. For although it be a good deed to commend this commendable worke, yet must I plead the pardon of my defectiuenesse in doing it, by alleaging my calling thereto, and implead the fulsumenesse of the maligners of such holy enterprises, who for the most part distast all things but vanitie. The eare (*saith* Elihu) trieth words, as the mouth tasteth meate, *to wit, if the eare be truly spirituall; otherwise there is an vncircumcised eare, where there is an vncircumcised heart: and he that hath an vnmortified eare, which is an affection to carnall eloquence, cannot escape a reprobate sense in iudging of the wisdome of God. An itching eare requireth a clawing stile, and the most Readers seeke after that which this treatise purposely eschueth.* But wisdome will bee iustified of her Children, *and the godly hearted will lay that vnlooked for imputation vpon affectation of braue words, which the holy Ghost layeth vpon women of brauerie, mentioned in the 3. of* Esay, *which soone after in the 4. chap. vers. 4. by passage of speech he calleth* the filthinesse of the daughters of Sion. *Something I grant may be yeelded by way of indulgence to the weake; but he that seriously seeketh the Lord, will not be offended nor cloyed with that simplicitie, which offendeth not God by turning away the mind by trifles from a bent purpose of sound edification.*

Iob.34.3

Act.7.51.

The matter of this booke is right worthie to occupie the minds of men, and will be receiued of the gratious perusers of it. The rest of the professors, which like wanton and full fed children being to play with their meat, and brooke nothing but conceited writing and speaking are to be bewailed; and as for the dogs they are to be detested and denied holy things. The blessing and comfort of grace brought S. Paul to account all things as dung, *in comparison; and their illumination (how great soeuer) is vnsanctified, which are not so minded; and if any man loue godlinesse indeed and be good mettall he will blesse the fire which is ordained to melt him, and the mould which is made to cast him in: but they which make the founder to melt in vaine, shall be called reprobate siluer. It is part of the blessing of a worke to be wrought by a blessed instrument: and although it be sacrilege to intercept the praise of God; yet it is of religion to take notice of Gods chosen vessels, and all men are more affected by such. This is the aduantage of this booke, I meane the long approued godlinesse of the Author, as he is a Christian; and his zealous painfulnesse, as he is a minister. And if it please God that his pen may be as his tongue hath been, a tree of life, the verie leaues thereof will cure him of the sting of Serpents tongues. That which* S. Luke *testifieth of* Barnabas, *may (after Gods admeasurement) be spoken of him, and hoped of his labours,* that he was a good man, and full of the holy Ghost and faith, and much people ioyned themselues to the Lord. *Receiue therefore (good Reader) this prouision which he hath made for thee of holesome meat, not caring for conceited cookerie, but remember that godly hunger is the best sauce for heauenly foode.*

Philip.3.8.

Rom.6.17.

Iere.6.29 30.

Act.11.24.

Thine in Christ, FRANCIS MERBVRY.

The entrance into the booke

OR PREFACE TO THE READER, WHICH CONTAINES THESE FOVRE THINGS: FIRST, THE GENERALL summe of the whole booke. Secondly, the reasons why it was set forth. Thirdly, the matter and argument of euery particular Treatise. Fourthly, a directing of the Christian Reader, how to reade it with most profit.

IN so great varietie of all learning, as God hath furnished this age withall, it were not onely needlesse, but arrogancie and follie, for me to put any in hope, that I goe about to teach that, which hath not beene taught, and set foorth alreadie by godlie and learned brethren. But yet, least any should thinke my labour vaine, in that which I enterprise, I would all such might vnderstand, that howsoeuer I shall bring no other thing, then some haue, in generall, or in some part heeretofore published; yet they shall not be glutted with the same thing in particular, whether they respect the Treatie and argument it selfe, or the manner of following and prosecuting the same. At leastwise, I may say, that there hath not come to my hand anie booke directlie tending to this end, which I propound heere in the seauen Treatises following, to helpe the frailtie of Gods children, and namely, by setting before their eies as in a glasse, the infinite, secret, and deceitfull corruptions of the heart: from whence (without a gracious regarding of the same) sore and dangerous euils doe arise and breake out in their life. Neither haue I seene anie Treatise, and direction particularlie drawne and gathered for mens liues to gouerne and order them, which tieth them to dailie vse of the same throughout their whole course: of both which my purpose is most chieflie, as well faithfullie as louinglie, to intreate, and to aide my poore neighbours and brethren, with that which I haue gathered by reading, and noted by experience, if by anie meanes I may be able hereby, to make the Christian way any thing more easie and pleasant vnto them, then many finde it: and to bring it into more price, then the most doe value it at.

In few words, this is that which I aime at, that such as *haue tasted how good the Lord is, and haue felt the power of the life to come*, by any worke of faith and Christian life, which they haue obtained by the preaching of the Gospell, may after that, see their wants, their infirmities, their corruptions, rebellions,

lions, hindrances, and other diſcouragements from that bleſſed eſtate where-into they are entred: and how they may euerie day in the beſt manner, remedie, or at leaſt wiſe weaken and diminiſh them, and that they may alſo behold their liberties and prerogatiues, which they haue by Chriſt; as the certaintie of Gods loue, deliuerance from the feare of the great and euill day, peace and comfort through faith, and the bleſſednesſe of ſuch an eſtate, and daily inioy the ſame. And therefore, not to be as men that haue no ſuch priuiledges, either caſt downe with needleſſe feare, or poſſeſſed with an earthly or vaine reioycing, or deſtitute of incouragement to walke forward in an heauenly courſe: But that they may be merrie in the Lord, and yet without lightneſſe; ſad and heauie in heart for their owne ſinnes, and the abhominations of the land, and yet without diſcouragement, or dumpiſhneſſe: reſting and beleeuing in God, without bold preſumption, and fearing their owne weakeneſſe, but yet without dreadfull and deadly deſpairing. And that thus the Chriſtian man, and he who is faithfull indeede, may ſo carrie himſelfe in his courſe, as he may haue no thought or purpoſe to reuolt and turne from this hope which is ſet before him, but be perſwaded that he is infinitly incouraged, to hold out conſtantly therein, againſt all that might come in his way to the contrarie. And that the vngodly may ſee how ſuch are bleſſed in compariſon of other, and what they themſelues goe voyde of which they might inioy, and therefore may ſeeke how to become not almoſt, but altogether Chriſtians with them.

The fruite and benefit of it to the true Chriſtian.

Note

What the vngodly may learne by it.

But to thoſe who haue ſet themſelues in a full, and reſolute purpoſe to paſſe their daies godly in the midſt of many encombrances, and *to walke with the Lord*, ſo farre as of fraile fleſh may be obtained (how weake ſo euer in their owne perſwaſions) to thoſe (I ſay) I deſire in this Treatiſe of mine to be ſome helpe and aſſiſtance, and to ſpeake plainely, that ſuch as would faine doe well, and yet cannot tell how, may heereby be eaſed and relieued. And if any (who as yet are in ſuperſtition, hypocriſie, prophaneneſſe, or in darkneſſe) deſire to be partakers thereof alſo, and ſo to like of that aduice and inſtruction, which is written for the beleeuers, that they be willing to depart from the wicked, crooked, and curſed way, which they haue walked in: I ſhould be ſo farre from enuying them this bleſſing, that (although this was not ſet out directly for them) yet they may vnderſtand, that with ſuch a willing minde, as I haue vndertaken this worke for their good who *are in Chriſt* alreadie; with the like, I am readie to further and helpe forward them, who thinke and know themſelues as yet to be *ſtrangers from Chriſt* altogether; and to reioyce, if I might vnderſtand, that they haue beene moued heereby with their brethren, to become the true diſciples of Chriſt. Indeede I haue not laboured ſo much, to perſwade theſe to returne from their miſerie, and to become penitent, becauſe many both examples of the like, and reaſons to moue them, are plentifullie, plainely, and in good order, extant among them alreadie; and for that I know, that for the moſt part, they profit not by our writing, who doe not before regard and take good by our preaching: and yet they ſhall haue my beſt aduice in the end.

The ſecond point. The reaſons of ſetting out this. The firſt.

The authors deſire that they might profit by it.

This worke eſpecially tendeth to better the good.

But as for ſuch as haue alreadie beene in the truth of their hearts conuerted vnto the Lord, and vnfainedly beene called backe *from the former*

luſts

lusts of their ignorance, and the fashion of the world, after the which sometime they framed themselues: for such (I say) I know it is the earnest desire of their hearts, that they may as well haue a path-way to godlinesse, and a direction to the same lie by them, to the which they may alwayes at neede resort, when publike helpes by Sermons cannot euermore be enioyed: as also to be made more fit thereby, to profit by them, when they doe repaire vnto the same. And although I looke not for it, that such account should bee made of this booke among the greatest number, who haue resolued with themselues either not to learne or imbrace any thing more, then alreadie they haue, especially proceeding from a meaner person than themselues: or to scorne whatsoeuer agreeth not with their humor, and to cauill and quarrell with that, which naturall reason doth not allow; yet (wishing better things vnto such) I am not discouraged, but for their sake who would desire the same in practise which heere they shall finde by reading, I will goe forward in this enterprise. *Note*

I know it can doe the best no harme, I am sure (trusting and looking for the blessing of God) that it shall doe many good, such I meane as would doe well, if they knew how; and would grow wiser, sounder and more constant in faith and a godly life, if they had helpe and direction thereto plainely set before them. And I am not ashamed to say, that for mine owne furtherance as well as other mens, and the better carriage of my selfe through this my pilgrimage, I haue beene willing to gather some such things together, as in this small volume I haue contriued. Neither had it come into the hands of others, vnlesse such as are of account aboue my selfe for their gifts, as well as my neighbours, among whom I haue preached the doctrine, had perswaded me to set it forth. Besides all that hath beene said, I haue chiefly in this enterprise (as God doth know) sought this, that this vnperfect and weake labour of mine may stirre vp and moue some of my godly brethren (who for the hability and grace which God hath giuen them, if their leasure had beene as much as mine, might tenne fold more profitably and substantially haue vndertaken it) to enlarge and perfect the same, the argument being so needfull and profitable, to the further benefit of Gods Church and people. Another reason of setting out this Treatise was this, that they who desire it, may see, by the diligent marking of the same, the beauties of the Christian life more clearely, then by manie Christians liues it can bee seene, and that it may bee brought into greater account with manie, who thinke it (through errour) ouerburdensome. *It is of vse to all sorts of good christians, and that was one reason of setting it out.* *The second reason of setting it forth.* *The third.* *The fourth.* *The fift.*

And partly also I was moued heereunto by this reason, that the Papists cast in our teeth, that wee haue nothing set out for the certaine and daylie direction of a Christian, when yet they haue published (they say) manie Treatises of that argument. For answere to the first point of this obiection, they cannot denie (but that they care not what they say, to bring the people out of loue with our religion) they cannot (I say) denie, that both in Catechismes, Sermons, and other Treatises, there is set foorth by vs that which may cleerely direct Christians, and stirre vp godly deuotion in them, though all bee not gathered together into one volume: for the second part concerning their Treatises, I graunt there are two which I haue seene, *The sixt.*

they set

set forth by them in our English tongue, the one called a Christian Directorie, the other the Exercise of a Christian life, wherein the Author dooth, though both superstitiously and nothing properly, goe about to teach and giue direction for euerie daie in the weeke; (the one bearing the name of *Robert Parsons* the King of Spaines confessor: the other by an *Italian a Iesuite Doctor in Diuinitie*, and translated into English by some fauorite of Poperie) the first is nothing lesse then a direction for a Christian though it bee called a Directorie, tending rather to perswade men to resolue with themselues to leaue some grosse euils, then to shew them soundly how to attaine pardon, or teaching how to liue Christianlie: the other is a ridiculous tying men to a daily taske of reading some part of the story of Christs passion, and saying certaine prayers throughout the weeke euerie daie a taske; but indeed nothing lesse than a daily directing, after the will of God, him who desires to leade a Christian life. Both of them I dare boldly affirme, being deceiued themselues, do deceiue others, especiallie the simple, who are not able to discerne and trie the lying spirit in them. The one, that is to say, *Parsons* hath vnder a pretence of holinesse and deuotion, set downe sundrie impediments to resolution: But yet they are put in among other things to take awaie the harshnesse and tarnes of manifold errors, as of merit, and other superstition mixed with them, and vpholden in that religion, & as it were, with sugar to season them, which else no taste could abide, and in the depth of a subtill heart, put in to make the world beleeue, that the *Popish religion* is the only holy religion, and the professors thereof the godliest liuers; when yet Antichrist is their captaine, and head, or (as they will not denie) the Pope of Rome, who yet doth, and for these manie yeares hath vpholden and maintained open, & almost infinite hurtfull lies and abhominations.

And as their religion and worship is compoſed and framed of heresies and lies, & a confused heap of superstitions, and outward dead works, euen Iewish and heathenish ceremonies; so the persons themselues who professe they know most, & that they are able to giue rules vnto others, vpholding and building vpon so rotten foundations, are furthest off from well guiding others, so that no man may euer look by anie popish direction to liue Christianly. Although I will not dissemble what I thinke, namely, that some doe meane more simply and truly then the rest, and thinke that they serue God aright, hauing deuout minds, but being ignorant of the truth, must needs be deceiued.

But of Maister *Parsons* booke of resolution, seeing he and some other haue set it out in a glosing stile to insinuate with the ignorant and vnlearned Reader, that he seekes no other thing but to draw him to pietie and godlines, I cannot forbeare, but I must say a little, which otherwise I would not haue done. And the rather, for that I know, he hath hurted many simple peoples consciences thereby, who being themselues willing to be led in a right way, beleeue that he meanes as he speaketh; and therefore are left, I say, deceiued, and in a bottomles gulfe; out of the which, if God helpe them not some other way, it is not possible for them to get. And this I say first, for the deliuering of such out of the snare and mare in which they

they haue loſt themſelues by reading of that booke, that although there be a pretended ſhew of godlineſſe in it, yet the beſt of it is farre from true pietie and godlineſſe, ſeeing that, and euery part of it proceedeth from faith ioyned with aſſurance of Gods fauour, which is that alone that purifieth the heart, and maketh it able to bring forth fruits of amendment of life; without which, mens beſt actions are wrought by the ſtrength of corrupt nature, & are fruits of the fleſh, and works of darkneſſe, and ſo abhominable. And yet this faith doe Papiſts make no reckoning of, neither therefore can the booke of Reſolution teach or hold it. Heb. 10.22. Act. 15.9.

Further, I ſay that the law onely is vrged in that booke, without teaching the poore ſoule that may be terrified thereby, how to lay hold on the promiſe of eternall life, and without the Goſpell; the truth and glad tidings whereof, is onely able to ſet at libertie the conſciences of ſuch as are ſtrangled by the threats and terrible curſe of the law: for if that truth make free (as our Sauiour ſaith) then are men free in deede. And whereas it may be obiected to me, that I doe the Author of the booke open wrong in ſaying, that he ioyneth not the Goſpell with the law; for he that readeth it, may finde, that hee ſpeaketh of Ieſus Chriſt, that he was giuen by his father to the world, that many might be ſaued; and of the promiſe: and how ſay I then that hee teacheth the law without the Goſpell? I anſwere, that he doth in deede mention both the promiſes of the Goſpell, and alſo Chriſt; and this he doth in that chapter which is intituled (diffidence in Gods mercie) but yet is that true that I ſay: For the Goſpell is the power of God to ſaluation to him that beleeueth; and it is not the Goſpell if it be not beleeued; for that is a part of the deſcription of it. Now beleeuing or faith hath aſſurance going with it, as I ſhewed out of the Epiſtle to the Hebrues; Which the Author of that booke with the reſt of his religion, doth flatly denie; and therefore it is cleere, that hee doth not teach the Goſpell, neither in that booke doth plainely and ſoundly guide the wandring ſoule which ſeeth it ſelfe loſt, to finde remiſſion of his ſinne, and euerlaſting life; and conſequently, that he doth not direct his Reader to liue godly, as I ſaid, but holdeth him in darkneſſe and in the ſtate of damnation, and ſo deceiueth him. Eſay. 61.1. Ezech. 34.4. Iohn. 8.32. Rom. 1.16.

And what reckoning he maketh of faith (which the word of God preferreth before all other things, and faith, that it ouercommeth all difficulties in the world) wee may ſee by his owne words, in his preface fol. 6. I exhort the diſcreet Reader (ſaith hee) of whatſoeuer religion & faith he be, to enter into the carefull ſtudie and exerciſe of good deedes, aſſuring him, that this is the right way, to obtaine at Gods hands the light of true beleefe. And a little after he ſaith, It is more eaſie to beleeue as we ought, then to liue, as we ſhould. Heere we ſee, hee preferres good deedes before faith: as if the fruite ſhould be ſaid to be more precious, then the tree that beares it. And yet as not marking what hee ſaid, hee vttereth theſe words a little before, which cannot ſtand with the other: Our fathers receiued one vniforme faith from their mother the holy Catholike Church, and did attend onely to builde vpon that foundation good workes and vertuous life, as holy Scripture commaundeth vs to doe. Heere hee affirmeth, that good life commeth from faith. Thus while he ſpeaketh ſuch contraries, ſometime, that good workes 1.Ioh.5.4.

must be built on the foundation of faith; and with another breath, that good life is the right way to bring faith, (and yet all may see he speaketh of one and the selfe same faith in both places) in what sense so euer he taketh faith, must he not needs by so teaching, deceiue the simple reader while he not being able to vnderstand what is taught, cannot possibly practise that which he ought?

In the preface of his booke of resolution.

And it was not to be doubted (to speake euen in charitie as in conscience wee ought) that the said Author promising in that his booke of Resolution, that he would adde two other parts to it, (as thereby confessing, that it alone was an insufficient worke of it selfe, to be set forth; and therefore dangerous to intangle and snare the ignorant) and yet cannot in eighteene yeares finde a time to fulfill his promise; it was not to be doubted (I say) but that hee was well content to deceiue and trouble many that should reade it: As if one should but preach the wrath of God for sinne to a hundreth persons, (whereas his booke hath beene in the hands of thousands) and should come no more in eighteene yeares, to helpe them out of feare and doubt, and how to liue afterwards, it would be condemned and that iustly, and cried out of by all aduised people. And yet we may conclude, without any doubt, knowing his religion what it it is, (if euer hee had any such meaning, to set out two other parts) that they should haue beene as sound as this one is, that is to say, vnwholesome, full of damnable errors, and vncomfortable: For can men gather grapes of thornes, or Figges of thistles? No more can any sound fruite be reaped or comfort gotten by false and vnsauourie doctrine. But for *Parsons* deuotion (whereof his booke beares so great a shew) or how little of the labour was his, or how little honestie is in the man, yea rather how great iniquitie; let them of his owne religion testifie, I meane the secular priests in their bookes against the Iesuites.

But to say no more of *Parsons*; The other hath little in him worthie anie account or reckoning, and to this purpose very nothing. To goe forward therefore, seeing this was one cause why I tooke this worke in hand, because the Iesuites cast in our teeth the want of such bookes, as may direct a Christian aright through his whole course towards the kingdome of heauen, and yet that which they teach tending thereto, is but as poyson in a golden cup; although, as I haue said, there are many of my brethren, who had beene fitter for this seruice then my selfe, if they had not beene imployed some other way: yet I nothing doubt by the helpe of God, to frame out of the word of God by that little helpe of my knowledge and experience, such a direction for Christians, (all ostentation, and comparison of learning set aside) as shall giue them small aduantage of boasting, and shall be both more pleasing to God, and more for the comforting the heart of him, who listeth to be directed by it, then poperie can affoord; and withall, a direction, that hath not onely beene shaped after the rules of the Scripture, but also such as hath beene and is practized and followed so farre forth, as of sinfull flesh may be looked for, both of minister and people, and approoued of those who haue excelled, and gone before many, in both. And although I denie not, but that many thinges might haue beene farre better set downe, and expressed, then I am able to doe; yet that none thinke me to haue taken in hand a matter aboue my reach, and wherein I haue no skill, thus much I say, that for these twentie yeares and

more

more I haue aymed at this, in my reading, preaching, and liuing, and in the obſeruing of my ſelfe, and the example of others, what communion and neere acquaintance there may be betwixt God and a Chriſtian, what hold may be laid on the promiſes of God, what ſtrength may be gotten againſt ſinne, what freedome and libertie wee may haue by faith, what ſetlednes and conſtancie in a godly life, what comfort, and reioycing the children of God by his free graunt, may haue, euen in this life, and that both ſound and conſtant, which ſhall not be taken from them: alſo how farre the ſpirit may ouercome the fleſh, and how the diuell may be reſiſted. And more eſpecially for theſe ſeauen yeares and more, I haue more particularly ſet my ſelfe about the matter, which in this booke is contained, (which how weakely ſoeuer it be performed, I haue therein a good conſcience: Firſt ſhewing, how a man may become a true beleeuer, and ſee himſelfe brought into the fauour of God, and afterwards how he may be directed to leade his life daily:) And therefore I haue not ſuddenly nor vnaduiſedly ſet vpon this. And what helpe I haue beene able to get from others, as my conuenient opportunitie hath giuen leaue, I haue not neglected. The which I ſet downe (as I ſaid) that none may thinke me fantaſtically to haue gone about to broach ſome noueltie, but rather to offer that to the people of God, which hath with good aduiſe beene gathered for their edifying. But now to returne, the laſt reaſon mouing me to take this worke in hand, is, that they who haue inioyed my miniſterie theſe thirtie yeares, might haue mee (as many of them haue oft deſired) after a ſort putting them in remembrance of that which I haue taught them in my life time, many yeares after I ſhall be taken from among them. This ſhall ſuffice to be ſpoken of my intent and purpoſe in this Treatiſe, with the reaſons thereof.

Reas

The fourth reaſon.

Now it remaineth further to acquaint the Reader with the order, which I vſe in the ſame, and to giue ſome inſtructions, that he may reade it with the more profit; and that it may be more plaine and eaſie to vnderſtand, (which I doe eſpeciallie intend) then otherwiſe it ſhould be. Firſt, therefore, becauſe I haue written it for their ſakes chiefly, which are truely called to be Gods Children, and haue an intereſt in his promiſes, as being conuerted to him from the ſubiection of the diuell; firſt I ſay, my purpoſe is in the formoſt treatiſe to ſhew, who are his, and who they are which in an holy, and humble manner may reſt ſatisfied in his promiſes, againſt all dreadfull feare and doubt which might diſquiet them; that ſo neither the looſe liuers may deceiue themſelues with an opinion of that, which belongeth not to them; nor Gods Children be depriued of that, which is their owne, and the ignorant of both ſorts that liſt, may learne to know better and amend their eſtate. In the ſecond, I meane to ſhew, what courſe of life ſuch perſons muſt walke in, throughout their dayes, and how they are to carie themſelues both towards GOD and men, which I thinke expedient to lay foorth as cleerely as I can, and in ſome ample manner for the more full ſatisfying of the ignorant ſort. From theſe two, all the other points handled in this booke doe ariſe. Therefore in the third, I will ſhew what are the meanes whereby this life may be maintained, and how the beleeuer ſhall vſe the ſame, to the end that this whole and great worke of worſhipping and ſeruing God, may not be taken

The third point in the preface.

The contents and particularly, of the whole booke, in ſeuen ſeuerall treatiſes.

The firſt treatiſe.

The ſecond treatiſe.

The third treatiſe.

for a bare matter of knowledge, as the most doe make it: or (which is little better) for a serving of God by halfes, as too many professors of the Gospell doe vse it: but for a faithfull regarding of our wayes, that they may be shaped out after Gods will.

The fourth treatise. Now this practising of the godly life is performed by following a daily direction to guide vs, and whiles wee doe euery day with conscience set our selues to honour and obey God, as in our callings, and by other occasions offered, we shall be able, and not wanderingly and vncertainly, as wee haue beene wont to doe. And this shall be set downe in the fourth Treatise. And this is one of the points in this booke which requireth to be reade againe and againe, as being neither commonly intreated of, and of singular vse to such as desire to take good by it, especially not being able otherwise to guide themselues. *The fift treatise.* In the fift, I make the Reader acquainted with the lets which will hinder him (though he be willing to be directed daily) from this course, except he will be perswaded to arme himselfe with such helpes, as whereby hee may withstand them: and remedies against these lets shall in this fift Treatise be set downe, as farre as shall be thought expedient. *The sixt treatise.* The sixt shall set before thee sundrie priuiledges and blessings, which God doth peculiarly bequeath vnto, and bestow vpon his beloued ones, besides such benefits as they haue in common with the men of the world. By the which, as by other reasons, the faithfull may see themselues perswaded, with much more chearefulnesse, and greater willingnesse to leade a Christian life daily, and to shine as lights in example to others. *The seuenth treatise.* In the seauenth and last, such obiections as may bee brought and alledged by anie, either weake Christians, or carnall cauillers, against the practising of the daily direction, shall bee sufficiently answered; that thereby the trueth appearing more clearely, many such as desire vnfainedly to doe well, and yet haue not learned to guide themselues by any plaine direction, out of the Scriptures, may haue this as an helpe vnto them to see that which the Scripture hath reuealed heereof. All which, though I direct not this worke to the vnreformed, may be in stead of an exhortation vnto all loose and careless persons, (though more briefly, seeing there is enough written of that argument) to moone them to rouse vp themselues, and to awake out of their deadly sleepe, and not to cast away their soules for the loue of their sinnes, (which they may be sure that GOD will finde out howsoeuer they hide them) but to seeke betimes, that they be vnburthened of them, cast them vp as a most filthie gorge, and auoide the vengeance of Gods wrath which will otherwise most surely come vpon them for it: For though sinne be sweete in the committing of it, yet it will be bitter, when it comes to be repented of: and most bitter, when without repentance, it must be accounted for.

Note

The fourth point of the preface, directing the reader, how to read this booke with most profit. Now it remaineth to direct the Reader how to bestow his time profitablie herein, and how he may reade it to his benefit. For I doubt nothing, but hee that shall be conuersant in it, desiring to be directed in his course, shall think his time well spent, so as he be helped to vnderstand the same. First therefore let him reade the contents of it briefly set downe in the table before the booke, to helpe his memorie; then the marginall notes of the chapters. And if he conceiue and vnderstand the short summe of it so set downe; then let him

reade

reade the booke it selfe, till he be acquainted with and vnderstand it: wherein if his capacitie be the weaker and shallower, hee must desire the helpe of some which are more skilfull (and better able to see the drift, scope and meaning of it) then himselfe, especially in such points of it, as are more hard and difficult, either to vnderstand, or to practise. For although many shall haue no neede of this directing of them to reade it with profit, because they can easily direct themselues when they once know the generall parts, and argument of it, as before is mentioned: yet because my desire herein is as well to helpe and benefit the plaine, and simple, (such as many of them are, amongst whom I haue preached the same) as well as to bring the wiser and more learned sort acquainted with the practise of it, therefore I know they shall haue neede thereof.

Now when they shall vnderstand it in some good sort, let them weigh and consider, how farre forth they haue had vse of it heeretofore, as, whether they haue according to the first part of this booke, by the ministerie of any sound preacher of the Gospell, attained to the assurance of their saluation, and of the forgiuenes of their sinnes, wherein if any will take it as granted, though falsly, (as they are most readie to doe so, who haue least felt the burthen of their sinnes, and therefore are indeede furthest off from it) herein, I say, if any will needs deceiue themselues, I cannot helpe it, but they are like to reade the rest with lesse fruit and comfort, & to goe without the vse of it in their liues, whatsoeuer they hope for. And therefore such I aduise to take most paine in the first part: I meane in the doctrine of it, & reading other treatises concerning the matter, as Maister *Morer* & other Catechismes, and Maister *Perkins* works, namely, his booke intituled the graine of mustard seede: And to raise all the doubts they can to any experienced teacher or brother, and to looke for, and see those things worke vpon them which are taught there, both the doctrine of humiliation, and also of iustification and deliuerance.

If this be attained, let them consider for the better assuring themselues hereof, that they cannot but affect, loue, imbrace, and delight in the doctrine of sanctification, and *repentance from dead workes*. I meane they shall desire to practise the godly and christian life when they see that it is the commaundement of him who loueth them most dearely, and what it is, and wherein it consisteth, which is the summe of the second treatise of this booke. And to this end, let them reade, and by marking seeke, (as such who would find) that they may see what sinne there is in them which they are not willing nor desirous to forsake (if there be any) or among duties generally appertaining to all, or particularly touching themselues, which they cannot submit themselues vnto. If there be either of these found in them, as that they cannot leaue nor be brought to renounce some particular sinnes, nor obtaine of themselues to be subiect to some speciall duties, as thinking it to strict so to doe, (as thus it may be with many, and no doubt is) such must know, that it is the doctrine of the Scripture, that all the commaundements of God be had in account of vs, and conscience made of one as well as of another: which if they see and acknowledge according to the word of God, they cannot but submit themselues thereunto, if they haue rightly imbraced the doctrine of the former treatise, that as in iudgement and knowledge they yeeld; so their heart and affections

Iam. 2, 10. Heb 13, 18. Math. 5, 18.

affections may goe with the same. And so doing, God will worke in them by little & little, (seeking it by prayer of faith) euen as he wrought the like in them before, and weaked such rebellioussnes in their hearts alreadie.

If therefore the teachable and christian reader be thus farre wrought vpon by the spirit of God, that he thus fauour, approoue, and giue ouer himselfe to be made truely repentant, which is that that is required in the second treatise of this booke; then is he fit to occupie himselfe about, and to be conuersant in the third and fourth part of it, that is to say, in the doctrine which requireth a daily walking in a Christian course, by the vse of such helpes as are appointed of God for that purpose; and some of them also daily, as in the proper place shall appeare. For euery true Christian is to know, that the religion and worship of God must be in vse and practise among the imbracers of it, as well one day as another. But how shall any be able to keepe his heart in frame, and reforme his life daily by the meanes which GOD hath appointed; as in the third and fourth part of this booke is required: except he be first a liker, and an allower of all knowne points of dutie, and doe heartily renounce all euill as is required in the second part? Which being done, let him looke to grow daily more strong in faith, whereby he may hold, and keepe fast the certaintie of Gods fauour daily, and constantly. And not as too many (and yet the people of God) doe, who are not acquainted with this, and therefore are not perswaded, that their confidence should be maintained daily, or a good conscience in their particular actions regarded; and that on one day as another, but thinke it enough at sometimes to haue this care. Neither let any looke to repell this as too strict, vnder pretence of weightie affaires, and their owne infirmitie. For this is but the deluſion of the diuell, as shall be shewed, who will easily perswade it to be more than needeth. This is that which must be learned out of the third and fourth part.

And when this is vnderstood, approoued, consented vnto, and aymed at, the fift part of the booke shall be cleare and easie to vnderstand, and what vse he should make of it, namely, of the lets and hinderances which the diuell raiseth vp to hold him backe from this course of life, and the practise of the same: of the which some I will set downe, and helpe him the better to know manie others thereby. And he that shall indeuour to direct his life, and take heed to his wayes, as he shall by Gods word be taught, shall breake through many of the lettes, which yet shall strongly hold backe and hinder other men, as the fift part will shew: and if hee be for a season withdrawne from a godly course, yet he shall there finde helpes and remedies to recouer againe; and little ease, otherwise.

And if there be anie difficultie in conforming a mans selfe after this forementioned doctrine, (as I denie not but the flesh will finde manie) yet against them all, let him proceed and reade with good regard the sixt Treatise, wherein are set downe the manifold and goodly prerogatiues and priuiledges, which God hath bequeathed to his people to hearten them on, and incourage them to godlinesse, and to make the christian life easie; and he shall see great light, and finde exceeding force therein, to stirre him vp to goe forward mightily against all fainting. And then he shall not be mouued for all the obiections, cauils and fleshly reasons which hee shall reade in the seuenth part. For the

comfort and experience, which he ſhall partly enioy alreadie, and partly hope for and expect afterwards, ſhall make them vaniſh away as ſmoke, although otherwiſe they are able to hurt and ſting, as fire. And then when in the due conſideration of the whole, he ſhall ſee what the bleſſednes & manifold good things are, which he in part hath alreadie, and ſhall afterwards inioy both here and in the life to come, hee ſhall ſee what infinite cauſe he hath to praiſe God for his portion, that hee hath rather beautified and bleſſed him with his fauour and graces then many other, whereby hee may walke ſo comfortably, and that in this vale of miſeries, toward Gods kingdome.

And thus I aduiſe thee (good reader, as I know it ſhall be beſt for thee) to beſtow thy trauaile about this booke: wherein I appoint thee no certaine time, nor houres, ſeeing all which would profit by it, cannot ſpend their time alike about this, or any other ſuch exerciſe. But this know, that this booke tendeth to teach thee the practiſe of thy knowledge, and not to know onely: and that I haue gathered together into this one, the things which are diſperſedly contained in many other. And therefore in that reſpect, ouer and beſides the ordinarie reading of the holy Scriptures, thou maieſt beſtow the more time about it, as thy leaſure will permit, conſidering that once or twice reading a booke for practiſe, is not enough.

Laſtly, ſeeing the whole matter heerein contained, is to ſerue thee and ſtand thee in ſteed, as ſetting before thee a direction to gouerne thy whole life, thou muſt not thinke thy labour and time much, though thou beeſt occupied in it for many yeares together: for as much as the fruite ſhall be greater, the longer that thou haſt beene exerciſed in it: and yet thy labour leſſe, yea eaſie and pleaſant: for ſo ſhalt thou grow better acquainted with the vſe of it, which in one word is to make thy life more ſweet and ſauourie, then thou couldeſt looke for, that is, happie heere, and heereafter, for euer. Reade therefore not onely to be able to report what thou haſt found here, but eſpecially to finde it thine owne which I do teach: and to be ſetled daily in the gouernment which this doctrine drawne out of Gods word offereth thee, ſo as thou maieſt ſee that he in the ſetting forth of it, hath directed me.

Reade with a quiet, teachable and a meeke ſpirit, deſirous of that which I labour to bring thee to, rather than with a curious head to carpe and cauill; or cenſure that which thou doeſt not practiſe nor follow. A dramme of grace is better than a pound of cenſorious wittineſſe: remember that all our naturall gifts, and faculties of our ſoules ſhould be ſanctified: I goe about to make thee ſee thy ſelfe inwardly and outwardly to be trained vp in Gods familie: where the heart muſt bee well ſeaſoned, as well as thy whole life well ordered, till thou findeſt that which many a thriftie perſon doth in his outward eſtate; namely, that diet to be ordinarie with him, which ſometime had beene feaſting cheere: for, when a poore man by his trauaile and paine hath brought this to paſſe, hee thinkes his eſtate good, and that which pleaſeth him exceedingly well: So, labour thou in thy ſpirituall worke and ſeruing of God, to finde that gaine, and thriuing therein, that thou maieſt make thy ſoule as ioyfull euerie day, and at as great peace with God, as ſometime thou ſcarcely haddeſt obtained once in the weeke or month. Which grace and prerogatiue that thou mayeſt make much of, when thou haſt it, looke back and remember with

thankes vnfained how farre thou haſt beene off from it, and how little hope thou once haddeſt of obtaining it, when thou wert eaſily maſtered of thy ſinnes and paſſions, and know that it muſt coſt him many a prayer, and groane for it, who is yet without it, before he ſhall be partaker of it.

Thine in Chriſt
RICHARD ROGERS.

The ſumme of all the ſeauen

Treatiſes, and the Contents of euery Chapter in them.

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A

THE FIRST TRETISE,

B

SHEWING VVHO BE THE true Children of God.

CHAP. 1.

The ſumme and order of this firſt Treatiſe.

C

ALthough my chiefe purpoſe be to direct the true Chriſtian, (who is already a beleeuer,) howe to walke daily through the courſe of this life, in ſuch wiſe as he may find a very ſweet and effectuall taſte of eternall happines, euen here, (which few do thinke can bee obtained) yet I haue thought it meet: firſt, to ſhew who are true beleeuers, and the children of God, and how men are brought vnto this eſtate, and thereby may knowe that they are ſo. Partly for them who deſire to be directed in a Chriſtian life, that they may haue this readie at hand by them, to ſhewe them that they are the Lords, notwithſtanding many doubts bee oft raiſed by Sathan againſt them, and that others may learne to know it, who are yet ignorant of it, as without the which, they ſhould go about a godly life in vaine, and to no purpoſe: Which as it is the weightieſt and chiefeſt point of all others in diuinitie, and the ground of the reſt which I haue taken in hand to intreate of; ſo it is with the greateſt regard to be dealt in, whether we reſpect thoſe, which vnfold and lay open the ſame, or thoſe, which deſire to be inſtructed, and perſwaded in the truth thereof.

The ſcope of the Author in this booke.

The ſumme of this firſt Treatiſe.

Two ſorts may take good by it.

1.

2.

Aſſurance of ſaluation, the ground of all.

With greateſt regard to be dealt in both of teacher and hearer.

E For it comes to paſſe by our corrupt nature, and ſlowneſſe of heart to beleeue, and through Sathans ſubtiltie many wayes beguiling vs, that we in nothing more deceiue our ſelues, than in, and about the aſſurance of ſaluation: (and no meruaile, for that foundation being ſoundly layed, the building vp of the Chriſtian life will follow) for proofe hereof, we may vnderſtand that ſome, yea, many thouſands thinke that no man can know, whiles he liueth here, that he is the Lords, neither can haue any aſſurance of his fauour till his death, vn-

Moſt are deceiued about it.

1 *Papiſts thinke it impoſſible.*

2. Carnall Proteſtants thinke it eaſie. Luk.12.32. Math.7.14. Luk.19. Math.7.21.

Ieſſe it be by ſpeciall reuelation. And this is the error of the Papiſts. On the other ſide, many thinke that this is not ſo hard a queſtion, as that any that profeſſe the Goſpell ſhould doubt of their ſaluation (notwithſtanding our Sauiour Chriſt ſaith that *his flocke is but ſmall*, and that in comparison, *but few ſhall be ſaued.*) And this is the opinion of our common Proteſtants, which ſay *Lord Lord*, and yet are not prepared to doe the will of the Lord, and therefore are farre from entring into the Kingdome of Heauen. F

3. Weake Chriſtians full of doubting.

Beſides both theſe, many poore ignorant ſoules thinke, whiles they doe well and ſerue God, they may be aſſured of their redemption by Chriſt: but if they be by any meanes hindered from pleaſing of God, yea, though it be by meere frailtie, and corruption of nature, then they can haue no holde thereof. Which vncertaintie, though it cleaue vnto many who are deere vnto the Lord, yet it is to be counted their error and ſinne, and they muſt bee brought to a more ſtaied iudgment, than thus to thinke: that either there is changeableneſſe with God, or to be ſo much their owne enemies, as by meanes of this error to fill their liues with ſuch vncomfortableneſſe, and depriue themſelues hereby of this aſſurance of Gods loue, which is the ſtrongeſt perſwaſion to true godlineſſe. 2. Cor.5.14. G

Aſſurance of Gods loue, the ſtrongeſt perſwaſion to true godlineſſe.

Theſe are ſome few of a great many doubts and erronious opinions about this matter, as after ſhall appeare. For reſolution whereof, though many things muſt be ſaid, yet the matter it ſelfe may cleerely and ſoundly bee ſet downe in few words. H

Luke.16.

To the end therfore that theſe and ſuch like may ſee how far differing Gods thoughts are from mans, and (as I haue ſaide before) that al which haue receiued this doctrine, may haue it before their eyes daily in ſome eaſie and familiar manner to confirme them, I will, as God hath made me able, ſet downe that which is expedient about this point: and this I haue thought good to referre to theſe three heads. Firſt, to ſhew how a man may attaine to this, to know that he is the childe of God, and how God worketh it by his ſpirit in the hearts of thoſe which are his. Secondly, how the weake beleeuers may vphold themſelues in temptation and ſo be ſtaied, as ſeeing that they differ apparantly from thoſe which are not the Lords. And thirdly, how they may afterwards throughout the whole courſe of their life more eaſily proue that they haue true faith, and be able to confirme and preſerue the ſame: and ſo may finde how much ſuch an eſtate is to be deſired. I

Three generall heads, or parts of this firſt treatiſe.

Three branches of the firſt head.

And for the plaine declaratiō of the firſt point hereof, theſe three things muſt be handled. The firſt, the cleere knowledge of mans miſerie. The ſecond, of his redemption and deliuerance out of the ſame. And the third, how both theſe ought to worke vpon their harts, and what fruite they will bring forth by the operation of the holy Ghoſt in ſuch as ſhall be ſaued: That is to ſay, that the one which is the knowledge of miſerie, will wound and humble their harts, when they ſhall ſee thereby, that they are but dead and damned people. The other will heale the ſores of their hearts, and lift them vp againe, to the beholding of their ſinnes pardoned, and their woe remooued ſo, as if they had neuer bene preſſed downe with the ſame. And to this ſhall be adioyned a diſcourſe of the lets of faith, and what deſire it is from which it commeth. K

A

Chap. 2.

Of mans miſerie.

TO begin therefore with their miſerie firſt, and briefly to ſpeake of it, and then of the next branch namely of their redemption, (ſeeing they are of others largely handled) no man muſt think that it is the eſtate wherein God at the firſt created them, either *Adam* the father of al the world, or his poſteritie which was then in his loines. *The firſt head.* *The firſt point, of mans miſerie.*

B Sure it is (I ſay) that it was not thus with mankind in the beginning: for God then made all things good, and man amongſt other creatures hee made holie, and happie, the Lord of them all, which were vpon the earth, little inferiour to the Angels, indued with infinite bleſſings, full of beautie and glorie. So that when it might be ſeene that nothing was wanting but this, that he was not altogether free from loſing this bleſſed eſtate, yet euen there the diuell tooke an occaſion againſt him, & deceiued him, and his poſteritie, and caſt them from that happie condition which before they enioyed. Gen.1.26. Heb.2.7. Reuel.12.9. Gen.3.13.

And yet if this had bene all the harme that Mankinde by the malice of the
C Diuell ſuſtained, it had bene little in reſpect of that which fell vpon him. For behold, beſides the loſſe of his felicitie, hee was plunged in extreame miſerie and deſolation, which conſiſteth of theſe two branches, that he dooth alwaies, and in all things offend God, beeing able to doe nothing but that which diſpleaſeth him, as hauing his heart alwaies and onely euill. And ſecondly, that hee in all this eſtate is odious to God, and moſt iuſtly accurſed of him. Mans ſinne is not onely that tranſgreſſion of *Adam* in moſt vnnaturall and treacherous rebellion, and diſobedience, whereof hee is iuſtly guiltie with *Adam*, and hath his part (as being to ſtand or fall with him) but another which riſeth out of this, euen that infection of all the powers and mem- *Two parts of mans miſeriet firſt his ſinne.* Gen.6.5. Hoſea.1.2. Coloſ.1.21. *Mans ſinne What?*
D bers both of the ſoule and bodie, which as poiſon put into a cup of wine doth make it deadly, diſperſing it ſelfe to the ſame: in like manner his corruption or concupiſcence, which by the firſt ſinne of *Adam* is ſpread ouer his poſteritie, doth poiſon his whole nature: ſo that no ſound part is found in him from the crowne of the head, to the ſole of the foot. And from hence it is, that the vnderſtanding, euen the excellenteſt power of the mind, is filled with blindneſſe and darknes, and ſauoureth not the things which are of God. The conſcience is wounded, ſeared or defiled ſome other way, and neuer ſoundly peaceable. The memorie forgetting good things wholly, or remembring neither good or euill aright, and as it ought, as experience forceth the
E beſt to complaine. The will is captiue and of no ſtrength to doo good, neither wanteth habilitie to that which is euill. And thereafter is he caried of his affections, as a Chariot on her wheeles, onely to that which diſpleaſeth GOD. What ſhould I ſay more? For who can chuſe but bewaile and lament ſuch a diſtreſſed and wofull eſtate of the mind of man, which ſometimes hauing bene framed after the image of GOD, in true holines and righteouſnes, is now both emptie of that grace, and filled with all filthineſſe of ſinne and *Euery part corrupted.* *Vnderſtanding.* Epheſ.4.17. *Conſcience.* 1.Cor.2.14. Heb.10.22. *Memorie.* *Will.* Rom.8.5.6. *Affections.*

vncleanneſſe? But alas, who beleeueth this or conſenteth to it, that it is true, F
that man (who hath ſo good an opinion and high conceit of himſelfe) ſhould
yet be indeed ſo farre off from that which hee dreameth of, and in ſuch bon-
dage and ſlauerie, as hee would ſeeme to be fartheſt off from the leaſt part
Conuerſation. thereof? But (to go forward) if his conuerſation and courſe of liuing, which
is the vntimely fruite of this bitter roote, were laid out in her colours (which
I muſt onely very briefly touch) it were able to make him who thinketh him-
ſelfe moſt innocent, to appeare moſt vile and loathſome in his owne eyes, a-
ſhamed of himſelfe, and to hide himſelfe in a dungeon that no other might
behold him. For (to ſpeake of the actions of the minde) what are his cogita-
Thoughts. Deſires. tions about heauenly matters, but errors, falſehood and lyes? What are the G
wiſhes and deſires of his heart, but earthly, and fleſhly, in degree one aboue
another, till hee being led away of his concupiſcence, is inticed, and ſo con-
Outward behauiour. ſenteth thereto, defendeth it, and is hardened? What is the outward beha-
uiour, but a yeelding vp of the members of the bodie, as inſtruments and
weapons of ſinne, euen the ſinne of the tongue, and ſinne of the life? in ſo
much that he is all wayes, and in all things, and therefore out of meaſure, ſin-
full. As *Paule* though he liued after the moſt ſtrict order of the Phariſees,
which was in ſhew farre aboue many; yet when hee was conuerted could ſay, *I*
1. Tim. 1. 13. *was a blaſphemer, an oppreſſor, a perſecutor:* So that it is moſt truly verified which
Rom. 8. 7. is written, *that he neither is, nor can be obedient to the law of God*, and therefore H
that he can do nothing but ſinne.

Mans beſt actions abhominable. The ſinnes of man are as the haires of his head, and ſand of the ſea ſhore,
Prou. 28. 9. innumerable, and his beſt actions (as his prayers) are no better than abomi-
Io hn 9. 31. nable before God, as *Salomon* ſpeaketh ſaying: *He that turneth his eare from*
Pſalme 50. 16. *hearing the law, euen his prayer ſhall be abominable.* Oh, it is not imagined of
thouſands that there is any ſuch euidence to be brought againſt the inhabitants
Few thinke it thus. of the earth, euen the vnworthy ſonnes of men, which yet were ſometime by
creation the ſonnes of God. For the moſt vngodly which can be heard of, will
haue ſome goodneſſe to be found in them: ſo farre off is it, that they will yeeld
to this cenſure, that all their life is ſinfull. And therfore it is no marueile though I
men account of themſelues as they do, euery one flying to this ſhelter, that
he hopeth he is not the worſt of others. For the cleerer laying open of theſe
ſinnes particularly, ſome view of Gods law through euery commandement is
to be taken: which I would here my ſelfe haue ſet downe, but that I ſhall be oc-
In the ſecond Treatiſe Chap. 6. caſioned in another * place to do the ſame.

But all this ſinne which thus ruleth and raigneth in man, making him not
much vnlike the diuels themſelues, is but one part of the miſery which he is in,
yea and the leaſt of the two, in their eyes and iudgement, who are the greateſt
number in the world.

The ſecond part of mans miſery. The curſe which bringeth all plagues. After this life. In this life. The other part thereof is, that for this ſinne he is ſubiect to all thoſe feare- K
full and horrible plagues which God hath threatned, and executeth in the
world vpon the committers thereof, and to that endleſſe puniſhment of con-
demnation in the world to come, which is the principall and moſt iuſt de-
ſert of euery ſinne. The particular vexations and calamities which belong to
ſinners in this life are innumerable, and not to be expreſſed: but ſome for the
reſt it ſhall be fit to mention, and the rather for that many thouſands neuer
dreame

A dreame of, and much leſſe are troubled with any ſuch matter. And firſt, as the curſe of God is vpon all creatures of the earth, for mans cauſe; ſo it is leſſe to be doubted, that it is caſt vpon man himſelfe. So that whatſoeuer he doth, or whereſoeuer he becommeth, the wrath and anger of God followeth and accompanieth him: *Curſed he is in the field, and curſed in the houſe, curſed in his basket, and in his ſtore*: and as *Moſes* ſpeaketh of all the creatures, wherein hee ſhould take his repaſt and delight, ſaying: *Curſed is the earth for thy ſake, thornes and briers it ſhall bring forth vnto thee.* From hence come al the dearths, famines, penurie, and pouertie, which euery where are cried out of. In his body, ſickneſſe, diſeaſes of many kinds, aches, gripings, ſwellings, burſtings, and other

B paines intollerable. In the ſenſes, deafneſſe, blindneſſe, numneſſe, and ſuch like, which ſhould make any heart to quake and tremble to heare them but named. As for friends and kindred, wife and children, father and mother, or whatſoeuer may be thought of, which men are wont to take greateſt pleaſure in: how can they delight mans heart ſoundly, or be pleaſant vnto him, when they are mixed with this ſauſe? The Lord accurſeth them, he will bring him to iudgement for them, euen for enioying them whereto he hath no right nor lawfull libertie, as being not intitled to them by Chriſt, who is heire and Lord of all. If there were but a ſword hanging with the point downeward ouer a

* mans head, which were ſitting at a royall banquet, what pleaſure could he

C take in the varietie of his dainties? But it is another manner of diſquieting and vexing the heart of man, when oft in one houre he muſt be conſtrained with feare to remember and thinke on it, this moment will they take thy ſoule from thee, and yet when he thinketh not on it, his daunger is greateſt.

But this goeth not ſo neere mens hearts as it ought, whiles they haue one obiection or other (as it were water) to quench the force and heate of it. For all men (they ſay) are not in this miſerable eſtate, except ſome one or few, who be wearie of their liues, and make all their other delights vnpleaſant to them for the ſame. This (as vnwiſe) they obiect, becauſe they are moued with nothing but that which they ſee with their outward eyes, the voyce of God

D pierceth not their hearts, although it pronounceth as well to him that eſcapeth all theſe, (if any ſuch could bee found) as to him who hath beene plagued with them all, euen to one as to another without reſpect of perſons: *Woe be to the inhabitants of the earth, becauſe they haue ſinned!* So long as this word ſhall bee true, no mans eſtate is better than another, all are vnder the wrath of God: Therefore let no man deceiue himſelfe, *God is not mocked*. How this ought to affect the heart of him that heareth it, wee ſhall ſee hereafter *: but hee that hardneth his heart at the hearing of this, becauſe hee feeleth not, neither ſeeth any ſuch thing, ſhall ſurely come to euill.

E I haue not yet ſpoken of the plagues and puniſhments which take hold vpon the ſoule, which are yet more fearefull than thoſe of the bodie, if ſo be they could as eaſily be diſcerned. A man to bee giuen vp to his owne vile luſts, like a brute beaſt to wallow in filthineſſe, who might haue ſhined as an Angell in goodneſſe, is there any of iudgement, which counteth it not amongſt the moſt fearefull iudgements? To be vtterly darkned and deſtitute of the true knowledge of God and of the life to come (the knowledge whereof is the

The creatures curſed for mans cauſe.
much more himſelfe.
In all he takes in hand.
Deut. 28. 15.
Gen. 3. 17.
In his body.
Senſes.
Friends, kindred &c.
God will bring him to iudgement for all that he inioyeth.
Heb. 1. 2.
A ſimile.
Men ſhift off this.
This curſe is to all.
Gal. 6. 7.
* *Chap. 4.*
To harden the hart againſt it, dangerous.
The curſe vpon the ſoule.
To be giuen vp to vile luſts.
Darkned in his vnderſtanding.

Hardneſſe of heart. Deſperation, madneſſe, &c.

beautie of the world) and to be haſtning to endleſſe woe, and yet not to vnder- F
ſtand it: what part of miſerie can be greater in this world? To be ſo hard-
ned in heart as to be paſt all feeling and remorſe, to fall into vtter deſperation
without recouery by any thing he can do: to be poſſeſſed of ſuch madneſſe,
frenſie, and heapes of the like, can any thing be thought more full of horror?
and all theſe is wofull man vnder. There is none which hath not brought him-
ſelfe into the depth of them all: which is all (I may ſay truly) that he hath to
glorie of. So that, I thinke, it cannot be denied but that he is miſerable: vnto
Remedileſſe feares. the which to adde (as the ſhutting vp of all) the remedileſſe feares, and deepe
doubts, which oft bring anguiſh here, the paines and torture of both ſoule and
bodie in the end of this life, when both muſt take vp their dwelling in hell; G
who ſo ſhall heare it, muſt needs confeſſe, that there wanteth herein no peece
of miſerie. But ſeeing the Scripture it ſelfe calleth it paine vnſpeakeable, I
will not go about to deſcribe it, leaſt I ſhould any way ſeeme to make it leſſe
Hell-paines, extreme, eaſeleſſe, and endleſſe. than it is. It is ſufficient for this purpoſe that it is moſt extreame, eaſeleſſe,
and endleſſe. This I haue ſaid of the miſerie of man, and of both the parts of
it, as I did purpoſe, and that in as few ſentences as well I might, and fewer in-
deed, than ſuch a weightie matter would haue required, but that it is elſe-
where handled by others. And I haue determined to ſay no more then I muſt
needs, of thoſe things, which are ſet forth at large both plainely by many lear- H
ned brethren, and in very good ſort and order already.

The neceſſitie of this knowledge of mans miſery.

Theſe two points of mans miſerie are to be knowne as an eſpeciall part of
Gods truth, of him whom the Lord will ſaue. For he which knoweth not this,
ſwelleth and is puffed vp, and goeth on in deepe ſecurity, and cannot do other-
wiſe as long as hee is ignorant of this point: therefore the Lord bringeth
him, on whom hee purpoſeth to ſhewe mercie, to the preaching of his
word, and namely his law, which ſheweth him his ſinne and damnation: ſo
that he ſhall cleerely vnderſtand it, and that he, as well as any other, is vnder
the power of it.

If this doctrine diſpleaſe men, they may thanke themſelues.

But here I thinke it not vnſeaſonable to adde this (ſeeing ignorant people,
which lie yet in their ſinnes, do harden their hearts at the hearing of this) that I
none haue iuſt cauſe to quarrell with the Lord: for if any thing ſpoken of in
this argument, diſpleaſe them, they may thanke themſelues. But to him they
are infinitely beholding, that hee brings this hidden ſecret to light among
them, that they ſeeing the plague which is comming towards them, may a-
uoide it, and be rouſed out of the preſent danger in which they are. And fur-
The doctrine of the Goſpell muſt go with this. ther they may vnderſtand, that God alloweth not his Miniſters, who publiſh
this meſſage of mans wofull eſtate, to deliuer it barely and nakedly, and to
preach the law onely, but to ioyne the glad tidings of the Goſpell with it
in their Miniſterie, and to preach remiſſion of ſinnes and repentance
to new life, with the pricking of the peoples hearts by terror and ſorrow K
for their ſinnes: as our Sauiour, *Iohn Baptiſt*, and other his faithfull ſer-
uants did.

And therefore, I alſo, in the former point hauing ſhewed how this kwow-
ledge of his miſerable eſtate muſt be preached vnto him that ſhall be ſaued,
am now to ſhew, that he prepareth other doctrine moſt fit for him that hath
learned the former: namely, that he cauſeth moſt ioyfull and glad tidings of a

full

A full and ſufficient remedie againſt all ſuch miſerie to be preached vnto him, without which, how intolerable ſhould the condition of ſuch be?

Chap. 3.

Of the knowledge of redemption and deliuerance from the fore-mentioned bondage and miſerie.

It muſt be knowne as well as our miſerie.

B THis remedie therefore I will firſt lay foorth, and then ſhew how God will haue him to vnderſtand and know it, that when he is inlightened to know the will of God both in the miſerie of man and in his redemption, he may (as God hath appointed) haue them both, worke kindly on him, and ſo know himſelfe the child of God, and heire of ſaluation; ſeeing without ſome knowledge of both, no man is either rightly humbled or exalted. And although there be many which know both points, ſo as ſome can teach them to others, and yet haue vſe of neither: yet can none be ſaued without the knowledge of both. The ſumme of all, which is to be knowne of him, is contained in this ſhort ſentence: *Chriſt Ieſus preached* (as he is reuealed in the Goſpel) *is ſaluation vnto all that beleeue*: and more fully in this ſaying of S. *Iohn*: *God ſo loued the world that he gaue his*
C *onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life*. And againe, S. *Paul*: *This is a true ſaying, and by all meanes worthie to be receiued, that Chriſt Ieſus came into the world to ſaue ſinners.*

Ioh.3,16, 1.Tim.1,15. 2.Cor.5,21. Act.4.12. 1.Ioh.2.1.

Out of theſe places, as alſo many other, to the full and plaine declaration of this remedie, theſe foure things are to be conſidered. Firſt, what it is, and wherein it conſiſteth. Secondly, by whom it is wrought. Thirdly, how it is brought to light and reuealed. And fourthly, how it is to be receiued and imbraced. Now as concerning the firſt, the onely ſufficient remedie for the ſauing of man, is to ſatisfie Gods iuſtice, which by ſinne is violated: without which ſatisfaction, the wrath of God cannot be appeaſed, nor his fauour obtained, &
D ſo there can be no redemption. For how ſhould the Lord be perfectly iuſt, if he ſhould change this righteous ſentence of his law, that euery tranſgreſſor is curſed, and onely the perfect keeper of the law bleſſed? Now then, Gods iuſtice is ſatisfied onely by theſe two meanes: Firſt, by ſuffering the puniſhment due to ſinne, which is the curſe of God; and ſecondly, by the perfect keeping of the law, without which there can be no deliuerance from ſinne and condemnation. The onely remedie of our miſerie conſiſting heerein, wee may cleerely ſee that it is out of our ſelues, and not in any other creature: for neither we, nor any other creature for vs, is able either to ſuſtaine the curſe, much leſſe to ouercome it: or perfectly to fulfill the law, which is impoſſible to fleſh.
E Whereby is quite ouerthrowne the foundation of Poperie, and all opinion of merite, or of any thing in man to auaile to his iuſtification.

Foure things to be conſidered in it.

1. What it is, and wherein it conſiſteth.

Gal.3.10.12.

Heb.9.22. and 12.14.

Rom.8.3.

Merite ouerthrowne.

But to goe forward to the ſecond point, to ſhew by whom it is purchaſed: This remedie, which could be had by no other, is appointed by the Father, vndertaken and wrought by Chriſt, and ſealed in mens hearts by the holie Ghoſt. It is wrought (I ſay) and found only and wholy in Ieſus Chriſt, God and man, who being perfect God tooke our humane nature on him; and in

2. By whom it is wrought.

both became a moſt mercifull Mediatour betwixt his father and vs, to recon- F
cile vs to him: and both ſuffered the full weight of Gods curſe due to our
ſinne, by the power of his Godhead ouercomming the ſame, as alſo fulfilled
the law for vs, whereby he fully ſatisfied the iuſtice of God. So that moſt truly
Act.4.12. it is ſaid, that ſaluation is in no other, but that in him onely is the whole re-
medie of the miſerie of mankinde to be found: *There is giuen no other name*
vnder heauen (as the holy Ghoſt ſpeaketh) *whereby we muſt be ſaued*: So that
1.Ioh.5,12. *whoſoeuer hath the Sonne* (as S. *Iohn* ſaith) for to redeeme him, *hath life, and he*
that hath not the Sonne, hath not life. And to make vp the whole matter: if any
ſhould aske how Chriſts redemption is made mans, he is to know, that God
his father of his marueilous loue gaue him freely (euen as he had long before G
promiſed him) with all his whole worke of redemption, as the Apoſtle ſaith:
Rom.5.8. *God declared his loue to vs, that when wee were yet his enemies, he ſent Chriſt to*
die for vs, that *whoſoeuer beleeueth in him, ſhould not any longer lie vnder Gods*
Ioh.3.16. *wrath and periſh, but haue euerlaſting life; he being giuen vs of his father to be our*
wiſedome, righteouſnes, ſanctification and redemption, 1. Cor. 1. 30. Now if by
him alone God hath brought this moſt ſoueraigne remedie to mankinde, a-
gainſt the intolerable woe, which by ſinne is come into the world, and is (as
hath beene ſaid) gone ouer all men, the popiſh practizers may bluſh and be a-
ſhamed, who part ſtakes betwixt him and creatures, & ſo aſcribe not the whole
worke of our ſaluation to Chriſt alone. H

3. How it is reueiled. The third thing, namely how this diuine myſterie and ſecret is brought to
light, is (in the peaceable & flouriſhing eſtate of Chriſts Church) the glorious
Goſpel: which becauſe it containeth the moſt worthie & acceptable meſſage
of mans full redemption by Ieſus Chriſt, is called of S. *Paul*, *the power of God*
Rom.1,16, *to ſaluation to all that beleeue*. The vſe of the which Goſpel is, to manifeſt that
righteouſnes in Chriſt, whereby the whole law is fully ſatisfied and ſaluation
attained. The which being ſoundly and plainly publiſhed and preached by the
faithfull miniſters and meſſengers of God, and namely this part of it, that man-
kind is fully redeemed by the bloud of Chriſt Ieſus, the onely begotten ſonne
Luk.2,10. of God, manifeſted in the fleſh, doth bring great and exceeding ioy: and is im- I
Math,11,12. braced of them which know the value and price of it, with all poſſible welcom-
ming of it. And this, though more darkly, as the times were, the Lord cauſed
to be taught vnder the law in types and ſhadowes, prefiguring Chriſt to come
and to be exhibited; euen as he ſaith in Ioh. 5. 46. *Moſes wrote of me*: though
indeede now vnder the Goſpell farre more cleerely and plainly, that it may
now be verified, if euer; that Chriſt by the preaching of him, hath beene cru-
cified in our eyes. So that by this, is this myſterie of ſaluation (which is pur-
chaſed by his death) manifeſted vnto vs.

4. How it is to be receiued and imbraced. Now the fourth point remaines, how this tidings of Chriſts deliuering
man from the feare of the wrath to come, is to be receiued in the world: and K
that is, by faith. For there is no way to receiue Chriſt and all his merits (the
full medicine of mans miſerie) but by faith. This true faith therefore is to be
knowne, what it is, and how it is wrought: that ſo by it, hee may receiue
Faith what? Chriſt and be ſaued. Now this true faith, which for the worthie effect of it,
wee call iuſtifying faith, is nothing elſe but a ſound beliefe in that promiſe
Math.11.28. of life, that poore ſinners comming vnto Chriſt, hee will eaſe them, that is,

free

A free them from all woe, and reſtore them to all happines here and for euer: Act.16.18.
and to be ſhort, ſo to giue credit to Gods word, as he reſt thereon that he will Hebr.4.2.
ſaue him. Which true faith is wrought in him by the miniſterie of the word, Rom.10.17.
reueiling this mercie and truth of God: and by theſe, the holy Ghoſt inligh- *How it is wrought.*
tening him to conceiue, and drawing him to beleeue, and ſo vniting him to
Chriſt: which whoſoeuer hath thus receiued, is hereby made the childe of
God (ſo as he himſelfe ſhall ſee it) and an inheritour by ſure hope of eternall
life. This therefore is to be knowne of him who ſhall be ſaued, and his iudge-
ment is to be ſetled in this truth, before he enioy it as his owne, or can haue
his part in it. He muſt be able to ſee cleerely and ſoundly that God hath made
B this Chriſt Ieſus his ſonne Lord ouer all creatures, conqueror of the deuils, de-
liuerer of the captiues, and comforter of the heauie hearts: ſo that by him there
is as full pardon of ſinne purchaſed, as euer was by *Adam* procured guiltines Rom.5.15.
and condemnation. And now hauing briefely laid out the foure things men-
tioned in this chapter, let it ſuffice to haue ſaid thus much of theſe two firſt
points, that hee whom God will effectually call to the aſſurance of ſaluation,
muſt haue knowledge in generall of mans miſerie and Gods mercie by Chriſts
redemption.

C

Chap. 4.

How this knowledge worketh, and that the firſt worke is this: that God maketh them beleeue their miſerie, and to be troubled in minde for it.

THere is yet wanting the true imbracing and applying of Chriſt, with all the merits of his death and paſſion, to this man that hath the foreſaid knowledge, or elſe he can in no wiſe be happie. Let vs ſee therefore how this knowledge worketh in him, on whom God will ſhew mercie, how God by the light and helpe of it draweth him forward, vn-
D till he beleeue for his owne part, and in his owne perſon, which the other, who haue onely the generall knowledge before mentioned, neuer attaine to. And this is the laſt of the three points, which I purpoſed to handle about this matter, namely in ſhewing who is the child of God. Which being done, the queſtion in hand ſhall eaſily and cleerely be anſwered. This onely by the way it ſhall be fit to admoniſh the reader of, (as I ſaid before) that they are in no wiſe toward the kingdome of heauen, who are yet voide of this knowledge altogether, of their miſerie (I meane) and of the remedie: which kinde of people, although they are leaſt troubled in their conſciences of all o-
E ther men, (becauſe they know not that which is the cauſe of their greateſt ſor-
row) but are merrie, as though no danger were comming toward them (and therefore keepe a courſe in their liues which is after the faſhion of the world) are to be pitied and prayed for, and to be perſwaded to heare the word preached, rather than to be allowed in their madnes and follie. Who verifie moſt rightly the ſaying of the Wiſeman: *That there is a way that ſeemeth pleaſant to them, but the iſſues thereof are the way of death. God ſuffering them* (as hee did the Gentiles) *to walke in their owne waies.* Prouer.14.12. Act.14.16.

The third point of the firſt part of this Treatiſe.

How this knowledge worketh.

Ignorance how dangerous.

Rom.7.9. *They are moſt light, who haue moſt cauſe to mourne.*

But

But to leaue them as ſufficiently conuinced of a wofull eſtate, euen by the F
teſtimonie of men, who haue any iudgement, and to goe forward with that
The perſon that ſhall be ſaued beleeueth and applieth generall things particularly to himſelfe. which is in hand, that is, to ſhew how this doctrine worketh in him, who by
it ſhall come to true faith and aſſured hope of ſaluation, we are to know, that
he remaineth not an idle and vnprofitable hearer, as ſometime, and as many
other ſtill doe, but is ſecretly drawne, he cannot tell how, by the vnſpeakable
worke of the ſpirit of God to be perſwaded, that the doctrine taught doth con-
Col. 1. 9. cerne him; the Lord giuing him with his knowledge, wiſedome, which is a gift
of the ſpirit, whereby he applieth generall things particularly to himſelfe: and
that he thereby ſpeaketh vnto him, as well as he doth to any other, in the de-
Rom. 15. 4. nouncing the threats of the law, and euerlaſting damnation: and (his eyes be- G
ing now opened to beleeue this) he thinketh himſelfe the miſerableſt of all o-
ther, who before nothing at all regarded the welfare of his ſoule, but thought
himſelfe in as good caſe to Godward, as any other. He now perceiueth (I ſay)
himſelfe not onely a loathſome creature in Gods ſight, through the leproſie of
ſinne, but withall a moſt curſed & damned perſon, ſubiect to all Gods plagues
in this world, and to condemnation in the world to come. For although the
world lie in darknes, and beleeueth not the law of God, leaſt it ſhould be con-
uicted by it, (and therefore cannot beleeue the promiſes of the Goſpell) leaſt
they ſhould be ſaued, yet God otherwiſe prouideth for his, that they by ſeeing
and feeling the deſert of their ſinnes, may haue an appetite thereby to ſeeke H
mercie and forgiuenes, which without it, is vnſauourie to them: as our Sau-
iour Chriſt ſaith, *The whole haue no neede of the Phiſition, but the ſicke*, Matth. 9.
12. Neither let this deepe impreſſion of the doctrine of the law preached (be-
ing no leſſe ſenſible to the partie that feeles it, than the print of the ſeale is to
our eye in the ſoft waxe:) let it not (I ſay) be counted a meane and common
mercie: In deede it is meanly accounted of, the doctrine of it being ſo com-
Few hearing the doctrine of miſerie, thinke it to be their owne caſe. mon and oft taught. For as it is ſaid of faith, Luk. 18. 8. that when the Sonne of
man commeth, he ſhall finde it rare in the world: ſo in ſome ſort wee may ſay
of this, that it is rare, that men, who know that all are vnder the wrath of God,
till the Sonne of God make them free, doe beleeue indeede that it is ſo with I
them, and euen their owne caſe.

Oh, men ſhunne this as death (and yet without beleeuing it, there is no
They that doe, are pricked in their hearts. life) for did they beleeue it perſonally for their owne parts, they could not
but lay it to heart: ſo as the whole powers thereof ſhould be taken vp with the
cogitation of it (as it is with vs at the ſuddaine hearing of heauie newes) yea
all the powers of the minde and heart would be affected with it, euen as a
man is by the ſting of an Adder, or when hee is pricked with the point of a
ſword: ſo (I ſay) it is with him that doth vnfainedly beleeue his owne miſe-
rie, without exception caſting away all deluding conceites which might hin-
Example. Act. 2. 37. der it: ſuch a ſudden alteration it ſhall worke in him, how farre off ſo euer hee K
was before that, from it. And that is liuely ſet foorth in the example of the
three thouſand that were conuerted at *Peters* ſermon: who for their eſtate
before, had beene of them that crucified Chriſt, and euen at that preſent time
were mockers and railers on the Apoſtles, ſaying, *they were drunken with
new wine:* yet when on the ſudden the Lord arreſted them by his word and
challenge, and with his ſpirituall ſword, by *Peters* skilfull handling the ſame,

had

A had wounded and ſtriken them (ſo as they could not ſcape nor reſiſt the power and ſtroke of it) they were pricked in their harts, as if an arrow had pierced their liuer, crying out immediatly, that the paine which they felt within them was intolerable: which they expreſſed in their words when they made their moane euen vnto them whom they had ſo lately railed vpon; now ſpeaking with new tongues (which is admirable) *Men and brethren, what ſhall wee doe?* Euen thus in ſome ſort doth the Lord worke, when hee maketh them to giue credit to this his thundring voyce by his law arraigning men for their ſinnes: which is no leſſe fearefull to them than the roaring of a Lion, when yet other men, whoſe ſinnes are as great, and who haue as good cauſe to

B feare, and to faint vnder the burthen of them, are not a whit mooued thereat: not mooued, I ſay, through the commonnes of it, any more than the fowles are afraid of the ſcarecrow, after they haue been long accuſtomed to it, who in time dare ſit vpon the head of it, and plucke ſtrawes out of the very noſe thereof. *Moſt are hardened, and make it common.*

And this I doe the more ſtand vpon, to make this point cleere, becauſe I haue obſerued by long experience, how groſſely the people of our age doe ſuffer themſelues to be bewitched about this matter. For to bewaile them who are ſoone healed, if they be pricked at all, and them who fall deadly to raging at the Miniſter, if their hearts be vexed by hearing their danger. I ſay, to

C bewaile the eſtate of them, there is yet a third ſort (in number an hundred for one of the other) who were neuer troubled in conſcience for their ſinne, or the woe that it hath purchaſed them; neither doe once dreame that ſuch a thing is needfull for them: but eate, drinke and ſleepe, ſome play, and ſome worke; and, as they did in the daies of *Noah*, imbrace this preſent euill world, pro- Math.24.27. phane, merrie, yea and light-hearted, when (as S. *Iames* ſaith) they ſhould Iam.4.9. houle and mourne: and as though they feared no more than they would make men beleeue they doe, are neuer ſcared, till the very time and houre of death, or deadly danger. But what doe they then? when they haue called in luſtily, as men at a banquet, I meane, when they haue taken their pleaſure and liued

D therein? I ſay, when they ſee their reckoning, and day of accounts is neere, then what doe they? where is their mirth become? Oh, they die as *Nabal*, that *Their woe at the time of death.* is, as fooles, and are as he was, when he heard hee ſhould die as a ſtone, and a blocke: or deſpaire, as *Iudas* did, and ſome of them die as he died, that is, ſooner than they needed (as well as they loued their life.) And the beſt ſort of them are but as they that are ſpoken of by the Prophet, that is, they haue no bands in their death: they die quietly, perhaps with (a Lord haue mercie on vs:) but they not regarding bleſſing in their life, it is now farre from them at Pſalm.74.4. Luk.13,2. their death, and therefore dying without repentance, let other be feared by them.

E And yet while the world is full of ſuch people (as I haue ſaid) behold, as if they yet wanted ſomething to make them miſerable, how this vnſauourie and dangerous ſpeech is ſpread farre and neere among ſuch, by many mini- *The law is to be preached.* ſters as well as common perſons: who crie out, that it is pitie that ſome are ſuffered to preach the lawe: and that ſuch vrging of mens conſciences for their ſinnes, is enough to driue the people to deſperation: and ſuch like. When yet S. *Paul* commaunds that the word be preached with all authoritie, 2.Tim.4.2. which

which men may not be able to resist, and with conuincing of the conscience. F
Act. 2, 37. And S. *Luke* in the Acts commends the fruite of that doctrine so highly, euen that they were pricked in their harts for their sinnes, without which they had
But not without the Gospell. neither repented, nor obtained pardon of their sinnes. Indeede, if any preach the law alone without the glad tidings of the Gospell, or vrge repentance without the incouragement of Gods mercie through Christ and forgiuenes of sinnes, he were worthie to be sharply reproued, and to be restrained till hee should amend so dangerous an error and so grieuous a fault. But if any finde fault with the ioyning of both together, when experience and Scripture doe shew, that no other kind of preaching can profit and doe good in the Church, they are earnestly to be desired, if they doe it of ignorance, to be taught; if G
of a worse minde, to desist from it. But this shall suffice for answere to this speech, rashly and vnwisely cast foorth to cause many to stumble at. I returne to that from which I went aside a little, to perswade those which are teachable, that God doth vse to make his law to cast downe such as he purposeth to lift vp againe, as I haue said.

Effects of this doctrine in the faithfull. The Scripture yeeldeth many complaints and cryings out of Gods seruants, who acknowledged as much: Some when they had once escaped the danger of their former woe; as that of *Paul* to *Timothie* doth testifie; *I was a blasphemer, a persecutor, and an oppressor:* Some in the time of their distresse,
1. Tim. 1. 13. as by that in *Ieremie; I heard Ephraim complaining thus: Conuert me O Lord,* H
Ierem. 31. 18. Iudg. 2, 3, & 10 1. Sam. 7, 2, 3. *or else I cannot be conuerted:* and they in 1. Sam. 12. 20. with many other. And God be thanked, although they are but a few of so many thousands as haue liued in former ages, yet hee hath not left this vnwitnessed by many in this our age, of whom some are fallen asleepe, and others remaine amongst vs vnto this day, who with bitter complaints, salt teares, and dolefull groanes, no lesse sensibly than *Iacob* sorrowed when he thought that a wild beast had deuoured his sonne *Ioseph*, Gen. 37. 34. haue confessed the depth of their woe, sighing and seeking, if by any meanes they might finde ease and deliuerance: although the most are hardned, and can be brought to no such abasement.

Obiection. Most men are merrie and feare no danger. And if that which I haue said before to this purpose perswade not men to I
thinke so: but this which I say, is the lesse beleeued and regarded, seeing manie, and those as great sinners as most others, are as merrie, or at least as farre from any wound or sting of conscience as any, which a man would thinke
Answere. Such lie in ignorance and vnbeliefe. were not like to be, if they were in such depth of miserie: Let them know, they haue little to take comfort in that; for (as I haue said) this is so with some, because they neither know nor beleeue that they are in any such danger, but they lie in ignorance & vnbeliefe, and therefore neither suspect, nor feare any such thing, and so it is with all the world vntill they haue knowledge by the law: and *Paul* sheweth that it was so with him, till the law reuealed it to him, for so he saith, Rom. 7. 8. *I once was aliue before the Lawe,* that is, I thought my selfe K
in most perfect saferie: euen through this ignorance I say, and vnbeliefe it is, that this which I haue said, lieth as dead, and not a man of a thousand dreameth of, or is feared with any such matter. And this is furthered by the vn-
Vnskilfull and careless Ministers rocke them a sleepe. skilfulnesse and carelesnesse of the Ministers, who as the Lords watchmen should awake their people out of their deepe and deadly sleepe, when they yet haue oft-times healed the hurt of the daughter of Gods people with sweete

words,

A words, saying, *peace, peace, when there is no peace*, Ierem. 6. 14. For with such as by the loue and labour of their faithfull teachers haue been wisely plied and followed, it may be seene to be otherwise; and there ye may find many (though all take not good thereby) which haue knowledge of, and beleeue these things, which bewrayeth the blindnes & bondage of the rest, almost the whole world, who would laugh out, and mocke at this doctrine, and make all beleeue that there is no such matter. But I haue beene long in this; I will now proceede to the next point, and shew further how God worketh in him, whom he will saue, when he hath brought him thus farre. *Not so with all.*

B *The second worke: they consult in this case what to doe.*

TO proceede therefore in shewing how God worketh farther in him, whom he will saue, after that the party seeth by the doctrine which he hath heard, how the case standeth with him, namely that he is guiltie before God of eternall punishment and wrath, and seeth not how to escape the same hanging ouer him; beleeuing it to be so in deede, and being sore pricked with thinking on it, (as I haue said) the Lord directeth him and guideth his heart to enter into further consideration with himselfe of and about his present estate, and consulteth what to doe in that his extremitie. Neither doth he this lightly or C howerly (as many) after he hath heard the necessitie of that dutie taught him, and the same earnestly vrged vnto him: but mindeth it seriously, and goeth about it as a matter of life and death. *Consultation seriously gone about.*

That God thus moueth him to deliberate in so weightie and doubtfull a case, no man needs to call it into question, when nothing is well done without it, in earthly matters of any moment, where the wit of man is the chiefe or only agent and dealer. For wee know that rashnes doth nothing well: how much more then may we thinke, that God will not suffer him, whom he meaneth to bring to so great honour as the assured hope of saluation is, to goe about it without due regard and consideration? especially, he dealing by ordi- *Consultation necessarie.*
narie meanes, where they may be had and come by? But that hee entreth in- D to consultation what to doe, it is euident by that the Prophet *Ieremie* saith with a vehement complaint, when the people were called to repentance, and the Prophet waited to see what fruite should follow, that there was none that said, *What haue I done?* that is, none entred into consultation about the matter. Therefore it is said, that the prodigall sonne, who resembleth most rightly the sinner, and in his returning home to his father resembleth the penitent sinner in turning to God: that he did before that, come to himselfe, and say, *How many hired seruants in my fathers house haue bread enough, and I die for hunger?* Which, what other thing was it, than to consider and deliberate what he E were best to doe? And the Steward questioning with himselfe what to doe, when he was warned to giue an account of his stewardship, doth plainly teach this. *Passed.* Ierem. 8. 6. 9. Luk. 15. 18

Besides all that hath beene said, if the godly who had fallen, could not repent before they remembred and considered their fall, and from whom they were fallen, as wee reade of the Church of *Ephesus*, and *Peter* before he wept bitterly remembred the words of Iesus, and how hee had transgressed against Reuel. 2. 4.

them: Vpon all theſe conſiderations, let vs not doubt, but that God draweth F
his, to conſult about their eſtate what they ſhould doe, being in anguiſh and
Without it, ſorrow for ſinne profiteth little. diſtreſſe of mind. And that they may looke for little good to come of their caſting downe, and ſorrow, which by the law is conceiued and wrought in them, if they doe not in the moſt ſerious manner, as they be able, and as the caſe requireth, thinke and deliberate about it. And therefore they whom God watcheth ouer, if they be not able to counſell themſelues, yet the Lord guides them to aske counſell of others, as the forementioned example in the Acts, and of the woman of Samaria doth teach: And in what manner he doth this, and what thoughts he hath about the ſame, is not hard to coniecture; but euen as other in the ſame eſtate, mentioned in the Scripture doe teſtifie: namelie what he is to doe, and whether there be any hope, how hee was bewitched G
The complaint of the penitent ſinner. to come to that eſtate; what he hath loſt, and depriued himſelfe of, in this his eſtrangement from God, by following and ſeeking his owne will, and fooliſh libertie: he ſeeth an end is come of the curſed race which he hath runne; and that little time which he hath yet remaining, will alſo full ſoone be gone: His delights, ieſts, merrie conceites, dreames, and vaine hope that he had of long life, of promotion, increaſe of riches, of good cheere with his companions, or ſuch like, alas they are gone! hee is aſhamed to thinke what deceiueable pleaſures they were. And as for ſafetie and ſound peace, he ſeeth how farre off from them hee is. Hee ſeeth that his former life will be called to an account, H
and is alreadie. And although he thinketh of delaies, excuſes, or other vaine ſhifts and deceiuing of himſelfe: yet hee ſeeth that theſe cannot put away the deadly remembrance of his wofull eſtate, eſpecially when he conſidereth, that *God will not be mocked*, nor his word be fruſtrate, which hath bewraied his imſerie.

He will therefore neither common nor *conſult any longer with fleſh & bloud* as he hath done, but putteth away all fleſhly and carnall ſhifts & holds; and by Gods gracious direction taketh counſell by the knowledge that he hath; & conſidereth that *no man can come to Chriſt, if the heauenly father draw him not* by his ſpirit: And therefore although the ſorrow of hypocrites vaniſheth away, I
and commeth to nothing, yet by Gods mercifull working in him, it becõmeth an occaſion of humbling and breaking of heart vnto him, and of much other good, as hereafter we ſhall ſee. Alſo he conſidereth that *God is ſlow to anger,*
Note. *and readie to forgiue ſinners, being gracious and full of mercie*: And though that thought be repelled through the remembrance of the greatnes of his ſinne, and vnacquaintednes with the promiſe; yet there is no doubt, but that he is ſecretlie vpholden by it from dreadfull deſpaire. Thus while preſent comfort faileth hee ſorroweth ſtill, and the more deeply, for that hee thinketh verely that hee hath no part in it: and therefore being cut off that way for the time, he cannot but returne to thinke of his deſolation and wofull condition, which breedeth K
deepe ſighs and ſorrowes afreſh: And hee breaking foorth, as one full, which can hold no longer, it wrings out ſuch ſtrong cryes from him, *Oh miſerable man that I am*! what ſhall I doe? how ſhall I eſcape this fearefull vengeance? In this heauines, he accuſeth himſelfe, and complaineth: but to auoide that miſerie, he ſeeth it impoſſible; and to goe vnder it ſtill, he feeles it intolerable. And although hee knoweth that there is a remedie, and what it is (which yet

many

A many in ſuch heauines and abaſement doe dimlie and weakely knowe, and therefore their ſorrow is the more) yet can hee not applie it to himſelfe by any meanes. In this extremitie therefore of his, and being in this ſtreight and diſtreſſe, he crieth out with *Paul*: *O wretched man that I am! who ſhall deliuer me?* And therefore the Lord guideth him to ſome inſtructour, as he did *Paul* to *Ananias*, Act.9.17. or ſtayeth him by the publike miniſterie, or by his owne knowledge bringeth him, as wee reade of the prodigall child, Luk. 15.17. to counſell himſelfe by that, which he hath heard. And this conſultation about his eſtate, which is the ſecond worke of Gods ſpirit in him whom God will bring to the aſſurance of his ſaluation, is well to be marked, for though other haue cauſe as well as hee, to enter into deliberation what to doe, when they B feele the ſting of ſinne ſmartie, and their feare to be great, yet they loue not to enter into any cogitation about the matter, it is too harſh and vnwelcome to them: for why? they haue no deſire that their former courſe ſhould be ſifted and diſliked of them, and therefore they haſte out of all thought thereof, ſo that their ſorrowe vaniſheth and commeth to no good effect, or elſe if they cannot auoid a more deepe thinking on it, then it ouerwhelmeth them, and raiſeth bitternes and hardnes of heart, and leadeth them to deſperation. But I will goe forward. Rom.7.24.

C

The third worke: they are broken hearted and humbled.

THe former conſultation by Gods working, bringeth this reſolution to him, that he will no more looke backe to his olde Sodom, what hard conditions ſoeuer he goe vnder, and ſo he falleth to relenting, his heart is broken, and he humbled and abaſed, and in this ſpirit of meekenes ſaith, as *Paul* did after hee was caſt downe, Act. 9. 6. *Lord, what wilt thou haue me to doe?* And now he ſeeth that the Lord hath him at aduantage (as a man bound in chaines) readie and attendant to whatſoeuer it pleaſeth him, who before, for his ſtiffe- D necked ſtubbornnes was neither to be entreated, commaunded, nor feared. This vnfained humbling of himſelfe before God, for all his wants, breaches, and wounds in conſcience, is a beginning of all goodnes & grace, which man feeleth in himſelfe, and caſteth off pride, and the ſtrength of an high minde: and what knowledge of religion, or any other good gifts ſoeuer a man hath without humilitie, he is but vnreformed and vnmortified. And although this broken hartednes and abacing of him be not void of ſome meaſure of true faith, and reſiſt doubting and diſtruſt, as ſhall appeare afterward: yet I muſt diſtinctly ſpeake of the diuers workes of the ſpirit in the perſon now mentioned, as I haue propounded to doe. And happie diſcipline and nurture to be E wondred at, that can ſo ſoone and ſuddenly breake the clods of ſo hard an heart, and ſo eaſily winde him as a twigge or wand, whether it liſteth him, who could not before, any more than the great tree in the leaſt manner, be bowed. *Humiliation* Luk.17.9. *How neceſſarie.*

Thus muſt the Lord worke and ſhew his wiſedome and power vpon this vnframed and crooked perſon, before he can be made right and ſtraight. But what then (perhaps you will ſay) and what is this man the neerer to Gods king-

kingdome, and the ſight and knowledge of his redemption, out of his fore- F
What great fruit it brings. mentioned miſerie? I anſwere, *Very much euery manner of way.* For being thus humbled, hee is now eaſily to be perſwaded: and being by the ſame ſpirit of God enlightened, whereby he was caſt downe with heauines and feare before, he is fit to thinke of, and to remember the ſweete promiſes of God, which before though he had heard, yet ſaw that he had nothing to doe with them, and therefore durſt not hearken after them: Now hee can thinke of that, which by preaching hee ſometime heard, as one who may be in hope to be the better for it, that God is of that nature, that hee may be entreated, and reconciled to him.

G

The fourth worke: a ſecret deſire of forgiuenes.

AND by ſuch conſiderations hee raiſeth vp himſelfe, and the Lord kindleth in him an eſpeciall deſire of the forgiuenes of ſinnes, and of the fauour of God, which cannot be right and well ordered, if it did not proceede from ſome hope that God will be entreated of him.

What breedeth this deſire. Heere therefore hee ſetteth before his eyes, more cleerely than hee could before, the nature of GOD, *how louing and kinde he is: how readie to pardon:* and how great ſinners (who might more eaſily be diſmaied than hee) haue H
found fauour with him. It is alſo (by Gods good directing of him) much to the helping forward of him, that hee remembreth none are exempted from
Math.12.20. Math.11.24. Math.5.4. this benefit, but ſuch as exempt themſelues: And that *the bruſed reede eſpecially, ſhall not be broken, nor the contrite heart deſpiſed, but the heauie laden comming to him ſhall be eaſed, and they who mourne ſhall be comforted, being bleſſed alreadie.*

Many long ere they come to it; and why? And although through ignorance, and ill building vp, many are farre from thoſe thoughts and affections a long time, (the diuell working vpon their weakenes) and God ſo diſpoſeth it alſo, that euen ſome ſuch as haue the beſt meanes and helpes to ſet them forward, may feele and ſee their owne weakenes for a time; yet doth he worke thoſe things in them at one time or other, if I
he purpoſe to ſaue them: and this feruent deſire (I meane) though in ſome
How feruent this deſire ought to be. with more timorouſnes, and this hungring after mercie which God ſtirreth vp in him, and this earneſt longing after a remedie by Chriſt, is ſuch and ſo feruent in him, that as a man appointed to death ſetteth not by all the pleaſures and gaine in the world, in compariſon of a pardon, without which hee cannot haue ioy in any thing: So this poore ſinner feeling the terrour of Gods curſe, and knowing that there is no releaſe for him, but onely in Chriſt, (whom if he haue, he ſhall be ſaued; and if he haue not, he ſhall periſh euerlaſtingly)
Math.9.12. Luk.7.38. doth aboue all things in the world ſigh after him, longing to be made partaker K
of him.

To the humbled ſoule, the tidings of ſaluation moſt welcome, and till then little ſet by. In this hunger therefore and thirſt of his, after pardon, how welcome think we ſhall good tidings be now vnto him? Such a man ſo low brought, and ſo abaſed in his owne eyes, and ſo farre from all hope of worldly remedie either in himſelfe or in other; if hee might be ſtaied with any word of comfort at that time, how acceptable were it like to bee vnto him? Much more welcome

A come doubtlesse, than all the promises of the Gospell haue euer beene to him before, or than all things in the world be now to him besides. Then if hee might haue the courseſt diet, it would be sweete and most sauourie, *to whom an honey combe before, was not pleasant*: nay, *crummes vnder the table* are comfortable refreshings to him; who before, was glutted with the childrens dainties. Oh, how glad such an one would be, if he might be receiued of his heauenly father to be *but as an hired seruant*, who could not before be brought to like of the place of a sonne? But he that could bring him tidings of righteousnes, that is, *a messenger sent of God to tell him that God will be mercifull to his offences, and thinke vpon his sinnes no more*, this should be vnto him an odde

B man, *and one of a thousand*. Then to heare that Iesus Christ hath vanquished sinne, death and the deuill, who had power ouer him, and brought to light immortalitie and life to him, and hath giuen him perfect righteousnes to couer his shame, and to make him comely and well fauoured in the sight of God, and that hereby he is fully reconciled to him againe: all the former disgrace, anguish of minde, and deadly thraldome abandoned, what thinke wee can be more welcome?

Prou. 28. 9: Math. 15. 27. Luk. 15. 17. 18.

Iob. 33. 23.

Is it to be thought, that a man being in this case before mentioned, filled with miserie from top to the toe, not knowing where to hide himselfe, not seeing how to goe vnder the burthen of his griefe, would make no reckoning

C of this message? as if a man thirsting almost to death should refuse to drinke, or one at the place of execution should reiect his pardon. Among other thoughts, this is not the least profitable which God enableth him to fasten vpon, that laying (as it were) his estate in a paire of ballances, he seeth that there is no hope of mercie, but certaine condemnation by lying still in the estate, wherein he hath liued; and that hee cannot appeare before Gods iudgement seate in it: now on the other side, he considering that God calling sinners to repentance, and giuing his sonne to redeeme euen great offenders, *that it may be* (as the King of *Niniueh* said) *he will haue mercie vpon him*; so that there is some hope by suing and seeking in humilitie and remorse vnto God: thus the Lord

D still bringeth him on.

And whereas some other in this case hasteth out of his sorrow, if by anie meanes hee may either breake through it, before it hath humbled him, or wrought any such effect, as to long after a remedie and deliuerance, or else ouercome of it: yet the soule of the poore sinner whom God meaneth to saue, being meekned and humbled, waiteth till God doth further stay and vphold it, with continued sighs and desires, that the bright beames of his fauour through Christ might shine vpon him, he desiring aboue all things to be vnburthened of this woe, and to haue pardon of his sinnes, and yet hath no power perhaps to pray in his feare and anguish, for that which his soule most feruently desi-

E reth. After this & such like manner (as hath been said) is his consultation and resolution: and this is his mind, and thus he deliberateth & casteth with himselfe: for though hee in this case is not able to expresse his meaning, yet if hee could vtter that which hee conceiueth, hee would say, that these are his very thoughts and considerations with himselfe.

This desire continueth till the thing be obtained

In which estate of his, although I affirme not that he is able to applie the remedie to himselfe, yet this generall hope which he hath found by the promises,

What vpholdeth him in this case.

that God is kind and mercifull to broken hearted ſinners, doth cauſe him to ſtay himſelfe, that he may perhaps be ſo to him: and reſolueth vnfeinedly and with full purpoſe, to goe forward in ſeeking forgiuenes of his ſinnes at Gods hands, this way he will take, *if he periſheth he periſheth*: yet ſome hope he hath; he reſoluing with himſelfe that he will neuer walke in his former deadly eſtate, but that he will confeſſe and lay foorth his long continued wickednes, vnto the Lord, though it be againſt himſelfe: neither will he ſpare himſelfe, wherein he hath moſt pleaſed his owne heart: for why? he ſeeth what and how vaine the deſires of it be: and therefore is reſolute neuer to returne to them any more: yet (he being well inſtructed) maketh not this purpoſe of forſaking ſinne any meanes of his iuſtification, but in deteſtation of his former wickednes is moued and drawne by God ſo to doe.

He reſolueth, neuer to walke in his former eſtate, and why?

F

G

This reſoluing therefore, is one ſtep or degree by which hee paſſeth vnto the fuller certaintie of that happines which he ſeeketh: and he hath receiued a great meaſure of grace and fauour, when he hath attained to it: therefore Sathan who knoweth this, holdeth men by many ſtrong cords from it, that although they be long about it, yet as faint chapmen who are bidding ſtill, for the ware which they would haue, but yet buy it not: euen ſo doe they. For when they haue beene well counſelled to make haſte in ſeeking the Lord, as that which is beſt of all for them, yet profit or pleaſure, friendſhip or feare holdeth them backe: who although in their heate and haſte, being ſore driuen by ſicknes, tempeſts, feare of death, or the like occaſions, they doe raſhly purpoſe and proteſt, that they will neuer be the men, which they haue beene; yet *doe but bow for a day* (as it were) *like the bulruſh, with the wind*: and therefore they are farre from the truth of it: But he of whom I heere ſpeake, who hath ſo neerely and deeply looked into his eſtate (which the other haue not done) hee (I ſay) cannot be drawne backe, to his former looſenes and licentiouſnes, not holden and kept in it any longer by any torture, becauſe he well knoweth that none is like terrible to it.

How Sathan letteth men from this reſolution.

H

Now if it be asked, what he is the better for his reſoluing: to the end it may more cleerely appeare, I anſwere, that when this is wrought in him, his heart is mollified, humbled and ſoftned, as *Pauls* was; who after he ſaw that God ſet himſelfe againſt his going to Damaſcus to perſecute his Saints, and threw him downe on the ground, ſaid: *Lord, what wilt thou haue me to doe?* And when he is brought to this point, his heart is both full of relenting, and ſorrow for diſpleaſing God, though not in ſuch ſort as afterward it ſhall be, (which from another not hauing thus reſolued, is farre off) and is now *an heart of fleſh, not of ſtone*, in which, the ſauing grace of God being offered, may be planted and receiued. And all this is wrought in him by the marueilous and ſecret operation of Gods holy ſpirit; who as he beginneth, and finiſheth the whole worke of his receiuing Chriſt; ſo doth he the middle part of the ſame: for it is not in any other, thus to bow and bend mans heart. Neither doth Gods ſpirit that onely, as with an hammer breaking and bruſing the clods of it, but alſo doth leade him further.

The profit that commeth of it.

I

Acts, 9. 6.

Ezech. 36, 26.

K

The

A *The fift worke: they confesse and aske pardon.*

FOr with these holie affections in this poore sinner, there is wrought an encouragement and some more bold accesse to God by the same spirit, to confesse his sins to God, euen as particularly as he can, especially those in which he hath taken most pleasure, & which haue most preuailed in him: and to say with the prodigall child, *I will go vnto my father, and confesse, father, I haue sinned against Heauen and thee, &c.* How much soeuer it goeth against him: and as he confesseth his sin, so he powreth out earnest praiers to him B for the pardon of them, through the mediation of Christ. All which, howsoeuer they seeme to him to be no great matters (who is not as yet a competent & sufficient iudge in this case) yet the Scripture commendeth them to be great, euen the fruite of some little and weake faith, & him, who obtaineth them, to be in especiall fauour with God: as in the forenamed parable is most liuely to be seene: where *the father* (resembling God) is said *to haue met his lost sonne before he came at him, and to haue imbraced and kissed him*, after that he was resolued in himselfe to goe and seeke to him for fauour and pardon, & to acknowledge his faults vnto him, &c. Now was there any thing (thinke we in the naturall father, which is not much more in *the father of mercie*? C Who exceedeth all the fathers of the earth in kindnesse and compassion.

The manner of confession.

Luke. 15. 18.

How great a matter it is.

Rom. 10. 14.

Thus the Lord by his holy spirit worketh in the hearts of his children: neither let this trouble any, that I set downe this as one worke of Gods spirite, namely the confession of sinne and prayer for pardon, because the Hypocrite may haue both: for I grant he may, and yet this neede not trouble him whom I goe about to assure of Gods fauour, neither shall the other, that is, the hypocrite receiue any comfort hereby. For these works of the spirit must go together and not be separated. An hypocrite may do both these, and doth (without question) confesse and aske pardon, but D not from an humbled hart, that is broken for offending God, and without that, his confession and prayer are but words in the ayre, and no better: but in this partie contrite in heart and vnfeinedly cast downe for his sinne, these two duties are effectuall, and wrought by the spirit of God: For with the first, that is, confession of sinne (which also is made of those particular sinnes, that lye most heauie vpon his conscience,) there goeth (I say) with that, an accusing, iudging, and condemning of himselfe, that he may not be iudged and condemned of the Lord. The second which is deprecation, or prayer for remission, is made with grones and desires of his heart, in which he intreateth for nothing but pardon of sinnes, and that for Christs E sake, till such time as the conscience be pacified. And such confession and prayer can be in no hypocrite.

How Gods childe differeth from the hypocrite herein.

The sixt worke: they forsake all for it, and highly prize it.

BVt what then? (some perhaps will say) do you affirme that these things can do any man good without faith? (for of this nothing almost hath *Obiect. 1.*

yet bin saide) and do you affirme a man to be iustified (for such an one is hee who is in fauour with God) hauing no faith? or that any thing is accepted of God which hee doth (as his desire to be forgiuen, his hungring after it, his humiliation, accesse to God in prayer and confession of sinnes) all these being without faith? or if not so, do ye then say that we our selues must thus prepare out selues to receiue faith? but that is to attribute free will vnto man being yet in the estate of miserie and bondage, and vnrenewed, as being yet without faith. To the first I say, that although none of these be faith, yet I say, that they are not without it; as I will more fully shew afterward: neither that God is pleased with any man, neither he himselfe is iustified, but onely by it: but wee cannot discerne or set downe the very moment when faith is wrought: but when the other forenamed graces of God are effectually wrought in the heart, then is this of faith wrought also by the same spirit: neither can hee that hath receiued this faith into his heart, so certainly and easily iudge of it, as of those other gifts which accompanie it. To the latter obiection, I answere, that I am farr from ascribing to man vnrenued, any inherent goodnes, whereby he may prepare himselfe to receiue faith: he is, I say, destitute of all goodnes in his will, and of power to doe good: such graces are giuen him of God, as was saide before. For God findeth all *men in their filthines and gore blood*, as the Prophet *Ezechiel* speaketh: and she whom he vouchsafeth to make his beloued spouse (I meane his Church) he raiseth out of the dust, washeth and clenseth her from her filthinesse wherein hee found her, and then taketh her to him to delight in, as his deere and onely spouse. It is the Lord therefore which is *the author, and finisher of his faith* who shall bee saued: and he, as hee hath abased him and filled his heart with sorrowes for the same purpose; so it is he that soketh it by little and little, and seasoneth it in time with faith, hope, and comfort: This is his onely worke. And although it be hard to determine when faith is wrought (as I haue said) and how long dreadfull feare continueth: yet by meanes of the knowledge of his miserie, and redemption, God worketh them both in his heart, and that when, and in what manner it seemeth best to his wisedome; so that it may be seene that it is so. And thus hauing answered these two obiections, I will now proceede, more fully to shew how he guideth and bringeth home this lost sheep, as I had in some sort proceeded to do, before I was occasioned to digresse a while, by reason of the two former questions now answered.

To proceede therefore with this person whom the Lord will saue, when he hath wrought thus farre in him earnestly to desire the remedie against his miserie, he leaueth him not there, as many through ignorance and want of wise building vp, are held longer at this stay: and although not lying in vtter vnbeliefe, yet not bold to apply Gods promise to their soules; euen as there are many, who haue had compunction of heart, that neuer goe further; but waueringly are off and on; and *when the desire is not accomplished, the heart fainteth*, and they for all their desire that they had of the remedy and pricke of conscience, yet because it vanisheth away, and is not constant, fall away altogether. But God goeth further with this person, as I haue saide.

For hee hauing now with the skilfull merchant weighed the price of this pearle, namely, to haue Christ to become his, hath it in such estimtion, that he

Obiect. 2.

Answere to the first.

Note.

Ans. to the 2.

Ezech. 16.6.

Heb. 12.2.

Many held long at a stay, and why?

Matth. 13.44.

A he counteth meanly of all things, in compariſon of this: and in good aduiſedneſſe ſelleth all that he hath, to buy it. I ſay, God doth with all the forementioned graces which he giueth him, draw him to value the benefite of redemption ſo highly, that he counteth all as dongue, that he may winne Chriſt, and is carried with this minde, that he will forſake whatſoeuer may hinder him from obtaining him. But what hath he (you will aske) of his owne to purchaſe or come into the poſſeſſion of it? As for his goods and riches, whatſoeuer he inioyeth, they are not his owne, but an others, and borrowed: (yet many thouſand poore ſoules which ſhall be ſaued, haue little or no wealth at all) but this precious pearle is not bought with money. What hath he then (ye will ſay) to procure it? verily, hee hath nothing, but an intereſt and holde in ſinfull pleaſures, and wordly luſts. But alas (ſome man will ſay) what doe ye naming of them, as things any thing worth? But I ſay againe, I muſt mention that which hee hath of his owne, and that is his ſinne: which though euery reaſonable man wil ſay, that it is not worth the mentioning, yet it was ſometime, more precious to him than ſiluer, and in account aboue the pureſt gold: and therefore to renounce it, is no eaſie nor ſmall matter. And yet (ſo well it falleth out for him) there is no other thing required of him, to the attaining of the forementioned pearle, than the caſting away and the forſaking of that his ſinne. For ſo the Lord plainly teſtifieth: he that denieth himſelfe, hee ſhall bee my diſciple: and whoſoeuer forſaketh any thing (that is, which God condemneth) he ſhall haue an hundreth fold more than he forgoeth, (ſo bountifull a rewarder is the Lord of all that ſeeke him) and afterward eternall life.

Luke.16.12.

Eſay.55.1.

He hath nothing of his owne but ſinne.

B

Yet hard to renounce that.

C

Matth.19.29.

Therefore, when this ſilly ſinner vnderſtandeth, and giueth credit vnto it: as deare and pleaſant as his ſinnes were vnto him, that he could neither by feare nor ſhame, neither by allurements or perſwaſions before that, be brought to abandon and waxe wearie of them; yet now, he diſclaimeth and cryeth out of them, and in an vtter deteſtation of them, ſaith: as *Ephraim* ſaid of Idols (in which he had ſo much delighted) *What haue I to doe with them?*

But he deſpiſeth it.

Hoſ.14.9.

D A thing all may ſee to bee verie admirable. A man to forgoe that, which he loued beſt of all, yea better than life it ſelfe, (for how many looſe their liues for their ſinfull pleaſures?) yea and that willingly and readily, only for the hope of that, which as yet he hath not, is it not admirable? and muſt not that hope (thinke we) be ſure and certaine, though in him ſo weake as yet, that he cannot profeſſe it? Thus doth the Lord worke in the heart of him, who ſhall imbrace Chriſt for his Sauiour, that nothing ſhall ſeparate betwixt them. But it may well be ſaid, *No man commeth to him, except the father drawe him* by his ſpirit: for otherwiſe, we reade, that it is as hard for a wicked man to become good, as for the blacke More to change his skinne, or the Leopard his

This is a great worke of God.

Ioh.6.44.

Ier.13.23.

E ſpots.

And whereas it may be ſaide, there are many, when they are pricked in conſcience for their ſinnes, who doe thus cry out of them, for the time; but it appeareth afterwards to haue beene but a blaſt, and as it may ſeeme, a ſodaine paſſion, which vaniſheth away and commeth to nothing: I affirme the ſame, and grant it to be ſo: but this is a farre other thing, and this worke of grace to forſake all, for the hope of mercie and forgiueneſſe of ſinne, differeth

reth as much from that rash and sodaine cracke of fearefull crying out of sin while onely terror oppresseth; as Cannon shot differeth from the shot of paper: the one casting out the diuel for bearing any more dominiō in him, the other seeming to fray him with bold and lowd words, (I defie the diuell, &c.) but driuing him away indeed, no otherwise than the popish holie-water doth: as may be seene in comparing both sorts together. For example: though *Ahab* gaue signes that he forsooke his sinnes, by rending his cloathes, (but not his heart) putting sackcloth vpon him, and fasting; when he heard the message of *Elias*, yet he shewed by and by after, that all was but a ceremonie, by wilfull resisting and disobeying the message of God by the Prophet *Michaia*, & boldly affirming, that he hated him: Yet on the other side, *Zacheus* did farre otherwise: for how he receiued Christs doctrine, he declareth by the fruites following: reuenging himselfe for his ill gotten goods with a restoring foure-folde, and giuing halfe the rest to the poore: and Christ also testified of his forsaking and leauing his gainefull vnlawfull trade, by open affirming him to be the sonne of *Abraham*. An other example: the people, whom *Samuel* perswaded to forsake their sinne, for the hope of the promise, did not onely lament after God, but they did indeed forsake it: they did cast away *Baalim* & *Ashtaroth*, idoles, which they so delighted in: declaring therby, that they foūd by the Prophets ministerie, a far greater treasure: that is, the mercie of God in forgiuing them their sins: according to that, which is written since; but true before, euen since the first mans repentance: *He that confesseth and forsaketh his sinne, shall finde mercie.* But their fathers, who made as great profession and shew as they, returning to God and seeking him early: yet they did but flatter him with their mouth, and dissemble with their tongue, for they were not faithfull in his couenant.

Example. Ahab. 1.King.21.27. Joel.2.13. 1.King.22. 8.16.

Zacheus Luke.19.9.

The Israelites. 1.Sam.7.3.4.

Pro.28.13.

Psal.78.36.

But these shall suffice: like vnto the which, there are many more: Let it be graunted therefore, that this is a mightie and admirable worke of Gods spirit, which thus perswadeth this sillie soule, which is trauailing hard to finde peace and rest vnto his heart, thus (I say) to bid farewell of his sweetest delightes for the hope of the gaine that is set before him, (though the counterfaite hypocrite doo not so.) For these two goe together: highly to esteeme and prise the promise of life and happinesse: and for the same, to despise and set light by the things which were best beloued. And yet this, as impossible as it is to any other, in those whō God chooseth out of the world, he worketh it as sensibly as we may discerne the wild beast to be tamed; & the cleere & sunshine day to be ouercast and darkned. For God kindled a feruent desire and longing after that glad tidings (namely that he will freely bestow it vpon him that thirsteth after it) till he hold and inioy it, as his owne. And that which S. *Paul* saith of himselfe, that when he began to see the bewtie of this blessed message, he counted those things losse, which had beene vantage to him, yea very dung for Christs sake, that he might win him: the same is verified in all such as I now speake of, euen whosoeuer he be: and then they are truly come home, no more to be cast off or forsaken of the Lord. And this gratious affection is thus riuited into him, of whom I speake and as it were written with an adamant pen, neuer to be rased out any more, to the end it may alwaies after remaine and be found in him after experience: as it standeth with great reason it should: euen as it

High esteeming of heauēly things and despising of earthly goe together.

Phil.1.7.8.

was

A was with *Moses*, when he was of a ripe age, full fortie yeeres olde, he did shew the fruite of it, as many other wayes, so this one: that *he refused to be called the son of* Pharaohs *daughter, and to inioy the pleasures of sin for a season.* And when this worke is wrought in him, that he forsaketh all things for this which he seeketh, and so highly priseth it, then he is fit to apply it: as followeth: which is the last worke.

The seuenth worke: they apply Christ and his promise.

B For by the doctrine of the promises, which he heareth, or hath heard published and preached vnto him, God draweth his heart to apply thē to himselfe, and to fasten vpon thē as his owne, euen as if they had hin properly made to him: he perswadeth him by that which he heareth, no longer to feare God as a terrible Iudge, and so flauishly to abide in his former bondage, as one in danger of damnation stil, & vnder the curse; but sealeth vp his saluation in his hart, and maketh it as effectually his, as any bargaine is made sure to vs, when he, who sold it, had sealed it vnto vs, and set to his hand for the performing of it. And therefore it is that the Scripture dooth so often vse this phrase of speech, *We are sealed vp by the spirit of promise, and by the spirit of our God:* to giue vs to vnderstand, that as nothing is with greater securitie assured vnto vs than a writing sealed; so there can bee no surer way for a man to hold this redemption and saluatiō, than by hauing it sealed vnto him by the spirit of God: who only knowing the minde of the Father and of the Sonne, doth make the same knowne vnto his minde, *and beare witnes to his spirit that he is the Lords*: and teach him thus to reason. If God will forgiue him, who hath receiued grace to seeke forgiuenesse without fainting and wearinesse, and who longeth for it in a melting heart, (grieued sore for offending him) who desireth it more than all earthly pleasure and profit, and is willing to cast away all impediments that may hinder it: if he will forgiue such, and he hath framed me to be such a one; then (doubtlesse) he will forgiue me also.

God sealeth vp his promises to the beleeuer.

2.Cor.1.22.

C

Rom.8.16. *The beleeuer reasoning with himselfe.*

D Thus God maketh him (of whom I speake) to see cleerely that he is his, no more to be separated from him, *when he hath opened his heart, as he did the heart of Lydia*, and causeth him to beleeue that the sonne of God, who was giuen to the vnworthie world, is giuen to him, being one of the same. For if earthly fathers be kind to their children crying to them, how much more the father of fathers? For we must thinke that this afflicted person now mentioned, doth often and deepely weigh the truth, vnchangeablenesse, and perpetuitie of the precious promises which hee heareth preached vnto him; yea and that with more delight, than he doth any thing els; he weigheth what may be like to hinder and hold him from hauing his part in them: and when he considereth that God who willeth him not to feare, is greater than all that letteth him; what hee may, hee remooueth it, though neuer so precious to him; and considereth what doth giue him greatest incouragement, and so imbraceth the same: we must thinke when he once conceiueth the incomprehensible excellencie of eternall life, and how it maketh the soule alwaies cheerefull euen here: we must thinke (I say) that he weghing what his miserie is without it, counteth it the most souereigne medicine to heale his sore:

Act.16.15.

Luke.15.20. *He weigheth all things hereto belonging.*

E

and

and therefore he is readie to vse any meanes, and bestow any diligence to come F
into the possession of it, and make it his owne, especiallie when he seeth that
it is so freely and mercifully offered.

Thus setting his heart vppon it, as that which he seeth would make him
more happie, than all the world; though for a time he hath not bene able to at-
taine vnto the assurance of it, (the diuell holding him backe by many lets and
subtilties, abusing his error, weakenesse, and simplicitie thereto) yet the Lord
suffereth him not to giue ouer, till he hath waded through, and ouercome all
hinderances. And if this be too hard todo by himselfe, he seeketh the helpe of
He seekes helpe of others. others, whersoeuer they may be come by, men of deeper insight, and greater
iudgement and experience in, and about the will and purpose of God, concer- G
ning saluation, by whose louing trauaile, counsaile and labour, he groweth
more expert and resolute, and so setleth his heart in beleeuing, as he seeth he
He groweth setled in beleeuing. hath good cause, and strong incouragement, to his full quiet and contentati-
Ioh.7.37. on: The Lord himselfe speaking thus: *If any thirst, let him come to me, and I will
giue him the water of life to drink.* So that as *Iacobs* hart failed when he beleeued
not his Sonnes report that *Ioseph* was aliue, and the chiefe Gouernour vnder
Gen.45.26,27 *Pharaoh*; yet when they told him the words of *Ioseph*, & shewed him the Chari-
ots which he had sent to carrie him, the spirit of *Iacob* reuiued, & he said, *I haue
enough, &c. Ioseph my sonne is yet a liue.* So though the goodnesse of the mes-
sage shall be so farre beyond the expectation of him to whom it is brought (as H
fearing the cleane contrarie) yet when he shall weigh and consider aduisedly
the truth of the matter, and certaintie of the promises, and therein behold the
depth of loue which is in God, and that to the broken hearted, though vnwor-
thie, it quickneth the soule, & refresheth it aboue all that can be expressed: And
so hee beholding his estate without these promises, and what neede he hath of
them, and who it is that offereth them, euen hee who cannot bee gainsaide,
that is, the Almightie, hee imbraceth them, and by little and little, as hee ga-
thereth more strength by the infalliblenes of them; so hee beleeueth them;
and taketh exceeding comfort by them, giueth God thankes, and (as he hath
good cause) he cannot satisfie himselfe therewith, nor (as he thinketh) haue e- I
nough of them.

And thus doth his soule stay vp it selfe: for seeing God doth giue it freely
to him, and he desireth it aboue all other things, as seeing that he cannot bee
safe without it, who is he which shall hinder it? Thus are *all teares wiped away*,
What will follow of applying Christ. the rags are cast off, the robes are put on: the spouse is betrothed to Christ her
husband, & she by faith made partaker of al the good things which he bringeth
with him: who is giuen vnto his Church, not poorely nor bare; but to be *her
wisdome, righteousnesse, sanctification, and redemption.* And he that hath thus put
1.Cor.1.30. on the Lord Iesus, God will know him for his, whersoeuer he findeth him,
neither shall any take him out of his hands, so saith our Sauiour himselfe: *My sheepe* K
Ioh.10.27.&c. (whom in the verse before he calleth those which beleeue in him) *My sheepe
heare my voice, and I know them, and they follow me, and I giue vnto them eter-
nall life, and they shall neuer perish, neither shall any plucke them out of my hands:
for my father which gaue them me, is greater than all, and none is able to take them
out of my fathers hand.* Like vnto these are they all, who shall glorifie GOD in
this life, separated from the world, though annoyed by the people of it, as the

sillie

A ſille ſheepe are by the goates: whoſe conuerſation what it is, another * place ſhall declare, and lay foorth hereafter. And this is faith, which making them inwardly perſwaded in ſome ſort by ſo cleere euidence, (as *I* haue ſaid) cauſeth them outwardly in time to profeſſe the ſame more boldly, and without feare, as occaſion ſhould be offered: and although it be for the time, both weake & faint, yet is it ſound and ſure; and after expetience in a godly life (I meane the life that is led by faith) it ſhall be ſtrengthened, better confirmed, and procure withall, reſt to their ſoules. For where the forementioned graces are, as true contrition, the heart broken with ſorrow, and meekened, hungring & pining for mercie and grace, confeſſing and forſaking the ſinne, with accuſation and
B deepe groanes for pardon; there is ſome true meaſure of ſauing faith; for Gods graces are not ſeparated: for our Sauiour pronounceth *them bleſſed which haue theſe graces*: but none are bleſſed without faith: therefore faith is there alſo; becauſe the ſpirit of Chriſt dwelleth in ſuch, and *he dwelleth in his by faith*, therefore it muſt needes be in them. Which thing I doe the rather ſtand vppon to proue, ſeeing it is rather tried and diſcerned by theſe, than known by it ſelfe without other holy affections going with it, and for that many of tender age in Chriſt, and yonglings, cannot be certaine and throughly perſwaded that they haue faith, and conſequently, that their ſinnes are forgiuen them, and yet by infallible ſignes and tokens we know that it is ſo. *I* ſpeake
C of the leaſt meaſure of it: for of the ſtronger faith, the queſtion is eaſier. And the weakeſt meaſure of faith I call that, when an humbled ſoule longeth, and almoſt fainteth for Gods mercie in Chriſt; and although he be not aſſured of it, yet he ſeeth that it cannot be denied, but that God doth grant pardon to him againſt his ſin: becauſe he ſeeth himſelfe to haue obtained many graces and workes of the Holy Ghoſt, which cannot bee in a reprobate, as was ſaide before; and thereby he is holden from deſpaire and dreadfull feare. And yet through weakeneſſe and want of experience cannot call God father, though he cannot ſuffer the contrarie thought to haue any place in himſelfe: and therfore the thing that he moſt laboureth to be ſatisfied in and reſolued of, is that
D he may haue ſome cleerer light, and lay better hold of it, that Chriſt had redeemed him indeed; yet is he as the childe firſt taught to goe alone, who is weake in the ioints, but in time can runne about: ſo ſhall it be with the ſoule which thus longeth and lamenteth after God.

This I haue ſpoken for their ſakes, who more hardly do lay hold on Gods mercie, and doe with more difficultie applie the promiſe to themſelues: the which to do with all poſſible care, and not to be turned aſide from examining themſelues ſoundly and throughly, by any let, but to reſiſt diſtreſſe and doubting (as they may be bold to doe) is a grace of the greateſt importance. And he is wiſe indeede, who will not ſtay before he haue it: which wiſdome God
E will teach them whom hee loueth: for though many very ignorant and careleſſe hearts do hardly, yea neuer come to any reſolution of faith; yet ordinarily, where the people are ſoundly, cleerely and wiſely taught, it is otherwiſe: (for to ſpeake of them, who ſhall be ſaued) the word ſo preached, by little and little ſoketh and diſtilleth into the hearts of many of them. And though they knowe not when this gratious worke of God was wrought, for the moſt part, as neither can wee diſcerne and ſee the plantes and hearbes

* *The 2. Treatiſe*

Weake faith, yet ſound, ſhal grow.

Matth. 5. 4. 5.

It is rather diſcerned by the graces that goe with it, than by it ſelfe.

A deſcription of the ſmalleſt meaſure of faith.

A ſimile.

Note.

How God worketh faith.

The speciall priuiledge of some. when they shoote out, though in time we see it is so: yet some there are, F
whom GOD in speciall manner dooth priuiledge at one time and in one
day to receiue that grace and gift of assurance, which others are long labou-
ring and trauailing for, before they attaine it: As our Sauiour Christ pro-
Luke.19.9. nounceth of *Zacheus*: *This day is this man become the Sonne of Abraham, and*
saluation is come into his house. So *Lydia*, and they in the Acts. 2.37. And this
Faith vniteth to Christ. is the faith whether it bee weake or strong which vniteth to Christ; and ma-
keth them haue it (which is a mysterie and riddle to the World) to haue and
enioy their hearts desire; yea and indeede more than they could desire or
thinke, namely, to be truly the children of God, and thereby happy. Euen the
same faith, for which Christ pronounced *Peter* blessed: who when he saw G
him but in base estate the Sonne of man, yet for the words which Christ had
spoken, and his miracles, had beleeued him to be also the Sonne of God, the
annointed of the Lord, and his Sauiour, hee pronounced this of him: *Blessed*
Matth.16.17 *art thou Simaon, for flesh and bloud hath not reueiled it vnto thee, but my father*
which is in heauen.

This faith though *Peter* had, and he hath it of whom I speake, euen who-
soeuer it bee whom the Lord maketh blessed (for both weake and strong are
Common professors haue not this faith. partakers of one and the same precious faith, 2.Pet.1.1.) yet the common
professors and hearers of the Gospell haue it not, because they doo not looke
that the Lord should reueale it to them, without which they cannot haue it, H
but take counsell of their owne wisdome and reason, which doo hinder and
hold them backe from it. For reason thinketh it an absurd thing, and to bee
laughed at, that a man simple in the world, & a sinner, especiallie sore burthe-
ned with his miserie, and confessing the same, should yet be more happie be-
fore GOD, and his owne knowledge, than all the worlds good can make
him: Mans wisedome (I say) can neuer be perswaded of this; but faith hol-
deth it for a truth, and enioyeth such an estate with good securitie. And how
God reuealeth any such thing vnto men (which yet is plainely said he did vn-
to *Peter*) they cannot tell nor see: except this bee it, when they thinke and
haue a good hope that it is so: as though such a thing might be wrought in I
them, and they not know how, the change which it worketh being so appa-
rant: or that God might reueale this secret mysterie of faith to them, and they
not aware of it; yea and that (which is more) especiall signes accompanying
it.

Phil.1.29. But such men should vnderstand, that as *it is the gift of God to beleeue*, and
By what meanes God worketh faith. hee draweth men hereto by his secret working grace: so yet, hee dooth it by
meanes outward, euen whiles men obey his ordinance in attending vppon
the preaching of his word, and waite for this worke, seeking it and praying
Act.14.1. for it dayly: his Ministers so speaking, and the people so reuerently hearing,
that they may beleeue: and if not in the time of hearing, yet after by their K
Why many want faith. owne examining of their estate, and comparing it with the doctrine taught,
as I haue shewed before in the person whom the Lord will saue. And this
thing verily men doo not, that is heare, trie their estate by the rule taught
thē, weigh after examination, & rememoue lets, vntill they may see that they
haue found that which they sought, and that there is no iust cause to hinder
it. Few will bestow any labour, or beate their brainches about any such matter,

nor

A nor sustaine any trauaile of the minde: for that is vnsauourie and vnwelcome vnto them. Therefore it is, that after so long preaching of faith, there is (as our Sauiour foretolde) *little faith in the World*, few haue acquaintance with it, (though they cannot like in any wise to be so thought of) as by this which I haue saide may appeare, and shall better appeare (I trust) by that which shall follow. Luke. 18.8.

But before I goe any further, I will for the more better remembrance, conclude that which I haue taken in hand in this third branch of the first part of this Treatise, to proue, that is to say, although there bee many departings from the right way leading to eternall life, and many breakings off from it, *The conclusion of this third part.*

B and though it be easily conceiued but of few: yet he whō the Lord will chuse and repute for his, shall both see into it, and discerne it from all by-paths, and walke in it; and so be partaker of happines by beleeuing. Whereby also appeareth who is the Lords, and who it is that in reuerent boldnes may (though it is at the first hardly obtained) assure himselfe against all the subtilties of the diuell & other cursed spirits, *that he shall see the Lord in the land of the liuing*: euen he who hath beene truly humbled in the sight of his miserie, seene Christ Iesus the onely deliuerer of such, and therefore himselfe hath, & doth beleeue in him vnfeignedly.

And thus I haue shewed how both the doctrine of miserie and redempti-

C on ought to worke, which is the third point. But seeing we are so fearefull at the first beginning of our effectuall calling, that wee dare not rest perswaded that wee haue any faith: these fewe markes of it following I haue set downe in a briefe manner, which both accompanie the weakest faith: and where they bee found, are infallible tokens, that in such a person there is some true measure of iustifying faith. That is to say, first if wee striue against doubting, Iudg. 6. 17. Secondly, if we not feeling faith, complaine bitterly of the want of it. Thirdly, if we seeke feruently to be setled in beleeuing. Fourthly, if we desire to search out the sinne which may possibly hinder vs, and to expell it. And some one of these, or other graces like them, shall neuer bee seene in the be- *Markes of faith.* Ioh. 3.23. *Seeing God commandeth vs to beleeue.* Psal. 77.3.8. 9.10. 1.Pet. 2.2. Psal. 32.5.

D leeuer by such as can iudge, though not alwaies perceiued of the partie himselfe.

Chap. 5.

Of the lets of faith, and namely on the behalfe of the Minister.

B ANd now that I haue shewed, how by faith men are made the people of God (and consequently iustified thereby) who were before his enemies, and *his beloued which sometimes were not beloued*, I would here cease to say any more of this matter, but that I cōsider that euery truth is not by & by receiued; & so I feare, I may say of this, especiallie because it is oft bewailed and complained of in the scriptures, that *few haue this faith*, & that it is seldome or rarely found in the world: which thing, we who mark the course and practise of the greatest part of them Hos. 1.10.

whom we liue amongſt, do ſee may well be ſo: I will therefore here ſpeake F
to my deare and weake brethren ſomewhat more at large to ſatisfie them, and
ſet downe the chiefe lets that hinder faith on the behalfe of the Miniſter: and
in the next Chapter what the lets are on the behalfe of the people. Now ſee-
ing that faith ſo honoureth, inricheth, and beautifieth men, as we haue heard
and more ſhall heare: it ſhould (doubtles) be farre otherwiſe with thouſands
Many deceiued in faith. of them which thinke they haue it (but are deceiued) than now it is, if they did
enioy it. Yea, and to come more neere to our ſelues, for whoſe cauſe chiefly
I wrote this, the multitudes in our parts of the land which profeſſe that they
haue it, and by no meanes can abide the contrarie ſpeech to goe, or opinion
to be conceiued of them, ſhould, if they had it indeede, aſtoniſh and feare all G
Epicures, Atheiſts, and Papiſts, and other Hypocrites, which now differ little
from them. They ſhould make the religion (I ſay) of thoſe which haue any
(as it is in it ſelfe, a lumpe of lies, and an heape of herieſies) to appeare ſo in-
deed; and the other, who regard none at all, to be abhorred, as they deſerue to
be: whereas now, they being the feweſt which haue attained to any true fruite
of the Goſpell, are gazing ſtocks, and reproches to ſuch as haue no more than a
bare name, or vaine opinion thereof, euen to many of the profeſſors them-
ſelues, as to the reſt of them, which are enemies to the truth. According to the
complaint which the Prophet *Eſay* made in his time, ſaying: *Behold, I and the*
Eſai. 8. 18. *children whom the LORD hath giuen me, are as ſignes and as wonders in Iſ-* H
rael. In fewe words therefore let vs ſee what is the cauſe why ſo many, who
A generall let of faith, the diuels bewitching. boldly affirme that they beleeue, and looke verily to bee ſaued by the death of
Chriſt, are yet vtterly deſtitute of the ſame. It is briefly ſet down by S. *Paul* in
2. Cor. 4. 3. 4. generall, to be this: *If our Goſpel be hidden,* (as it is hidden to none but to them
that are loſt) *the God of this world hath blinded their mindes, that the light of the*
glorious Goſpell of Chriſt ſhould not ſhine vnto them. Hee plainly ſheweth, that
the fault is in men, that they are content to bee blindefolded and holden
backe, though the diuell be the bewitcher of them, and ſo keepeth them from
this ſo great a treaſure, as is communicated vnto them by the Goſpell. But as
we trulie ſay that man is faultie in this, that he openeth his eares, and giueth I
credit to Sathans deceitfull ſuggeſtions: ſo becauſe God did ſee what would
come to paſſe thereby, he did therefore ſet watchmen, who ſhould giue his
people warning thereof, namely, how Sathan holdeth them from beleeuing
by ſome of his ſubtill traines, to the end they might preuent them: therefore
we muſt know that this fault, wherby men are letted frō beleeuing, is through
Fault of not beleeuing in Miniſter & people. Sathans bewitching and beguiling of them, either in him who ſhould bring
the tidings, that is, the watchman, who is the Miniſter; or in them who ſhould
receiue the ſame, that is, the people and hearers: for if the lets be not remo-
ued in both, faith is rarely, or not at all come by.

In the Miniſter. It is cleere therefore (to begin with the Miniſter) that if he be one which K
Prou. 29. 18. teacheth not at all, they that depend vpon him cannot know what loue God
1. *Not teaching* beareth to them through Chriſt, or at leaſt they cannot know it to belong
vnto them: for as much as *faith commeth by hearing of the word of God preached*
Rom. 10. 17. *vnto them*: and as our Sauiour ſaith: *If the blinde leade the blinde, both will fall*
Matth. 15. 14 *into the ditch.* Therefore it is too manifeſt, that in ſome pariſhes, not one man
knoweth himſelfe to bee ſaued (I ſay, if he depend vpon his Miniſter) but all

ſuch

A ſuch knowledge is a myſterie to them. And yet if that were the onely let on the Miniſters behalfe, it were well with many people: but where ſeldome teaching is, the hearers muſt needes bee ignorant of this matter alſo: becauſe this heauenly truth, to teach how men may know that they are the elect of God, and without wauering, cannot be ſufficiently and cleerely enough laide foorth by the skilfulleſt teachers ſeldome teaching; neither, if it could, were the hearers able to *conceiue & vnderſtand, remember and be familiarly acquainted with it*; ſo as they may be able *to trie themſelues, and to proue* their eſtate to bee good; all which yet is meete and neceſſarie. For though I know that the grounds and generall truths are few, vpon which this matter dependeth: yet the breaking of them ſmal to the peoples benefite, requireth labour, and time, plainenesſe, and loue: yea, *to teach the ſame thing oft, for their ſafetie*; and in a *nurſelike or motherly affection* to ſtut and ſtammer with them: that is, to apply our ſelues vnto them, and to giue them *here a litttle and there a little, now a line and then a line*; and yet to count all little enough to make them ſauour our meſſage at leaſt, and to bee ſaued by i. Howſoeuer many Miniſterh make their reckoning, that a little may ſerue; and the people bee ſo blockiſh (they ſay) that nothing will enter into them: yet the well aduiſed will not refuſe to heare and weigh the rule of S. *Paul* to *Tymothy, that attendance ſhould be giuen to teaching*, and that they ſhould be readie to doe *that dutie in ſeaſon and out of ſeaſon*, and to put the people in minde of the ſame daily, (*though they know this thing*) as well as to attend to reading priuately, to make them fitter for that duty: Chriſt hath laide no weightier buſineſſe vpō them, calling it the *pawne of their loue to him*, to whō he hath giuen this charge to this end that this may be well and throughly done, and the rather ſeeing the *people depend vpon them*.

1. *Seldome teaching.*

Heb. 5. 11.

B

Phil 3. 1.
1. Theſſ. 2. 11.

C

1. Tim. 4. 1.
2. Tim. 4. 1.
2. Pet. 1. 12.
Ioh. 2 1. 17.
1. Pet. 5. 2.

They will alſo conſider, that the people haue many infirmities, much dulneſſe, ſlipperie memories, and ſundrie other pulbackes; all which do ſhew the neceſſitie of often teaching. The which being ſo, I profeſſe with greife, it aſtoniſheth me oft, when I thinke of the too great ſlackneſſe, and vnwillingnes of many who haue gifts; that they hearing and knowing, *that he who hath an office muſt attend vpon it*: and againe, *that woe is pronounced to them who do it not*: and that *as they loue Chriſt, they ſhould feede his Lambes, & his ſheep*: & alſo *that the flocke dependeth vpon them*: Yet that they can be content to take the commoditie and to refuſe the labour, and as ſome do, to count it, too baſe a thing, faithfully and diligently to diſcharge that dutie. But howſoeuer they can eaſily ſhift it off before men, they ſhall not bee able to goe away with it ſo eaſily, nor to anſwere it with peace, when they think of their account to God. And yet where this is remedied, there may be lets enough on the Mininiſters behalfe to hinder the hearers, (yea though they ſhould be willing to be taught) from comming by faith. As if he ſhould teach often, & yet doth not carefully acquaint himſelfe with the peoples weakneſſe, & wants in conceiuing the doctrine, which is to be deliuered vnto them, but ſhould ſpeake aboue their reach, little to their vnderſtanding, and capacity, and conſequently little to their edifying. There is nothing more like to hurt the people, than ſuch a kinde of teaching, when they ſhall haue a learned man to preach vnto them (whereby they are readie to thinke their caſe farre more happie than others) and yet they ſhall not be able thereby to receiue light, edification in faith and godlines,

Necessitie of often teaching.

D

Rom. 12. 9.
Ezech. 33. 3.
Ierem. 48. 10
1. Pet. 5. 5.

3 *Let of faith in the Minister not plaine teaching.*

E

lines and ſound comfort: that is not eaſie and plaine to them, which he him- F
ſelfe vnderſtandeth. Although it were to bee wiſhed that ſome things were not put foorth oft times by them to the people, which they thēſelues haue not tried by the Scripture, neither were cleerely ſeene into of the ſpeakers, before they vttered them. I ſay not this to grieue any of my bretheren, who deſire to doe good in the Church of God, hauing receiued gifts thereunto: but to put all in minde to labour to be vnderſtoode, as well as to ſpeake the truth. And that ſome may more eſpeciallie know, that the neglecting of plaine ſpeaking, is a chiefe cauſe of little fruite of their labours; it needeth not be taken heauilie: for I know men of ſingular learning, and gifts, who haue already much altered their manner of their teaching, framing themſelues to the diligent hearers capacitie, and more and more deſire to doo the ſame daily, rather than to G
be commended for learned men, of them which neither conceiue nor vnderſtand them. Yet my meaning is not to nouriſh or perſwade to rude, abſurde, and barbarous teaching, which were more fit to make them which ſhould teach, ridiculous, and the Scriptures themſelues without authority or credit, as alſo to mocke the people: but that by their plainenes, *in the euidence of the ſpirit*, reuerence might be procured to the miniſterie among the hearers: and that their doctrine might be approued in their conſciences, which is approued of the Lord, as being drawne from his word, and eaſilie conueied to their vnderſtandings, that ſo *they may proue that they preach with power and authoritie, and not as the Scribes.* H

2 Cor. 4. 5. 11. Matth. 7. 29.

4. *Want of Catechiſing.*

There is but one thing more, which in my iudgment doth hinder profiting on the Teachers behalfe: and that is, Catechiſing, the chiefe grounds of faith be not briefly and cleerely taught, in right and good order, he one depending vpon, or following the other, as they ought, by fit coherence and agreeing together, that the people may ſee by ſuch a maner of teaching, the way to ſaluatiō cleerely & manifeſtly: & may therby the better make profit of their whol preaching and miniſterie alſo. As that repentance be not required of the peo-

Matth. 9. 12.

ple before faith: that faith be not warranted to be in the people, when they ſee no neede thereof by their ſinne and miſerie; becauſe it is cleere, that they can I
finde no ſweeteneſſe in Chriſt, who feele not their ſinnes bitter and ſower. Alſo that a man be taught, that he no ſooner beleeueth, than he is made a new

2 Cor. 5. 17. 1 Pet. 2. 2.

creature, and ſo is changed in heart and in life: and that *the new borne deſire to grow by the ſincere milke of the Word.* It were a great furtherance to their Miniſterie, if, where the grounds of Religion be plainely and ſoundly taught, the Miniſter did by conference and queſtioning, in his Catechiſing, and by examination at Communions, trie how the doctrine is receiued; ſeeing for want of this, a better opinion being conceiued of many by the teacher, than he knoweth cauſe why; they remain vnſoūd in many chiefe & weighty things, who yet for their oftē hearing are thought to be ignorāt of no neceſſary point K

Miniſters ſhould haue authoritie to examine the People.

of knowledge, which the Miniſter hath often taught. It were much to be wiſhed that the Miniſter, who is willing to take this paine (for it is tedious and vnwelcome to many) might haue anthoritie to proue ſuch as heare him, how they profit: as well to build vp thoſe which are weake the better, when hee

What good would come of it.

ſeeth wherein their want is greateſt; as alſo to purge out the leauen of Poperie, and other errors out of them which are infected therewith. Whereby

alſo

A alſo this benefit might come, that if any ſculking Ieſuits or Prieſts, or other Papiſts, or heretikes, ſhould creepe into any of their Pariſhes and Townes, they might by the diligent care of the Miniſter well furniſhed with knowledge and authoritie, be remoued, or reclaimed. And otherwiſe the people being neuer proued how they haue receiued the truth, neither by authoritie inioyned to be ſubiect to triall of their ſoundnes, as well as to reſort to the aſſemblie, doe through cuſtome lye hardened in their ignorance and ſuperſtition, and ſtill remaine wilfull in their old dregges.

A Miniſter able, and painfull through loue, in few neceſſarie points iointly laid together (labouring with the people) to make a ſufficient Catechiſme, *Commendation of Catechiſing.*
B might be well aſſured, that he ſhould call ſo many to the fellowſhip of the pretious faith, *as God had appointed there, vnto eternall life*: and without this, it is Heb. 6.1.2.
found too true, that much preaching doth the leſſe good, as ſhall appeare better vnto ſuch as liſt to looke more deepely into it. And I could with all my heart deſire, that they (ſo many as neglect this worthie worke, and neceſſarie dutie) might be conſtrained to attend vpon it with all diligence: which being *Good life of Miniſters.*
done with a very Chriſtian care had of giuing good example, and ſhewing themſelues, in all good conuerſation, lights vnto their flocks, and free from reprochfull faults, great good muſt needs inſue. And there ſhould not onely
C be a recouering of the due credit and reuerence to the Miniſterie, which the popiſh Prelacie and barbarous rudenes, blindnes, and ſhameleſſe life of many vnder the Goſpell hath loſt, but alſo it ſhould bring many home to God, who otherwiſe muſt needs vtterly periſh: And if with this there were a willing and readie mind in them, to ſatisfie them priuately by conference, who ſhould re- *Priuate conference.*
ſort to them vpon ſpeciall neede and occaſion, to comfort them in their heauines, and to ſtirre them vp to religious and godly communication in their meetings priuately, and at their table, by their owne examples, rather than to be companions with them in profane, worldly and needleſſe talke, that ſo they might as well ſpeake good things in priuate, as teach the truth in publike (as Chriſt did;) I make no doubt, but that GOD would plentifully bleſſe their Luk. 20.21.
D harueſt, and their hearers with ioyfull hearts ſhould yeeld many thankes to God, for ſending ſuch faithfull, painfull, and louing teachers among them.

CHAP. 6.

Of the lets that hinder faith on the behalfe of the People.

E BVt if the Miniſter be framed both in life and doctrine, as *Lets of faith in the people.*
were to be wiſhed, thus to giue warning to the people of *Diuels bewitching.*
Sathans malitious intents, and other impediments; and ſo ſeeke to winne them to the faith: yet are there ſuch ſwarmes of euils in the people, & ſo many kinds of them, that except, they for their parts be willing to be counſelled, and to receiue their meſſage and doctrine, they ſhall finde, that through one let or other, few of them *ſhall be partakers of this pretious faith* which I ſeeke to bring them to. To ſpeake more plainly, my meaning

is, Sathan layeth infinite ſtumbling blockes in their way which they are well F
Light eſteeming the Goſpell. content to be hindred by: for when God by the Preaching of the Goſpell ſheweth the world how their ſinnes are pardoned, and their deadly woe remoued in Chriſt, they will not marke it, nor take any paines about it, but eſteeme of it as of a light matter, as though God did ſeeke his owne good by making ſuch an offer to thē, rather than theirs: and that he muſt be more beholden to them for hearing the way to ſaluation preached, than they to him for teaching them; and ſo count it not thanke worthie. Other haue weightier matters (as they
Luk.14.18, 19.20. thinke) to looke after, namely, *their pleaſures, and their profits*; with the beautie and loue whereof, the diuell dazeleth their eyes, that they ſee nothing there, (that is) in their preaching, which can prouoke them to be in loue with it: al- G
though that which can ſaue them be onely there to be had. So by one deceite or other he preuaileth ſo farre with them, that they beleeue not, no not euen they, who hearing, receiue the doctrine with liking it, and with ioy many times, and for that very cauſe thinke that they beleeue.

And what is cleerer at this day, than this, that of many thouſands which
Few that receiue the doctrine haue faith. receiue the glad tidings of eternall life by our preaching, willingly, or at the leaſt without reſiſting our doctrine; yet few, yea very few attaine to the power of faith, neither declare any worke thereof to bee in them? For either they feele no neede within themſelues, whereby they ſhould bee driuen to ſeeke helpe out of themſelues, in Chriſt; or if they doe, they by and by, be- H
fore they ſuſtaine any ſmart, lay their burthen vpon him: ſo that hee is neuer ſought, nor cared for of them, but when their neede pincheth them; and then they beleeue in them (they ſay) but be indeede no more ſtaied and confident by their faith, nor in their liues reformed, than they were before: and ſo ſerue him with their tongues, and lips, and follow their owne luſts in their hearts; or ſtaggering ſtill betwixt hope and doubt, at a bluſh reioycing, and not able to render a reaſon why; and at another time caſt downe as farre againe, in token of no ſtay nor peace, (and yet there are many who neuer come ſo farre but grow ſenceleſſe, and hardned.) Now of all theſe how truly are the Apoſtles wordes verified, *the Goſpell being hidden from them*, that is, the promiſes of I
it not being beleeued of them, what other cauſe is there than this, the diuell by one meanes or other hath ſo blinded them all, that they beleeue not? and as for this latter ſort, they ſeeing their miſerie what it is, and how vnauoidable by any way that they can finde out, how could they (if they were not inchanted and depriued of their right minde by the deuill) be content to goe without the remedying thereof, it being ſo freely and graciouſly offered them?

Practiſe of true Chriſtians. The which thing alſo, is prooued further to be true by the practiſe of true Chriſtians, who hauing ſure hold and taſte by faith of Chriſts merits, will admit no deluſions that deceiue the other, whereby they might be depriued K
Heb.4.1. of the aſſurance thereof. But although they haue temptations, ſtrong and fierce, as well as the other, yet they ſo looke to the greatnes of Gods loue, and the truth and certaintie of his promiſes, and the benefit which they reape thereby, that although with ſtrong fighting, and lowd cryes through depth of ſorrow, they are in combat with Sathan; yet they will not giue ouer, nor yeeld their right into his hand. But as one in the perill of drowning taketh

A ſimile. hold

A hold of a naked ſword, though it cut him deepe, rather than yeeld his life to the water: ſo they chuſe to keepe their faith with ſome great difficulties, rather than to giue ouer their ſoule, which is vpholden onely thereby, into the diuels hand, and themſelues into perdition. Whereupon we heare ſuch ſpeeches teſtifying ſore conflicts betweene Sathan and them, *Although thou kill me (O Lord) yet will I truſt in thee*; and, *Though I walke in the middeſt of the vale of death, yet will I not forſake thee.* By which appeareth, that the ſame God of this world, is not wont to caſt miſts onely before the eyes of the beſt, but euen attempteth ſore to take away all the light of their faith from them, as hee doth keepe it from the other altogether: But God *hath taught their hands to* B *warre, and their fingers to fight* (as it is in the Pſalme) the which skill, becauſe the other want, they are foiled. Iob.13.15. Pſalm.23.4.

And thus by this which hath been ſaid, let all learne to know, that none are kept voide and deſtitute of the fruite of the Goſpell, and the beleeuing of the ſame vnto ſaluation; but ſuch as willingly put their necks in Sathans yoke, and are contented to be depriued of the crowne of righteouſnes and life, through their owne follie; whiles others, more wiſe than they, will by no meanes let it goe. But to the end that euery ſort may ſee themſelues as in a glaſſe and what their ſeuerall lets are, I haue thought good to ſet them downe briefly and particularly; or at leaſt ſo many, as whereby the moſt are hindred by the diuell C from imbracing and beleeuing the promiſe of life: that all which liſt, may ſee how they are held backe from their happines and peace: And theſe they are briefly: *None beguiled by Sathan, but wilfull and fooliſh.* *Particular lets of faith.*

1. Firſt, ſome thinke it impoſſible to be aſſured of their ſaluation in this life, and therefore ſeeke not after it. *1. Some thinke it impoſſible.* Pſalm.14.1.

2. Others thinke it poſſible, but not neceſſary, that men ſhould buſie themſelues about it, for the obtaining and keeping of it, and that they may be ſaued without ſo much adoe. *2. Not neceſſarie.* Math.19.22.

3. Another ſort are ſuch as thinke it both poſſible and neceſſarie, but they ſee it ſo hard to come by, that they are loth to take the paines, therefore they D will not goe about it. *3. Too hard.* Luk.14.18.

4. Another ſort are careleſſe, and as ignorant, as they are careleſſe; euer learning, but neuer comming to the knowledge of the truth: who though they come to heare, yet regard not when God ſpeaketh vnto them out of his word, their minds being taken vp about other matters: Now by this manner of hearing, they come not to vnderſtand the doctrine, much leſſe affect it. *4. Careleſſe.* Luk.8.12.

5. Others ſee that if they ſhould labour ſo after heauenly things, they muſt loſe their liberties in ſinfull pleaſures, which they will not by any meanes forgoe: and contrariwiſe, that they muſt ſuffer reproch, and afflictions, with the children of God: and therefore they looke not after the promiſe of the life to E come: as *Eſau*. *5. Feare loſſe.* Heb.12.16. Luk.8.13.14.

6. Others are preſumpteuous, who through ſelfeloue perſwade themſelues that they doe beleeue, and yet keepe ſome one ſinne, or many in their hearts, which they will not renounce; contenting themſelues to thinke they haue faith, when they haue it not; and ſo neuer ſeeke for the truth and power thereof. As, *they who would follow Chriſt, but firſt they would goe burie their father.* *6. Preſume.* Ioh.2.23.24. Math.8.21. Reuel.3.17.

7. Others

7. Neuer broken hearted. Iere 4.4. & 8.6

7. Others with these, though not so grosse offenders, were neuer broken hearted through the sight of their sinne, and miserie; and therefore the doctrine of faith cannot enter. F

8 Feare continuance. Acts.16. 27. Ioh.6.60.66.

8. Others thinke, that though they begin, yet they shall neuer continue, or hold on in a godly course; or else doe take offence some other way: and therefore will neuer goe about it: or hauing begun, will soone reuolt againe.

9. Too slightly seeke it.

9. Others will say, it is a comfortable thing to knowe our selues to be the children of God, and they hope they are so: they speake well of the Gospel: they are glad to heare it, and like well of the promise of eternall life, but they neuer goe about to fasten & apply it to themselues, by meditating of it, weighing the truth and vnchangeablenes thereof, and making their account to liue by it, and to be conformed to it. G

Reuel.3.1.

10. Sudden flashes soone out.

10. Others like well of it, as the former, and sometimes weigh and consider the doctrine, and thereby thinke themselues to be in good case: but this comfort is sudden, and quickly gone againe. And thus they are driuen and tossed to and fro; yet being close men, will not disclose their heartes, and lay open their doubts to such as may counsell them, and helpe to set them at libertie from their lets: although they be vtterly vnable to helpe themselues.

Math.7.26.

These are the chiefe lets, whereby the people are holden from this grace of beleeuing, without which, it is impossible to please God, or to be his children. H

And now that I haue set downe a taste of both kindes of lets, I thinke it not amisse to stay a while in speaking to both sorts of them, by whom these arise, that is to say, the Ministers and people. And first, I turne to you my brethren in the Ministerie: And you I exhort to consider your duties laid forth at large in the word of God, sometimes by the names and titles which he giueth vs, and sometime in plaine commandements and charge. The names are many as *Watchmen*, Ezech. 33.7. Cant.3.3 *labourers*, Mat.9.37. the *salt of the earth*, and *light of the World*, Matth. 5.13. 14. *shepheards*, Ioh. 21.15. and the *good Scribes which bring out of their treasurie both old and new things*, Matth.13. and *stewards to giue euery one his portion*, 1. Cor.4.1. and *nurses*, 1. Thess 2.7. with such like. In comandements thus: *Take heed to your charge, and to the whole flocke, ouer which the holy Ghost hath made you ouerseers, to feede the Church of God which he hath purchased with his bloud*, Act. 20.28. And againe to *Timothie: I charge thee before God, & the Lord Iesus Christ, who shall iudge the quicke & dead at the appearing of his kingdome, preach the word, be diligent in season and out of season, conuince, reproue, exhort, with all long sufferance and doctrine.* 2. Tim. 4. 1. 2. I

An exhortation to the ministers.

The titles of Ministers.

Their charge.

All which with the like, what other thing doe they teach, but that all such as the Lord hath put in trust with his people, bought with so great a price, should loue them tenderly, as nurses doe the young children, and beare their weaknesses kindly, rather then breake their hearts with sorrow? Also that they should prouide for them liberally and with good allowance, and *teach them the whole counsaile of God*, as good Scribes: and regard all sorts as the Lords stewards, by wise applying themselues to all. Then that they should be diligent and painfull, as the Lords workmen and labourers, going before them as lights to guide, in example of vncorrupt life in all wisedome and grauitie, but K

What their practise should be.

espe-

A especially (as Christ taught his Disciples at his departing from them) in humilitie, Ioh.13.14.15. not thinking themselues too good, *for Christs sake to be their seruants.* And to the end, they may bring them to him, *and preserue them as chast spouses* to him their onely husband; to doe them good priuatly, as their needes should require, by *confirming the weake, comforting the afflicted, admonishing the vnruly,* and *being patient towards all.* These duties (I say) the Lord inioyneth vs by the forementioned titles which he giueth to his Ministers, and by the commaundements and charges annexed thereto. Now, as wee would be glad he should heare vs in the time of our necessitie, and especially in our last and solemne day of our departure from this life: so let vs heare him thus

B calling vpon vs to haue compassion on his sillie, ignorant, and shiftlesse people. And although the burthen that he laieth vpon vs is great, yet are not our incouragements for that purpose exceeding great also? The honour that hee putteth vpon vs to *be his ambassadours*, and to bring the message of so great a king, and the message it selfe not about things transitorie or earthly, but eternall, what can be like vnto it? Besides, the comfort which we may reape both by our priuate studie in giuing attendance to reading, and hauing that, as our ordinarie labour to talke with God (as I may say) and his good seruants, when other men must toyle and trauaile in all weather, with much care and trouble: and also the comfort by our preaching, which may easily be greater to vs than

C to them which heare vs, oh what can be in this life, comparable vnto it? whereby also our hearts are sweetly seasoned, and our liues farre better gouerned, and we more safely kept from euery euill way, as *Salomon* saith, vnlesse wee be careleſse of our owne good. More than this, wee haue incouragement and perswasion to doe our duties in this behalfe more cheerefully, by considering that so many as we turne from their euill waies, so *many soules we are counted to saue.* And this wee should doe now, whiles we may doe it in peace, and whiles there are many willing to heare, whose example may draw on others: who, if they should not be taken, whiles they may, will not afterwards perhaps bee brought on, though wee should neuer so much desire it: fearing that which

D the Apostle saith, that *the time will come, when they will not suffer wholesome doctrine, and hauing their eares itching, shall after their owne lusts, get them an heape of teachers, and shall turne their eares from the truth, and shall be giuen to fables.* And lastly, wee know, that the reward after this life, is a stronger motiue than all these, which I haue mentioned: (but I am sure, that all together are most strong, and should be *to vs as the threefold cable that is not easily broken*) and that is set downe in *Daniel* thus: *They which instruct others shall shine, as the light of the firmament, and they which turne many to righteousnes, as the starres, for euer.*

Incouragements to the Ministers to do their duty.
The first from their honour.
The second, from their comfort.
Note.
Pro.3.10.
The third, the peoples benefit
Iam.5.20.
2.Tim.4.3.
The last, from our reward.
Dan.12.3.

This is that which I thought meete to say to my brethren in the Ministe-

E rie, who according to their diuers estates, places, people, and other occasions, shall (I know too well) meete with discouragements enough: but if they be wise against the greatest of all other, which are within them, I meane the distemperatures and contradictions, and disputes of their owne euill hearts, I doubt nothing, but that the other shall be resisted and ouercome. All obiections which might trouble and hinder from this worke, and dutie, are infinite: Therefore onely looke to God, and haue him going alwaies before you, and

Note.
How to answer the obiections which might discourage vs.

and *let his word be the man of your counſailes* (in which eſtate alone, ſound, and durable peace is to be found) and he will teach the teachable aboue their expectation, and *giue wiſedome to the ſimple*, and ſtrength to the weake, that by him, they ſhall finde that eaſie, which otherwiſe were impoſſible: I meane to ſwallow vp diſcouragements, and finde the greateſt ioy in the diligenteſt preaching, and performing of dutie. F

An exhortation to the people to embrace the Miniſterie.

Now I turne to you, my brethren the people and hearers: who (as I haue ſaid) raiſe vp lets and hindrances too too many againſt your ſelues, though ye had none offered you by your Miniſters. Whoſe caſe (for the greateſt part) I pitie and bewaile, that you are ſo farre from knowing and duly conſidering this great mercie of God towards you, in ſending his preachers among you, that very few of many among you, doe ſee the end of their miniſterie; and therefore receiue them not as from God, as the inſtruments by whom ye may beleeue, and be reformed, and conſequently looke and waite for the accompliſhment of your happines, *after ye haue firſt taſted how good the Lord is*, by their preaching vnto you. Know ye therefore, that God hath appointed them as *meſſengers of your reconciliation* with him, who were farre ſequeſtred from him before, and eſtranged: and whereas hee might haue taught you by other meanes, and led you thorough this long and wearisome wildernes by other guides, he hath ſeene this the fitteſt way to doe it, by men his miniſters, ſeeing yee ſhould *neuer haue been able to heare the Lord himſelfe*, if hee ſhould haue ſpoken to you, no more than the people of Iſrael were, when they cried out at the hearing of his voyce, and ſaid, *Lord ſpeake thou no more to vs, but let Moſes ſpeake to vs, and we will heare him in all that thou ſhalt ſay to vs by him*. Heare them therefore, who are able to deliuer the Lords meſſage vnto you; whoſe preaching *is life or death to you:* and if *ye deſpiſe them* in that their meſſage, ye ſhall doe all one, as *if ye deſpiſed the Lord himſelfe that ſent them*. Heare them (I ſay) in the Lords ſteed, in all that they ſhall ſay to you from him. Learne by their miniſterie to ſee your ſelues to *be the ſonnes and daughters of God almightie*, who, before the miniſterie of the word worke vpon you mightily, are his enemies, your hearts being ſet on euill works, and vnder his wrath iuſtly. Suffer your ſelues to be launced, purged, wounded, ſeeing ye cannot otherwiſe be healed. *Receiue the holeſome word of exhortation*, and be content to put your neck in his yoke, and willingly ſubmit your ſelues to his word, that ſo ye may glorifie God for his loue towards you, in and by their labour and trauaile among you, that ye may thereby gaine more, than if you had all abundance and your hearts deſire. G H I

The firſt reaſon. They are the Lords meſſengers of reconciliation.

Exod. 20. 19.

Which labour and trauaile of theirs becauſe you ſee not what a benefit it is vnto you, I will ſhew you in ſome ſort, how great it is, euen ſo great, as if you attaine it, ye owe no leſſe *than your owne ſoules to them* for it, for they *ſhall not onely ſaue themſelues*, who ſhall performe this dutie of teaching among you, in ſuch manner as hath beene before ſet downe, but *they ſhall ſaue you alſo*, who entertaine them as Gods meſſengers, and be meanes to make you ſee your ſelues happie, both heere and for euer. Which being ſo, who can ſufficiently admire the blindnes, nay the wilfull blindnes of the people, the careleſnes, yea the bold careleſnes and blockiſhnes of them, who ſee nothing of this which I ſay, though we ſpeake oft of it and aloud among them, that they may regard it? K

Philem. 19. The ſecond reaſon. The benefit reaped thereby. 1. Tim. 4. 16. The peoples ſinne.

A I thanke God to ſee that which I doe ſee in ſome perſons; I meane their reuerent and thankfull receiuing of the Goſpel, and their care to be reformed by it: but that in ſo long a time of peace & free paſſage to the Goſpel vnder her Maieſties moſt proſperous reigne, ſo few make that, the flower of their garland, and their beſt portion, it is moſt worthily to be bewailed. Which teſtifieth too cleerely, that there are many enemies of the Goſpell among vs, beſides Prieſts, and Ieſuites, and open Recuſants: and among them that loue it, (as they pretend) *many* of them *loue darknes more than light, becauſe their deeds are euill*, and who doe not eſteeme Gods meſſengers as ſent from him, for their ſingular benefit. For then would not ſome (& thoſe not a few) denie them their due which God hath giuen them that labor among them; *nor withold their earthly things* B *from them, to whom they deliuer ſpirituall*: nor eſteeme meanly and baſely of them, who would faine win them to God: Neither would many of the people lay ſuch blocks in their owne way as they doe, deſcanting of them in ſuch wiſe, as they will be ſure that none of them ſhall do them good. For rather than they would haue nothing to except againſt them, if they cannot finde thoſe accuſations, that are iuſt, they are content with any ſhew, why they ſhould refuſe to be counſelled and perſwaded by them. And therefore, if they be old, they ſay, they dote, and know not what they ſay: if they be yong, they haue no iudgement nor experience: if they be wealthie, then they are couetous: if poore, then baſe and contemptible: if they be maried, they can not follow their cal- C lings, but the world: if vnmaried, then they liue ſuſpitiouſly. And thus (to ſay no more) it is fearefull to ſee how little the people (in one reſpect or other) are ſeaſoned with the ſweet fruit of the Miniſterie: and therefore, if ye feare God, and will not come to iudgement, regard your owne welfare & peace, imbrace the Miniſterie reuerently, as Gods meſſage, and the greateſt and moſt lets of faith are remoued.

How the people hinder themſelues.

Thus I hauing ſet downe theſe lets which doe chiefly hold from faith, both on the Miniſters part & the peoples, and hauing ſaid ſomewhat to both in way of exhortation, ſeeing out of theſe two kinds of men, God chuſeth out his elect: D I conclude, that there are many lets from faith, but yet withall it may be ſeene, that there is apparant remedie to be found againſt them, (as I haue ſaid) and how ſubtilly ſoeuer the diuell bewitcheth and holdeth men backe by them, yet the Scripture offereth greater grace, by the which they may breake through all hindrances and diſcouragements, which may keepe them from it, if the Miniſter and people would make conſcience of their duties.

There are fit remedies to theſe lets.

Iohn 3. 19.

Iam. 4. 6.

CHAP. 7.

What deſire breedes faith.

E BVt ſeeing it were both long to ſtand in preſcribing remedie againſt all theſe lets, and the way for all to come by faith, hath been ſet downe alreadie: I will therefore briefly ſtirre vp and aduiſe ſuch as are in good way, and haue made ſome good entrance, that they may ſee what to take heed of, and what to imbrace, & to ſeeke faith by the meanes, & in the manner which before I haue ſet downe,

and strengthen and incourage them (what I can) who haue attained to any true measure of it, that they may grow, and be setled therein. Wherein it is to bee marked (because I before highly commended a good desire) that a naked and bare desire of saluation and of obteining the forgiuenesse of sinnes, nowe and then stirred vp in men, is not to beleeue, as many thinke, although without any ground: But seeing such as haue this desire sometime, are they for the most part, whom God doth afterwards make beleeuers, (for while men are voide of that, there is little hope to be conceiued of them) I will therefore shew, (for the helpe of them who doe any thing looke after true happinesse) what desire it ought to be, and whereto it groweth if it be true and sincere, that it may deceiue them. For we may finde many, who haue sometime desired it earnestly, and yet neuer obtained it, (as *Balaam* who wished to die the death of the righteous) that a man could hardly haue shewed any difference betwixt their desiring of it, and the desire of such as haue attained to it indeede, for that instant. But in time it hath appeared, that it was but sudden, or of short cõtinuance, and failed before it obtained that which it sought: as by them who in the Gospell are said *to haue ioyed in that which they desire to beare*, but it vanished; whereas the desire of the other cannot be satisfied without it: but mourneth, and longeth for it, and pineth for sorrow when any thing commeth in the way, to weaken the hope, which was conceiued of it, till that be remoued, which hindred them from that benefit. Therefore such must knowe that their desire, which is sometime fleeting and sometime faint, must become both feruent and constant: as in the parable *of the pearle* may be seene: That as soone as it was found, the value of it being knowne of the skilfull Merchant, he neuer rested till he had gotten it for his owne: for me must know that he, who thus desired it, is forcibly drawn hereunto by God, who hath shewed him his great neede of it, and what he shall gaine by it, and thereby hath prepared and made him fit to receiue it: for otherwise, if God draw not men to the valuing and seeking of it, it is of no account with them. Euen so this desire, if it be the worke of Gods spirit, is strengthened hereby: namely, while hee prizeth, and valueth it according to the worthinesse of it, as farre as it is able: that is to say, thus, that in his account it farre surmounteth, and excelleth all the pleasures of the worlde, with whatsoeuer is of account in it: he esteemeth of it, as a most pretious treasure to beleeue: because he knoweth that he *which beleeueth is deare vnto God, and shall be saued*.

And so must faith and assurance of eternall life be valued indeede, of him who shall finde the blessing of it: for which cause saint *Peter* calleth it *pretious faith*. Nowe who can esteeme thus of it, as that it is better than all profit, pleasure and preferment, but he must needes thinke, all his praying for it, hearing the word which worketh it, his questioning about it, and his trauaile and labour in meditating of the promises, whereby the spirit of God writeth it in the heart: but he (I say) must needes thinke all his paines well bestowed in seeking it, yea and infinitly recompenced, though hee hath long waited the Lords leasure for the enioying of it? All which meanes another man thinketh very needlesse, and that it is meere folly to make all this adoe to come by it; and yet he will say it is better than the world also: but he can content himselfe (when he hath heard the promise) without any setting of his desire on it,

to

Euery desire of saluation is not faith.

Numb. 23, 10.

Mat. 13. 20. 21. *True desire giues not ouer.*

It must be feruent and constãt. Matth. 13. 45.

High account of it strengtheneth this desire.

Luk. 7. 50.

2. Pet. 1, 1.

No paines and labour in seeking it, thought needlesse. Note.

A to waſh away all with a worde of courſe, that he hopeth to be ſaued by Ieſus Chriſt as well as other: Which ſlight eſteeming of it, is too cleere a token, how farre hee is from it. Nowe who ſeeth not the difference betwixt theſe two, to be this, that the one *is led by the ſpirit of God*, whereby the father of heauen doth reueale this ſecret myſtery of faith to him, and doth wonderfully draw his heart vnto it: the other is led by fleſhly reaſon, as his guid: which *is* the greateſt enemie to this worke? For our reaſon thinketh it vnneceſſarie to ſet more by that which we cannot ſee with carnall eyes, than by that which we haue in preſent poſſeſſion, and ſee it, handle it, enioy, and vſe it: therefore no man doing thus, is led by the ſpirit of God, which aſſureth him, who is led
B by it, that God hauing promiſed glory greater thā that which is earthly (though he ſeeth is not) he ſhall finde no leſſe, than is promiſed: therfore he ſetteth more by it, than by all things here before his eyes.

Difference betwixt ſound and vaine deſire.

And this is the way to beleeue in God indeede, though wee ſee him not, that by this our confidence in him, wee may haue ioy and peace. And becauſe this faith is counted farre more pretious than all worldly wealth: therefore hee who thus accounteth of it, will ſet himſelfe to ſeeke it willingly and readily, as I ſaid before. And therefore as the word teacheth him, hee will haue his heart vpon the promiſes of God, becauſe they are his treaſure, muſing on them, vntill he hath all difficulties and doubts of any moment, remoued frō
C him, which God for his part will not be vnwilling to grāunt. And in his meditation he ſhall ſee that he is not more deſirous to beleeue, than God is that hee ſhould ſo doe: hee ſeeth that God, for his greater aſſurance of it, doth through loue intreate him: of friendſhip counſelleth him, and of his authoritie being able to performe, commandeth him to beleeue: as if hee would hereby ſhew that none hath authoritie to hinder or forbid the ſame: He ſeeth further, that as he may perceiue this promiſe, hauing ſo ſtrong incouragement, ſo he can no otherwiſe be ſaued, nor happie. All this hee ſeeing, and weighing deepely, beginneth to ſtay himſelfe, and to lay faſter and ſurer hold on eternall life: and ſeeth that it cannot otherwiſe be, but that hee ſhould be
D ſaued how farre ſoeuer he was from this perſwaſion before. And now he beginneth to conclude with himſelfe, that he is deliuered indeede from all feare of hell, and the Diuell: for hereby his heart is more humbled and meekened to be ſubiect to the will and gouernment of God, without which, this faith is not attained. To whom this counſell yet is to be giuen (though hee be come to ſuch great preferment) that after hee hath by the forementioned meanes gotten this faith and confidence, that hee beware of all occaſions which may darken or put out the light of it: As that he be not too bold to reaſon and queſtion againſt himſelfe for yeelding to this truth lately receiued, and beleeued of him, before he be well grounded, and haue gotten ſome experience, but
E follow the rule that muſt guide him: for example, If any doubting ſhould ariſe, any lying ſpirit ſhould ſuggeſt, and trouble him with feare of falling away hereafter, or that he cannot tell whether hee be predeſtinate or no, or that many haue beene as froward as hee, and yet haue in the ende fallen from God, or any ſuch like: hee is to be counſelled to hold them all for ſpirits of errour, and Sathans inſtruments to delude and terrifie him. And becauſe they ſpeake otherwiſe than Gods voyce, which ſaith, *Beleeue, lay hold of eternall life, caſt not*

Heart vpon Gods promiſes.

Gods will we ſhould beleeue.

2. Cor. 5. 19.
1. Tim. 1. 15.
1. Ioh. 3. 23.

Aduiſe for the weake Chriſtian.

If any doubting ariſe.

1. Ioh. 3. 23.

1.Tim.6.12. Heb.10 35. Math.13.31. Coloſſ 2.5. Ioh:10.27.

away thy confidence, who alſo ſaith: *The plants of the Lord ſhall flouriſh and grow vp as the graine of muſtard ſeede, till it haue branches and bowes*: And againe, *Be ye eſtabliſhed, confirmed, and abound in faith.* Therefore he is to lend no eare to them; remembring that which is written: *My ſheepe heare my voyce, and the voyce of a ſtranger they will not heare.* It was the firſt degree to the vtter vndoing of her ſelfe, and her poſteritie, in our grandmother *Eue*; that when God *had giuen libertie to eate of all the trees, excepting one*; ſhee reſted not in this word, but opened her eare to a falſe & lying ſpirit, in the mouth of the ſerpent, which vnder a faire colour, perſwaded, or rather couertly inticed, and drew her (contrarie to the word of God) to eate of that one tree alſo, which was forbidden: whereas ſhee ſhould haue beene aſtoniſhed to haue heard the Serpent ſpeake at all, eſpecially in that manner. It is a dangerous thing to ſet ſo light by the word which God ſpeaketh, that wee dare ſo much as hearken to any voyce which ſpeaketh the contrarie. For ſhee by giuing eare to the Serpent went further, and gaue him ſpeech alſo: and yet neither ſuch ſpeech, as whereby ſhe cut him off by holding her ſelfe to Gods word; neither (if ſhee would needes anſwere) referring him to her husband, (as ſhe ſhould haue done) who heard God ſpeake, and receiued the charge of not eating of euery tree, from himſelfe.

Not to hearken to any contrary voyce.

Gen.3.2.

The danger of it.

Pſal 58 5.

We muſt learne ſome wiſedome of the Adder, *who ſtoppeth both her eares that ſhe may not heare the voyce of the charmer, charme he neuer ſo wiſely.* And if any doubt do ſo trouble him, who hath attained through Gods grace to this weake faith, let him aske of them who haue inſtructed him, *the men and brethren*, who if they haue kindly pricked, can as well skill to heale: and therefore alſo to remoue ſuch doubts, as for want of ſure laying hold on the promiſe, haue troubled any.

Such muſt aske of their teachers.

Act.2.38.

Remedie againſt feare of continuance.

Math.11.29.

And further, if hee which is weake in faith, after laying ſure hold, ſhall yet be diſmaied thus, that hee cannot keepe (for any continuance) his faith ſtrong and ſtedfaſt; but feeleth it flitting: hee is to be anſwered, that a childe which beginneth to goe by a ſtoole or forme, is not ſtrengthened, as hee which is by long vſe and cuſtome ſetled in his ioynts: in like manner it fareth with weake beleeuers: and yet, after that ſuch ſhall haue experience of their owne ſinceritie, and care, to keepe a good conſcience in longer continuance of time, they ſhall be well and fully ſetled in their faith, to their great contentment and comfort.

Concluſion of the former.

Luk.22 31. Luk.22.32.

And thus I conclude, that what ſoeuer there be, which hinder men from beleeuing (as that they be vnworthie: they ſhall fall againe to their old courſe: they ſhall neuer be able to attaine to it: or if they haue not like certaintie of it alwaies, therefore they conclude, that they neuer had any at all, or any ſuch like) yet he who earneſtly deſireth it, will not vtterly faint, except in temptation, when hee muſt be well plied, and helped; and when hee is not his owne, to guide himſelfe aright: nor ceaſe or giue ouer till hee be perſwaded *that all teares are wiped away:* and therefore will refuſe no meanes to attaine to it, by attending on God, and waiting his leiſure, and reuerently conſidering the incouragements and perſwaſions which haue beene ſet downe, that ſo hee may lay ſure and ſtrong hold on Gods promiſes and Chriſts *prayer made for* him, *I haue prayed that thy faith faile not*, (as one in his caſe may doe) and ſo by little

A and little he ſhall ſee himſelfe to be in the number of true beleeuers, no more to be caſt out from them. Iob.13.1.& 16.17.& 17.

Chap. 8.

How the weake in faith ſhould be eſtabliſhed.

AND thus to paſſe to the ſecond head of this firſt Treatiſe, vnderſtand that theſe two things are here to be handled: firſt, how the weake beleeuers may and ſhould be ſtaied in their vehement temptations. Secondly, how they may further proue, that they differ from ſuch as are not beleeuers, although they ſeeme ſo. Of theſe weake ones, there are two ſorts: ſome leſſe, ſome more: both ſhall be better vnderſtood by that which ſhall ſeuerally be ſaid of both. And herein I deſire my brethren, who are better ſetled, not to thinke this labour ſuperfluous: but to meaſure the weake by their owne weakenes at their firſt beginning, and to thinke that as the gift of faith is moſt excellent; ſo there cannot be too great helpe yeelded to the weake, in directing them to come by it, and to make triall of it. Concerning the firſt therefore, although I haue by ſundrie tokens ſhewed, who are the children of God, and how euery faithfull Chriſtian may iudge of himſelfe hereby: yet for want of experience, and by vehemencie of temptation, which ſometime ſore oppreſſeth them, they cannot ſo boldly and confidently reſt, & ſtay themſelues by generall doctrine, nor applie it to themſelues; thoſe I meane which are weake Chriſtians, yet ſuch as haue attained communion with their brethren in faith and godlines: therefore though the aforementioned properties of true beleeuers, may be cleerely ſeene and diſcerned to be in them, and they themſelues alſo will confeſſe, that they haue beene ſtaied (ſaue in temptation) and that ſome of them oftentimes haue found ſingular comfort in Chriſt, and deſire much to be with him: yet ſoone they are driuen from their hold, and cauſed to ſuſpect their comfort to be a vaine fancie, and ſo fall into much feare and doubting, that they are none of the Lords.

The ſecond generall head of this Treatiſe.

B

Two ſorts of weake ones.

The firſt ſort deſcribed.

C

D

They muſt know therefore, that ſeeing there is no *ſhadow of changeablenes with God*, that it is their owne weakenes ſo to thinke, as the Prophet confeſſeth of himſelfe in the like caſe, after hee had long wreſtled and ſtroue with that temptation: for he that hath beene aſſuredly perſwaded of Gods loue toward him at any time in his whole life, *ought not to caſt away his confidence* after, nor ſuffer himſelfe to be depriued of it, being his chiefe treaſure. But though this may be a ſtay to a weake conſcience, who is ſomtimes afflicted in this ſort; yet I ſay further, that ſeeing hee cannot be ſatisfied, till his doubtfulnes (which by all his might hee ſeeketh to ſubdue) be remoued, and his ſoule ſet at libertie againe by ſome new light in Gods promiſes: therefore hee is to be perſwaded, that he labouring after, and groaning to reſt his wearied and heauie heart on theſe, he cannot miſcarrie, nor be forſaken of the Lord in the loweſt depth of his diſtreſſe. For ſome one or other teſtimonie and propertie of the new birth ſhall euer be found in him, although hee alwaies feeleth it not, neither perceiueth

Pſal.77.13.

Heb.10.35.

The firſt perſwaſion to vphold a weake faith.

E

The ſecond perſwaſion to vphold a weake faith.

neth it himſelfe; whereby it ſhall be manifeſt, that hee liueth to God the life of E
God: euen as hearing, breathing, mouing, feeling, and ſuch like, are infallible tokens of life in the body, which by many likelihoods appeareth to be dead. And if to his owne iudgement it ſeemeth, that all hope is cut off through the rage of the diuell, and ſtrength of the temptation: yet it is, as if a man were ſuddenly ſtriken downe to the ground with ſome violent blow, and amazed, who for all that doth afterward recouer himſelfe againe: ſo that euen hee, which feeleth not that hee hath faith and life, is not yet without it, ſeeing hee is not without that worke of the ſpirit, which alwaies accompanieth it; although indeede hee hath neede of eſpeciall and ſtrong comfort. And this is mine anſwere. G

But if this be not enough, but thou wilt marueile, why God doth thus deale with thee, and ſuffer thee to fall to ſuch depth of doubting, ſorrow, and feare, although he loueth thee; yea and that after thou haſt felt ſuch comfort to thy conſcience: I muſt make mine anſwere more full and large, for the further ſatisfying of thee herein. I ſay therefore, although this be by the wiſe prouidence of God, that many of his truly begotten children (who therefore haue had ſound comfort in Chriſt) doe fall ſometimes, and that very dangerouſly, and doe greatly wauer, and doubt oftentimes, and ſo become vncomfortable; which the Lord diſpoſeth: leaſt by their ſudden change from ſo damnable and vncomfortable an eſtate to ſo happie and ioyfull, they ſhould be lifted vp, and conceited, and ſo become ſecure and preſumptuous: (the forerunners and cauſes of a fearefull fall) yet this is certaine, it ought not thus to be on our parts, for it is (as I haue ſaid before) a weakenes, which muſt be withſtood and ouercome. For the attaining whereto, the occaſion of this doubting in him who hath once beleeued, muſt be ſearched out, and ſo remoued: which ordinarily is our owne infirmitie, neglect of dutie, and ſleightnes in the manner of performing the ſame, or ſome particular ſinne; alſo pronenes to ſinne, a nouriſhing of the ſame and ſtrength of it, or long lying therein: whereupon the tender conſcience feareth that his former comfort was but deceitfull and vaine, and ſo doubteth of his good eſtate.

Note. H

Pſal. 77. 2.

A third perſwaſion to vphold a weake faith.

For the right remouing heereof, this is duly to bee conſidered, that as the roote of our comfort in Chriſt is not the ſtrength of our Chriſtian life: ſo the weakenes heerein, ought not to breede doubting of our ſaluation by Chriſt. But for as much as all our comfort ſtandeth in this, that God, *who iuſtifieth the vngodly*, hath freely giuen his ſonne, and in him is reconciled to vs, who ſo heartily deſire his fauour, hauing beene his enemies: and hath by his Goſpell called vs, and by his ſpirit wrought in our hearts a ſure perſwaſion heereof; whereby *we which were dead in ſinne*, are made aliue to God, and ſo are new borne: and therefore begin to be changed, firſt in affection, and then in conuerſation by little and little: Therefore if wee haue this aſſurance of our new birth, though there be in vs much weakenes of the ſpirituall life, yet wee ought not to doubt, whether we be Gods children, ſeeing hee that is new borne can neuer die. I K

The fourth perſwaſion to vphold a weake faith.

But rather wee are to remember firſt, wee are but children, and therefore weake. Secondly, wee are very ſubiect to many ſpirituall diſeaſes; ſome ſuch as take away ſenſe of life: and therefore wee muſt ſeeke to be cured; and not

A deſpaire of life, becauſe it is certaine that no ſuch can periſh. So that if we ſee, that we haue turned our harts from our Chriſtian courſe & offended God, or (which is more) if we haue ſuffered our ſelues to bee ſeduced any manner of way, we muſt not deſpaire, or doubt of the ſafetie of the whole perſon, when any one part or member is diſtempered, and ill at eaſe; but cure it, and labour to reſtore that to health againe: as if it be thine heart, thine eye, thy hand, or any other part which hath offended; reſort thou to the Phyſition Chriſt Ieſus; make thy complaint, that thou art heauie and wouldeſt faine returne againe from whence thou art fallen: and be confident for his owne promiſe ſake, who calleth with ſtretched out armes, ſaying, *Return thou which wandreſt* B *& thou who wouldeſt finde eaſe and comfort, come vnto me and I will refreſh thee,* beleeue in me, and I will ſatisfie thee in that which thou hungreſt for. Now if they who haue fallen and offended God, may turne home againe to their firſt husband with good welcome: ſhall not they much more be beloued of him, and therefore comforted by him, who haue not prouoked him, but are onely held downe through feare and infirmitie?

A fit ſimile.

Eſai. 55. 1. Matth. 11. 28.

And thus I hauing anſwered the doubts of this ſort of Gods people who are weake in faith, I had purpoſed to haue proceeded no further to deale with the *which haue the ſeale of God*, and which are marked to eternall life: but to haue diſcloſed the packe of the counterfeits, and to haue proued that many ſuch, *as* C *ſay they are Chriſtians*, and the elect of God, and are not, but doe lie; that they are nothing leſſe than the Children of God, (for as the weakeſt in faith muſt not be depriued of their priuiledge, as to think they are not the Lords: ſo muſt not the moſt glozing hypocrites be ſuffered to conceiue a falſe opinion or hope of that which is none of theirs: as to dreame of happines. This, I ſay, I had purpoſed next to haue entred into: but in the meane while, it commeth into my minde (by occaſion of ſuch, as I haue anſwered alreadie, that is, the faithfull; who hauing receiued much comfort through their hope, after an effectual calling, haue yet after that beene troubled with doubtings) by occaſion of them (I ſay) I called to mind another ſort of Gods deare ſeruants, who are D weaker than they, deeplier grieued, and therefore more tenderly to be regarded: leaſt that they *being bruſed reedes, ſhould be altogether broken, and as ſmoking flaxe ſhould be vtterly quenched.*

Another ſort weake in faith, and how they are to be comforted. Matth. 12. 20.

And theſe are they who hauing manifeſt ſignes of faith, and the new birth in them: yet by the ſubtile and cruell malice of the diuell (although not without the wiſe diſpoſing of the LORD, to their great good, and example of others) are brought to this bondage, that they are perſwaded that they are vtter reprobates, and haue no remedie againſt their deſperation. They feele (they ſay) the wrath of God kindled againſt their ſoules: and anguiſh of conſcience moſt intollerable: and can finde no releaſe, notwithſtanding their con- E tinuall prayers made vnto the Lord, and in their iudgment ſtand voyde of all hope of the inheritance promiſed, expecting the cõſummation of their miſerie and the fearefull ſentence of eternall coudemdation. Now this vehemencie of temptation, though it be enough of it ſelfe barely, to ſhake and terrifie the afflicted; yet when melancholie ſhall herewithall poſſeſſe the partie, then it is made farre more grieuous: for that raiſeth exceſſe of diſtruſt, and feare, and cauſeth the party to perſwade himſelfe of miſerie, where there is no cauſe,

They are deſcribed.

How melancholy worketh in ſuch.

and is the very ſeate of the deuill, beeing an apt inſtrument for him, both to weaken the bodie, and terrifie the minde with vaine and phantaſticall feares, and to diſturbe the whole tranquilitie of our nature: and one chiefe propertie of this, is to feare a man without iuſt cauſe. So many as are troubled with this latter, I exhort to reade the treatiſe of Melanchollie, ſet foorth by Doctor *Bright* Phiſition, *Anno.*1586. vnto the which alſo I may referre them, for the former point: that is to ſay, if they be deepely touched with the conſcience of ſinne alone, how they may bee comforted and deliuered out of it. But ſeeing it is both appertaining to the matter which I haue taken in hand, to ſay ſomewhat thereof, and the other treatiſe not alway in a redineſſe, I will partly borrow from thence, where it is largely and profitably ſet downe: and partly ad my ſelfe ſomewhat for the ſtaying and vpholding of ſuch weake ones as their caſe requireth. F G

Perſwaſions to the weake to vpbold them.

And firſt they muſt be perſwaded, that they are not vnder the wrath of God; neither is his anger kindled againſt thē, for all their feare that oppreſſeth them, when their eſtate is to their owne feeling, euen at the worſt: becauſe they haue not ſinned againſt the holy Ghoſt: (which ſinne onely is able to ſhut them out from hope of ſaluation) and yet many of them in their temptation do thinke that they haue. And to proue that they haue not committed that ſinne, it may appeare by this: that they haue not malicioully ſet themſelues againſt the truth and Goſpell of God: nor wilfullie perſecuted it againſt their conſcience, but doe embrace it heartily, and loue the ſame, which they are not able to denie. But it is a meere deluſion and temptation of the diuell, which holdeth them in this terror and bondage: which time will diſcouer & lay open, as they thēſelues ſhall hereafter moſt plainelie ſee and diſceme: which, many ſuch as they are in the like caſe haue found in the end. And though it be a temptation of the enemie purpoſed of him to their confuſion: yet it is frō their louing and mercifull father a triall of their faith, and patience & other vertues. Indeed the ground hereof, is their owne weakeneſſe (as I ſaid before of the other ſort of Gods Children) vpon the which the diuell worketh, although not to wring from them their hope (which he ſhall neuer be able to doe:) yet to wearie their liues with heauineſſe and diſcomfort. H I

Sathan worketh vpon vs by ſuggeſtions, and by outward occaſions.

And this our infirmitie Sathan dooth ſometime aſſaie without meanes, that is, onely by ſpirituall ſuggeſtion: ſometime by meanes and outward occaſions of euill, and forcible perſwaſions to ſinne and rebellion againſt GOD. For the firſt of theſe two, it is certaine, that he after a perſonall manner to the ſoule, though not in bodily ſhape to the eye without meanes of outward things, tempteth vs, in the very ſecret thoughts of our hearts. For he being a ſpirit (and by creation moſt excellent) hath acceſſe vnto our ſpirits, to trouble them and diſorder all our actions: as we ſee our corporall creatures with corporall and bodily force to annoy one an other. And as he is a ſpirit, ſo the long experience (which he hath of our corruption, and miſerie from age to age) giueth him knowledge of our minds more perfectly, who gathereth it by the leaſt ſigne of our inclination and will: not that he knoweth our hearts (for that is proper to GOD onely) but through his long acquaintance with our nature, hee conceiueth our intents and purpoſes, and that oftentimes without ſignification, either of ſpeech or geſture. And thus

He conceiueth our intents and purpoſes, &c how? K

hee

A he being able to diſcouer the vanitie of our mindes, by the knowledge of our vniuerſall corruption: as he ſeeth occaſion, and whereto we moſt incline, he ſuggeſteth his temptations to ſinne and diſobedience.

Sathans properties.

Now if to theſe two, wee adde his malice (for he is not called the enuious man for naught) and his vnſearchable ſubtiltie, and exceeding ſtrength; and that which is greater than all the reſt, that hee moſt hurteth, when it leaſt appeareth, and when wee leaſt ſuſpect it: for which cauſe it is ſaide, *that he changeth himſelfe into an Angell of light*, we ſhall not meruaile, though without any meanes, or outward occaſions, he raiſeth great terror, and diſmaiedens, eſpeciallie the Lord giuing him leaue ſo to doo, for the good of vs

Matth. 13. 28

2. Cor. 11. 13. 14.

B which are exerciſed with them. For beſides that, we are inticed ſometime to the ſinnes, which by nature we loue: wee are alſo (eſpecialie ſuch as are thus brought low, in the anguiſh and bitterneſſe of their ſoule) tempted to ſuch euils as are very ſtrange, and ſuch as we abhor the very leaſt conceite of them, and finde not the leaſt part of our nature to incline to them; though otherwiſe wee complaine of great frailtie: as to haue thoughts to blaſpheme God, to be tempted to lay violent hands on others, not moued thereto by any hate or malice; or to deuoure our ſelues, to deſpaire and diſtruſt of Gods mercie and grace: all which ſinnes with ſuch other, the partie hath neuer had delight in, (when he was yet ouertaken with ſome other ſinnes, and had his

Sathan temteth & perſwadeth to ſin, which we delight not in.

C heart drawne after them indeede;) and yet he is feared with the guiltineſſe of thoſe, which he euer loathed. And when the diuell can faſten vpon ſuch as this weake perſon is, in this wiſe, he eſpeciallie laboureth to dimme their knowledge and iudgment, that they may haue no ſure holde of any point of doctrine, which may ſoundly comfort them, that thus he may, *like a Lyon deuoure them* more ſpeedilie: For when they cannot be perſwaded in their iudgment, that God can, or will pardon them, how are they able to deſire, or pray for it, when it ſhall be beaten into them, that they haue no faith, nor any better things in them than Reprobates? how can they be mooued to ſtirre vp that weake faith which they haue? no more can they deſire good meanes, as

Hee laboureth to dim our knowledge, and the ſight of Gods grace in vs.

1. Pet. 5. 8

D counſaile reading, or any ſuchlike, when he hath ſtricken this deadly blowe in their conſciences, that God hath forſaken them.

And this be ſpoken of the diuels tempting the children of of God (when, and whom it pleaſeth the Lord for their triall) and that without the helpe of outward meanes, or any occaſions to worke by: the which I purpoſed to ſpeake of to no further end, but for the helpe of ſuch as are ſometimes deceiued, and ſo oppreſſed after the ſame manner. Here is no fit place to ſatisfie them who would be glad to know more of this matter.

See it more at large Treatiſe. 5. chap. 3. 4.

To proceede therefore, and ſo to draw to an end herein: As he doth oft without any meanes, deeply faſten vpon the weake conſciences of Gods peo-

E ple, to feare and diſmay them; ſo doth hee the ſame much more eaſily by the helpe of outward meanes: ſo that, when he hath couered their hearts with darkeneſſe, and brought them into a dreadfull feare of Gods wrath; and plucked their armour from them, whereby before they had reſiſted him, he holdeth them at this vantage, that euery thing which is before them, is made matter to increaſe their diſtreſſed eſtate. And therefore if they ſee a knife, all their thoughts are to deſtroy themſelues; if they go by water, they are vehemently

He troubleth much for outward obiects.

hemently perſwaded to drowne themſelues; & ſo are they tempted to ſtrangle F
themſelues, if either the place giue them any occaſion, or the inſtrumẽt wher-
with they ſhould do it. So if they ſee any merrie, their heauines is the more in-
creaſed, ſeeing (ſay they) we ſhal neuer come out of deadly ſorrow & deſpaire:
if they ſee a dog, they wiſh that they were ſo: whẽ they ſhould eate their meat,
they thinke it wil increaſe their damnation; & dare ſcarcely take the meaneſt
ſcraps to relieue nature: And if any ſcripture be recited to them, oh, it belon-
The obiections of the weak in tẽptation. geth not to them, they ſay: they are paſt hope: & whatſoeuer we anſwere them
(be it neuer ſo fit for them, and to do them good) yet they are neuer ſatisfied;
but raiſe new obiections againſt themſelues, as being nothing ſtayed by that
which was ſpoken to them. G

It were infinite to ſet downe their ſpeeches and thoughts like vnto theſe,
which I haue now mentioned; which the diuell draweth from them by ſuch
occaſions, as he worketh by: but all this is, (as we ſee) through their owne let-
ting go their hold of Gods promiſes, and mercies in Chriſt: which yet ſome-
time they haue imbraced, and felt great comfort in; or at leaſt, could not deny,
The Lords eye watcheth ouer theſe weake ones but that they had part in thẽ. And it is the vnſpeakeable goodnes of God, that
they are not vtterly ſwallowed vp; but kept thorough his ſecret grace, though
not ſeene of them: & that all other of his deare ſeruants, are not plunged into
the ſame depth of diſtruſt & deſpaire, that there might be no one to comfort
and counſell another; but diſcouragements on euery ſide. H

For it is not to be attributed to Sathan, or any want of ſubtiltie in him, rea-
dineſſe to hurt, ablenes, malice and crueltie; that either the one ſort is at all
preſerued, or the other more freed frõ the like meaſure of languiſhing & feare,
or (which is the ſenſeleſſe ſicknes and diſeaſe of this age, and far more dange-
rous) from bold ſecuritie and preſumption: but (as I haue ſaid) it is the Lords
keeping of them both: Neither is it any meruaile to vs (though it be not mar-
ked of the vnbeleeuers) becauſe the Lord hath his eye euer vpon his beloued
Pſal 41.12. ones (as *Dauid* ſpeaketh, *That he may ſee that no hurt befale them*; euen as a mo-
ther hath her eye alwaies on the young child which beginneth to goe, that it
get no knocks. I

But now to conclude, ye will aske, what remedies are to be vſed againſt
ſuch ſore aſſaults? Firſt I ſay, that ſeeing their conſciences beare them wit-
neſſe, how much theſe temptations are repugnant to their deſires and liking;
Remedies a-gainſt Sathans tẽptations. and chiefely raiſed and procured by Sathan in them, who abuſeth their ſim-
plicitie: therefore there is no cauſe, why they ſhould be ſo diſcouraged, and
out of heart (no more than one that hath had a fearefull dreame ſhould when
he awaketh:) although he hath haled, and violentlie carried them to ſuch mi-
ſerie; as though they had taken glorie in offending God: this (I ſay) let them
marke, as ſoone as they be fit to heare it; and the rather, they are to count
them to proceede from him, than from themſelues; becauſe they are ſuch, as K
are altogether contrarie to their former conuerſation, and to nature it ſelfe:
The 2. remedie. and ſuch as haue no inforcement, nor inticement, but from him. They are
further to conſider, how much it doth diſpleaſe God; that they are remoued
from their faith, and giue place to the ſpirit of error: and therefore they
ſhould gather more godly boldneſſe and confidence in him, on the one ſide,
and more ſtrength againſt Sathan, on the other ſide. For if God calleth and
incourageth

A incourageth vs to truſt and beleeue in him: and we ſtanding in neede thereof, would moſt gladly (as we will all ſay in ſuch a caſe) imbrace his promiſes made in *Chriſt Ieſus, who is he, which ſhould hinder vs? If the Lord will iuſtifie & cleere vs, who ſhall condemne vs?* Neither let them after all this be ſtill obiecting, that they feele ſmall ſtrength of faith and hope, as many of Gods deare children doe, for thereby the enemy may take great incouragement to their owne diſaduantage: for what if they feele not the ſweete taſte thereof, which ſometime they felt, ſhall they iudge therefore themſelues to be vtterly bereaued thereof? If the ſoule be now ſicke, and taſteth not the ſweete meates of conſolation, which it was wont, was it therefore alwaies ſo? Will they meaſure themſelues by that which they preſently feele, when the ſoule hath B loſt her taſte? Or rather by the tames paſt (as the Propher, by his example teacheth him in the like caſe) whileſt it ſtoode free from the diſeaſe of temptation, when they found comfort in the ſpirit, through an acceptable meaſure of faith?

Rom. 8. 33.

The 3. remedy or perſwaſiō to vphold weak faith.

What we ſhould doo, when wee feele not the ſweet taſte of Gods mercies.

Further, the triall of their faith is likewiſe to be taken, by thoſe fruits which are euident to the eye of others, who can iudge more ſincerely, than the afflicted themſelues, whoſe vnderſtanding is much altered by Sathans terrours. And here (as in fitteſt place) I alleage the ſtrong faith of the Woman of Canaan, when Chriſt ſeemed to giue her the repulſe vtterly, yet ſhe would not C be moued from her faith, when fierie darts were thruſt into her, three or foure, one after another. The ſame I ſay to other their obiections of like ſort, as I haue ſaide to theſe: As when they reaſon thus againſt themſelues, that they do not liue as Gods children doo, nor ſo holily, as God requireth, and therefore they cannot haue ſuch comfort, as they haue. What then? are they reprobates? haue they no grace, becauſe they want that which they would haue? Ought they not to conſider, that they being *the Lords plants*, take not their full perfection at once: but according to the nature of a plant, require a daily watering and dreſſing, whereby in the ende they attaine to a full growth in Chriſt? Oh, but they feele not the teſtimonie of Gods ſpirit, which might D aſſure them! I anſwere, neither doo any of Gods children at all times feele it: but that they may ſee their owne frailtie, God doth, as it were, hide himſelfe ſometime for a ſeaſon, (as the mother doth from the child to trie the affection of it to her) that they may with more earneſt deſire mourne for Gods wonted grace: & that when they haue obtained it againe, they may with more ioyfulneſſe of heart praiſe him: and yet God doth not withhold comfort from his many times, when they walk heauily, who (if they could giue credit vnto him) may aſſure themſelues that they may liue in ſafetie vnder his protection all the day long: but their owne frailtie, and the vehemencie of the temptation, which oppreſſeth them, diminiſheth the feeling thereof. But patience and E conſtancie, with a reſolute minde to beare Gods triall, will bring a good end: yea & by the meeke going vnder Gods hand in theſe, they ſhall learne experience, afterward to wade thorough greater; and yet in the middeſt of them, to haue *hope that ſhall not make them aſhamed.*

A 4. perſwaſion to vphold weake faith.

Matth. 15. 27.

A 5. perſwaſion to vphold weake faith.

Deut. 33. 12.

A 6 perſwaſion.

Note.

Rom. 5. 4. 5

And thus it may appeare, that although the weake faith of Gods deare ſeruants may be many waies aſſulted, and their ſaluation by meanes thereof to their feeling, be doubted of: yet that ſuch are vndoubtedly the Lords, and

cannot

cannot be taken out of his hands; becauſe they are not deſtitute of faith, (as I F
haue proued) whereby they apprehend Chriſt, though weake: and which hath
brought vnto them much comfort in times paſt; though for a ſeaſon, the Lord
working all for their good, it ſeeme to them farre otherwiſe. And of the for-
mer point of this ſecond head or generall part of this treatiſe, that is, how the
weakeſt of Gods people are to bee vpholden in vehement temptations, thus
much be ſaid.

CHAP. 9. G

The difference of beleeuers from them that are none.

NOw followeth the ſecond point, wherein for the cleere manifeſtation of that which hath been ſaid, I muſt now diſcerne from the former ſort, ſuch as haue great ſhew of faithfull ones and beleeuers, and yet are nothing leſſe, and ſhew, that the weakeſt of Chriſtians, of whom I haue ſpoken, may ſee their eſtate apparantly different from theirs; who yet come neereſt of other, vnto be- H
leeuers: and then anſwere ſome doubts which I know doo ſticke in the minds of diuers about this matter.

An vnbeleeuer may goe farre in the profeſſion of Chriſt ianitie.

And firſt whereas ſome may maruaile, that I in the deſcribing of Gods chil-
dren, haue not reſted in theſe as infallible markes thereof, namely, 1. ſorrow for their miſerie, 2. confeſſion for their ſinnes to God, 3. feare of diſpleaſure for the ſame, and 4. deſiring ſome kinde of amendment of life; ſeeing they are alſo in them, who are effectually called of God: I anſwere I haue followed the ſcripture herein, & that I haue in ſhewing who are the Lords, made men-
tion, rather of thoſe graces of God, which are properly belonging to the faith- I
full, than of them, which may be in hypocrites, and hollow hearted profeſſors. Seeing we finde both by Scripture and experience, that theſe forenamed af-
fections, and many good and commendable vertues (as they ſeeme to bee) may haue place in thoſe which doe not appertaine to Gods election: For a
Matth. 27. 3. 1. King. 21. 27. man may be much burthened with the weight of his ſin, his cõſcience *terrified by the ſpirit of bondage*; he may be pẽſiue afterward for his ſin cõmitted, as *Iudas* was and wiſh it were vndone, afraide for the puniſhment, and may pro-
miſe amendment, and he may walke heauily, and expreſſe it by outward ſignes as *Ahab*: and yet not releaſed, nor ſet free from that which he fea-
reth. So the ſame perſon, by the hearing of the promiſes of the Goſpell, may finde ioy, and delight in the glorious tidings, which it bringeth: and take ſenſi- K
Matth. 13. 20. Numb. 23. 14. Mark, 6. 20. ble pleaſure in the exerciſes of religion: *He may haue a taſte of the life to come, as Balam*; he may reuerẽce and feare the Miniſters of God, as *Herod*, and begin to amend ſome faults in his life, as hee and others, of whom wee reade in the Goſpell, did and yet for all this, (though feareful to thinke of) not ſealed vp to ſaluation: euen thus far a man may goe in profeſſion of Chriſtian Religi-
on; and yet *a ſtranger from the power of faith, from the life of godlineſſe*, and

from

A from that, which accompanieth; I meane, a good and peaceable conſcience.

Of the which argument, becauſe much is written, and where the Goſpell hath been preached (of ſome places I may ſpeake of mine owne knowledge) it hath been often handled, and largely, I thinke; I may ſay the leſſe. Neither doe I ſpeake that, which I haue ſaide, about this matter, to diſcourage any: but partlie to driue them from deceiuing themſelues, which loue to ſtaie themſelues, they care not vpon what rotten hold, and broken ſtaffe; partlie to make the true teſtimonies of eternal life to be more pretiouſly eſteemed of thoſe which haue them: and ſuch as are without them, to beſtow more diligence in ſeeking of them. For the weakeſt faith findeth Chriſt Ieſus no more
B to looſe him, ſeeing he hath ſaide, *that he will not breake a bruſed reed, nor quēch the ſmoking flaxe*; and the moſt glorious ſhewes of godlines, and boldeſt crakes, and moſt loude boaſtes of faith, where yet it is not indeede, ſhall all vaniſh away in the ayre, and come to nothing, not hauing any part in him: euen as *Saules* brags, *that God had deliuered* Dauid *into his hands*, when hee was ſhut in the Citie, were fruſtrated to his own ſhame. The which, how true it is, may appeare not only by ſome examples mentioned out of the ſcripture, but alſo by the liues of ſundrie in the countrey, *who haue receiued the Goſpell with ioy*, and beene much caſt downe by the force of the lawe: But as their
C humbling hath beene a bowing of themſelues for a ſhort time, *like a bulruſh with the wind*; ſo their ioye hath been a ſuddaine flaſh of fleeting mirth, not wel grounded in them, & an inlightning of them with the generall knowledge of ſaluation, rather than a ſealing of the aſſurance of their owne, in their hearts for continuance.

What vſe to be made of this doctrine.

Matth. 12, 20.

Luke. 18, 14.

1. Sam. 23, 14, &, 24, 5.

Note.

Oh, how manie haue after the report made by others, what great change the Goſpell had wrought; how manie, I ſay, haue reſorted to the hearing of it, & giuen good and commendable hope of their owne change alſo, & repētance; who yet were ſoone wearie of the Lords yoake, & of being ſubiect to his holy
D gouernment? how manie *haue forſaken the fountaines of the water of life*, which could haue refreſhed their ſoules in their neceſſitie with ſound cōfort, *& haue digged to themſelues broke pits, which can hold no water* to comfort them? And ſo *haue ſtarted a ſide, like a broken bowe*, and haue returned ſhamefully *to their vomit, and as the ſow which was waſhed, to wallow againe in the mire*? Which I ſpeake not, as though God had not both called out of this life many amongſt vs (within theſe yeares in her Maieſties reigne) of ſingular hope, and left a cōfortable companie amongſt vs ſtill, with others dailie comming on; but to caſt their ſhame as dung in their faces, who haue fallē from that feruent *deſire of the ſincere milke of the word* (which once they had) and are either turned
E to vaine iangling, & opinions, which breed queſtions rather than godlie edifiing: or elſe to the world, to prophaneneſſe, and to careleſneſſe. *Theſe* (as the Scripture ſaith of *Iudas*) *went out from vs, but they were none of vs: for if they had bene of vs, they would haue continued ſtill with vs.* For when either proſperitie hath bin granted them, they haue *waxen wanton, and haue turned the grace of God into looſenes*: or when affliction hath followed thē, they haue grown weary of their profeſſion, ſaying as we reade in Ec. 7. 12. *That the former daies were better*, and wiſhed againe for the merrie world, which they inioyed, and the

Frowardnes in religion was ſometimes in manie.

Hebr. 6. 5. Exod. 32.

Ier. 2. 13.

2. Pet. 2. 22.

Apoſtatas.

Iohn. 6, 66. 1. Iohn. 2. 19. Iames 1. 8.

Matth. 13, 21.

Exod.16.3. *Note.* pleasant life(*as the Israelites did their flesh pots*) which they passed in ignorance of God, and the lusts thereof in superstition, and such like: and so haue fallen from the grace of God, and haue departed from him, to whom yet they had professed themselues to haue bin infinitely indebted, as for his other benefits; so especiallie for his Gospell, in the which they seemed to take no small delight for a season. F

Iohn.5.35. But these when I consider their falsehoode towards God, and their double dealing, that they would not giue their hearts to him to beleeue his mercies, to be their onlie treasures, and so hold fast their confidēce in him, (who would Matth.19.29. sufficiently haue recompenced their forsaking of the World) I cease maruailing at them, although they are fallen from an high account and estimation among the seruants of God, vnto a vile and reprochfull estate, to be reckoned with the vnbeleeuers; some of them making this their chiefe religion, rather to be Iudges and censures of their brethren, than to hold and retaine loue and fellowship with them. For whom yet, I will not cease to intreate the Lord dailie, that if any of them belong to him, it would please him to awake them, and to bring them home with the prodigall sonne, in the sight of those who haue seene their reuolt: that so, not onlie themselues may be saued, though they take shame in the world; but others also, who were imboldened to sin by their example, may be reclaimed. G *The fals of many Professors haue made them vile.* *Note.*

Thus the loue of these men hath constrained me, a little to goe aside in lamenting their miserie, because I haue knowne many of them, who hauing shined as lights for a season, are become mistie cloudes to hinder light from others: whom I also counsell to consider, that they haue not been driuen away from their holie profession by persecution, (which if they had been, might haue giuen better hope of them to their bretheren, that meere weakenesse had hindred them) but they haue gone awaie *from their first loue*, and broken *off their fellowship with their bretheren*, euen in the time of the Gospell flourishing, and preached in some places with more power, than when they were at their first beginning most earnestly stirred vp to imbrace it: yea and some of them then forsooke their good beginnings, not when *Moses* was gone aside from them, for the space of fortie dayes, but whilest he was amongst them, and in the middest of their tents, calling vpon them to bee sound and constant, and to goe forward, as he had done long before: and himselfe also (to Gods glorie be it spoken of some) with great courage and cheerefulnesse of good example going before them. And therefore seeing their sinne is the greater, they are to be aduised to looke for better assurance of their saluation, and whom they haue offended, that so they may repent, and now take surer hold of eternall life, with the hand of their faith, rather than by so weake and small occasions to let it goe. For if they had in the feeling of their sinne, feare, sorrow, and other distresses for the same, been vnfainedlie humbled, their hearts mollified, and they resolued to seeke the forgiuenesse thereof, and righteousnesse thereby, and that through the free imputation thereof by Iesus Christ: they should soundlie haue had their diseases healed, their sorrow and doubts expelled, and true comfort ministred from their faith in him, which would so effectuallie haue wrought in them; & haue raised such an vnfained loue to God againe, that they would for no cause H *Note.* *Some haue fallen away before trouble came.* I *Let such repent.* K

A cause haue beene withdrawne; but rather haue set themselues to growe in godlinesse with their brethren, than in the least maner *to haue returned to their former lusts of their ignorance*; from which they professed themselues to haue bene purged. 1.Pet.1.14. 2.Pet.1.9.

This I haue written for their causes, who haue been content to be deceiued with an opinion of happines, and yet to be voide of it: who because they haue had some light in the beholding of their sinnes, and haue beene wounded in conscience for the guilt of them, and punishment due to the same; haue therefore perswaded themselues, that they haue been effectually called, when yet they haue not seene nor found this, that their sinnes haue beene *What is required in effectuall calling, and how men are deceiued about it.*

B pardoned to them: and in token thereof that they themselues, haue beene changed in will, affection and conuersation: and so haue *become new Creatures*. For though they alleage (and that iustly) that in the conuersion of *Paul*, the people mentioned Act.2.37. the returning of the people of Israel to God, in the time of the Iudges, and in the dayes of *Samuel*, and in such other examples; the holie Ghost setteth downe their trouble of minde, their pricke of conscience, and their great abasing of themselues, which I grant are wrought in such, as haue beene trulie penitent: yet there hath beene ioyned also with these in those examples, an earnest hungring after Gods mercie, an vnfained faith, the spirit of adoption sealing vp their saluation vnto them, and the liuely 2.Cor.5.17. Iudg.10.16. 1.Sam.7.3.5.

C fruites of the same: They haue beleeued that God hath become their most louing father through Christ Iesus, who was before their fearefull Iudge; and they haue hereby bin inforced to loue him therefore, & to seeke now to please him with all their hearts: and these graces haue set them forward in a godlie life to bring forth fruites, beseeming their profession. 1.Pet.1.8.

But these men furnish not themselues with faith, a pure heart, a good conscience, change of their life, through the louing of God; but they let time end their griefe of minde, and their wounds of conscience are healed outwardlie with opinion that it is sufficient repentance, onelie to haue been sorrowfull: some not abiding the gripes of griefe, and yet not finding sound comfort a- 1.Tim.1.4.

D gainst them, haue cast them off, and therefore in affliction are from time to time vexed with the returning of them againe, because they were neuer driuen away kindlie, nor a right. If they shall further defend themselues this way, that they thought their course was good, to be thus cast down, seeing the law was preached to them, which constrained them thus to doe: and if they will aske, why wee preached the iudgments of God to them, if wee saw it not meete for them to be humbled? I answere: first, the law was neuer preached alone by anie discreete teacher, who himselfe was skilfull in the doing of his dutie, but the Gospell with it. Secondlie, the law was not, nor is not preached to hold men vnder, with the yoke of feare and bondage; but to cause *The Law is not to bee preached without the Gospell.*

E men to see their sinne more cleerelie: and thereby their punishment to be due; that so they might come to themselues in truth, and set more store by Gods mercie, and Christs merits, which onely can saue their soules, and minister them comfort. Thirdly, we haue not as from God approoued, nor wished any to rest in any workes of the lawe, or the best actions which they could doe, when as yet they had no faith, nor perswasion of the remission of their sinnes, truly sealed in them: but to haste from thence with all speede, *and* *Why the law is preached.* *Not to rest in the works of the Law.*

2.Cor.13.5. *to trie themselues* both by rules and doctrine, as well as by their owne experience, *if Christ were in thē*, that so through him they might becom acceptable. F
Now then, if they haue heard and receiued one part of our Ministerie, and not the other: if they haue placed happinesse in the repentance, which they haue fancied; and not in the knowledge of God through Christ, which wee haue vrged; they haue beene deceiued thorough the subtiltie of the tempter: if they haue sought to please God, for feare of his vengeance, and not becausse they haue found deliuerance from death, by his vndeserued fauour; they haue laboured in vaine, and been with-holden from the principall fruit of the Gospell preached.

But no meruaile, for many are the sleights, by the which the diuell keepeth his possession in such, as are not yet escaped his wiles and snares, in the which he holdeth them; not without their owne good liking. He discourageth some from hope and confidence, that they are the Lords; because they haue beene more deepely pricked for their sinne, and longer holden in doubtfulnesse, than other of Gods Children are; and that none haue so great temptations and conflicts, as they haue: But haue not they these afflictions to bring them vnto God? And others he dismaieth, and holdeth vnder with the contraie: as that they cannot be Gods children, because they haue neuer had that deepe sorrow, and long lying in it, for their sinne, as many of their bretheren haue had: As though mens examples, and not rather Gods Word H
should bee their rule to follow. So hee suggesteth this to some others, that their estate can be good, seeing they haue not had their liues full of some outward crosses, as some of the godlie haue: and yet on the contrarie, many haue beene long holden captiues with these cogitations, that they durst not thinke themselues to belong to Gods election, seeing they are euery while vnder one crosse or other. Thus the diuell (whose malice and subtiltie few doe know, fewer do well weigh, but fewest of all do wiselie and carefully resist) the diuell, I say, holdeth numbers occupied about these and such like points: wherein the triall of their happinesse, and certaintie of their peace doth not consist. And because Religion and holie doctrine doth affect thē, and that he seeth they will I
needes imbrace the same, he laboureth to keepe them at this staie, to hold themselues contented with that shadow, though they be vncertaine of their estate to Godward, and to remaine in suspence and little hope of their saluation: and so he permitteth them to haue the letter of the scripture in their mouth, and to talke generally about religion, or (if occasion be offered) about some questions and matters concerning the same; *but they hate vtterly to be reformed.* Who seeth not that he holdeth these in error and bondage as grossely as he both the other before mentioned? who trouble themselues about opinions and conceits which are not the chiefe and maine points to occupie themselues about; as though happinesse consisted in them, but may faile of eternall life (for all K
that) when they haue all done?

For neither doth this commend a man to God, whether he hath long continued in griefe of minde, feare of conscience, and doubtfulnesse of saluation: but that he be well freede and deliuered from such trouble, and discharged of his feare: I meane that he can heartilie thanke God through Iesus Christ, that he seeth & feeleth himselfe set at libertie, and by him to be made happie: for

How men abuse their afflictions through Sathans wiles.

Psal 73.13.14.

He would haue men contented with a shadow of religion.

Psal 50.16.

Looke to that which is principall.

Troubles inward or outward commend not a man to God.

A for if the truth of God and his promiſe make him free, then he is free indeede. Ioh.8.32.
Neither is this with a Man, or againſt him in aſſuring himſelfe of ſaluation,
whether his life bee full of afflictions and croſſes, ſeeing God keepeth not al- Eccleſ.9.1.2.
waies, an euen hand in theſe things; for they are common both to good and
bad, but that a man know himſelfe, though a wretched ſinner; yet through
faith, *to be iuſtified and acquitted before God*: and therefore *is at peace with God*, Rom.5.1
in himſelfe, *euen ſuch as paſſeth all vnderſtanding*, whether his croſſes be many
or few.

There are manie things of like ſort, with which Sathan doth blindfold
ſundrie of good hope: as that, for hauing ſome infirmities, or falles brea-
B king foorth in them, therefore they cannot bee beloued of GOD: and
when they finde that in ſome ſort they can ouercome them, then they thinke
they are the beloued of GOD: in neither of which a man is to place his
ſafetie. For both the deare Saints of GOD may poſſiblie bee led out of *When a man is none of the worſt, he may be farre from being good.*
the waie, to commit ſomewhat offenſiuelie: neither is hee to promiſe well
to himſelfe, who ſometimes keepeth from ſinnes, which at other times hee
hath fallen into: for it may be, that there is no great occaſion offered him that
way; or hee is otherwiſe buſied, ſo as hee is not ſo eaſilie carried after ſuch
temptations; or ſome ſinnes of another ſort as grieuous, doe hold him vnder.
And therefore ſeeing manie are deceiued this waie, partlie for want of know-
C ledge and grounded iudgement in the truth, and partlie whiles they haue
through long cuſtome beene detained and holden in ſuch ſnares, they are to *Men muſt try themſelues, and how.*
be deſired in the moſt earneſt manner, that they would beſtow ſome of their
time and meditations about the ſubſtance and marrow of their happineſſe, to
ſee that they haue a part in it indeede: and as Saint *Peter* ſaith, *to giue all di-* 1.Pet.1.10.
ligence to make their calling and election ſure: and in trying by all meanes,
whether their faith, their hope, their patience, and loue be ſound; though
vnperfect; and true and effectuall, though weake and feeble: for vpon theſe
the matter dependeth.

And if they can be certified, that the ſpirit of God ſince, & through their
D hearing of his Goſpel preached vnto them, *hath ſhed ſuch grace into their harts*,
as to make them partakers of the fruites thereof, they ſhall not neede to bee
troubled about the other: and if they contrariwiſe finde that they doe yet
want theſe, they muſt fullie purpoſe to ſeeke for them; and not to feede them
ſelues with a vaine and deceitfull hope, ſtaied vpon no good ground nor foun-
dation at all.

And here I muſt further require, that ſuch as to whom God giueth anie
worke of his ſpirit, and whoſe hearts he ſeaſoneth with good affections and de-
ſires through the Goſpell, ſo as they ſenſibly feele themſelues to looke after
eternall life, that they would cheriſh, and make much of theſe holie ſparkes
E of grace kindled within them: and whiles they be warme in them, to blow
them vp euerie while, with the bellowes of feruent prayer, and to inflame
them by acquaintance, companie, and conference with ſuch, as in whom
they ſee GOD hath wrought the ſame things before them; and in greater
meaſure, than in themſelues: alwaies highly reuerencing GODS gifts
in them, that they may the ſooner come by them: and that the things which Iam.4.2.
they ſee but dimlie, they may behold more cleerelie, and their doubts may be Note.

Let the vnstaied ones vse all meanes to be conuerted.

reſolued to them, and they may finde comfortable incouragement to goe forward. But eſpecially, they muſt giue attendance dayly and diligently to the doctrine of faith and godlines, where they may enioy that ſoundly preached vnto them: aſſuring themſelues that if they finde not that *the one thing aboue all things*, chiefe & neceſſearie, they loue it not, as *Mary* did, & them they ſhall not haue their part in it. But otherwiſe they may know, that God who doth ſhew himſelfe kinde and louing to ſuch as ſeeke him not, (as it is written, *I was found of them that ſought me not*) will not hide himſelfe from them which doo ſeeke him; ſeeing he findeth all in their filth, when he calleth them to repentance, euen the beſt. And finally, they muſt waite vpon him, deſiring him in his good time (notwithſtanding their vnworthines) to draw them by his ſecret grace vnto him.

Luke. 10 42.

Eſay. 65. 1. Ezech. 16. 6.

F

G

The frowardeſt ſort of vnbeleeuers are far differeint from the children of God.

But this ſhall ſuffice to haue bin ſaid of them who thinke themſelues Chriſtians and are not, but doo lie: and of them who haue left their firſt loue of the Goſpell & of their brethren, which ſometime (as it ſeemed at leaſt) they had. Which two being of the frowardeſt ſorts of profeſſors, who goe for true beleeuers, and yet being none indeede, do iuſtifie the eſtate of the weakeſt ſeruants of God, to be approued of him and happie, being farre different from them. Which although I haue by the way as it were ſpoken to admoniſh both: yet principally and moſt chiefly, I haue done it, for the vpholding and comfort of Gods weake ſeruants, who may ſee him moſt louing and gratious vnto them euen in that, I meane their abaſement and humiliation: which they ſometime thought to be their vtter and extreame miſerie. And thus much of the ſecond point of the ſecond part or generall head: namely, of the ſtraying of the weake Chriſtians, and how they differ from vnbeleeuers.

H

Thus I haue, not as I would, but as I could, ſet downe my meditaions vpon this firſt point, to ſhew, who are the true people of God, and giue occaſion to many, who haue little to ſay for themſelues, why they ſhould claime any right or title in that great purchaſe, to conſider of their eſtate more deepely and ſeriouſly than they haue done. If theſe, who are almoſt Chriſtians, and (as I may ſay) not farre from eternall life, being many of them vſuall hearers of Sermons, would inquire about their eſtate, till they ſhould ſee it good, as I am ſure the other may be wel ſtaied by this which I haue writte, I ſhould not be a little cõforted, whom for their good (which I heartily deſire and pray for) this I beſeech to heare me in. What wiſedome ſhall they ſhew, to be careleſſe in ſo weighty a matter as this is, concerning their ſaluation, & that their care in matters tranſitorie can neuer be enough? or what ſound comfort do they looke for, whiles they reſt but in vncertainties about the aſſurance thereof, which yet to miſſe and goe without, is their vtter and perpetuall deſolation? But they hope hope they are in good caſe, and perſwade themſelues that they are in the eſtate of grace. I am farre from enuying it them: I would to God that I could hope ſo too.

I

No wiſdome to be careles in the weigheieſt matter.

K

What weake foundations men build vpon.

But what euidence and proofe haue they of it? They can anſwere, none; but this, that they profeſſe Chriſt, and loue the Goſpell, and contemne Poperie. They heare ſermons oft, and thinke not well of them who doo not ſo: Some of the forwarder ſort, do thinke verilie ſometime, that they beleeue, and ioy therein, and ſometime weepe at a Sermon: but this their anchor

that

A that they hold themſelues by, long after, when they be able to ſpeake of ſuch times and actions done in them. But when they haue beene at the beſt, haue they then put foorth themſelues a little further, to demaund: are theſe things ſufficient markes and teſtimonies of our ſaluation? or if they be not, do they inquire what be? And do they not ceaſe trying their ſtate, till they can proue it to be good indeede? and vntill they finde reſt to their ſoules that cannot deceiue them? Nay rather, they come not to this at all, that they can applie Chriſt to them: that ſtudie is vtterly vnwelcome to them and vnſauourie. They can doe any thing but that: and why ſo? Verely, euen to the ende they may be deceiued: as men that haue matter at law, and are in ſuite, boaſt much B of their caſe, but yet are very loath to come to tryall of it: and why are they afraid ſo to doe, but for that they know they haue no good euidence to ſhewe for it?

Why men are ſo loath to come to triall.

They may be compared in this, to King *Nabuchadnezzar*: he was very earneſt to heare the interpretation of his dreame, and could not be ſatisfied vntill he heard the ſame. But this was not all that behooued him to doe. For when he ſaw that God gaue him twelue moneths to repēt of his pride, (for the which his dreame told him his kingdome ſhould depart from him) he forgot his dreame like a dreame, and did not repent, but at the twelue moneths end began afreſh to increaſe his pride, crowing and boaſting of his wealth and honour, thus: C *Is not this great Babel, which I haue built, for the houſe of my kingdome, by the might of my power, and for the honour of my maieſtie?* Whereby we ſee, that he was more deſirous to know what his dreame meant, than to be warned by it: Euen ſo, theſe profeſſors (which I ſpeake of) are very carefull to heare the glad tidings of the Goſpell preached, and cannot be withdrawne or diſwaded from it: but to lay their eſtate with it, and to take this warning by it, that they will receiue the print of it vpon their hearts and liues, and be caſt into the mould of it; that (I ſay) they cannot bee brought vnto: for then they ſhould finde it to bee the power of ſaluation to them, for the which end it is preached.

Dan. 4. 26.

Some heare willingly, but will not be warned by it.

D But what is the cauſe that they going ſo farre before many other, who are profeſſors alſo, cannot be brought to goe beyond them in this as well? and herein to be equall to the beſt louers of the Goſpell? I meane, in prouing and examining; *whether Chriſt be in them, without which they be reprobates*: and whether *they haue not the ſpirit of God, without which they be none of his?* The maine cauſe is this: Their harts are not vpright: nor they will not deale plainly with the Lord. They cannot ſay in truth: Search me (O Lord) and ſee if there be any vnrighteouſneſſe in me, which I doe hide within me: and it ſhall be remooued out of thy ſight: Nay it is certaine, if they might come to triall, that they *doe keepe ſome ſinne* (*as* Iob ſaith) *euen as a childe doth ſugar vnder the* E *palate*. Sundrie faults, I grant, ſuch will refraine both themſelues, and driue them out of their families: but yet for all that, they will not be brought to this, to make profeſſion that they will be willing to be reformed in what part of their life ſoeuer they may be iuſtly chalenged: for then they ſhould not blemiſh their religion, as the beſt of that ſort doe.

Another cauſe why mē loue not to examine.

2. Cor. 13. 5. Rom 8. 9.

Ierem. 3. 3. *Their hearts are not vpright.*

Note.

Iob 20. 12.

Neither doe they ſet their priuiledges, which they haue by the Goſpell, before all other things alwaies: they thinke it ouer ſtrict, that they ſhould be-

They count it too buſie a thing to be tyed to a religious courſe.

tyed ſo narrowly: and that it is neither beſeeming wiſedome, credit, ciuilitie, F
policie, grauitie, or ſuch place and calling as ſome of them may bee in, to ſhew
what is in them (though they be zealous) they ſay, but too baſe a thing for
2.Cor.4.13. them; when yet the Scripture ſaith, *I beleeue and therefore I haue ſpoke.* And a-
Pſal. 69.9. gaine, *The zeale of thine houſe hath conſumed me.* And againe, it was ſpoken by
a great king, if this be to be vile and baſe, *I will yet be more vile, for the Lordes*
2.Sam.6,25. *ſake that hath honoured me.* Yea and they thinke it is more than needeth, *that all*
Pſal,16. *their delight ſhould be in the Saints* which are on the earth, and *ſuch as excell in*
vertue: and that they ſhould be companions with ſuch as feare God; when
Pſal.133.2, *yet the communion of Saints is more pleaſant and ſweete than was Aarons oint-*
ment, and more fruitfull than mount Hermon was, with the dew, and Sion and G
her vallies about her, with the ſiluer droppes that fell vpon them. Yea for
Pſal.137,6, the pretiouſneſſe thereof the Church ſpake thus of it: *If I preferre not Ieruſa-*
lem, that is, the wellfare of Gods people, before all ioy that I haue on earth beſide, thē
let me loſe my beſt delight.

To returne, they of whom I ſpeake, though in their owne opinion, and in
the iudgement of ſome others, they be in right good ſtate to Godward: yet
Luc.16.15. God, whoſe thoughts are not as mans, and the truth which muſt giue good re-
3.Ioh.13. port of them, as well as men, iudgeth and determineth of them farre otherwiſe,
The children of
God do farre o-
therwiſe.
Matth. 13.44.
Luke.10 42.
Cant.8.6
if that be the beſt that can be ſaid of their faith & repentance, which I haue ſet
downe. For the elect and deare children of God doe farre otherwiſe: They ha-
uing found the pearle, ſell all that they haue to buy it; though they are occu- H
pied about ſo many things, yet that one (euen the word of God) is chiefe with
them. Their loue of it, is ſtrong as ielouſie, that admitteth no recompence; and
as death, that cannot be reſiſted. They caſt not away their confidence, if they
Hebr.10.35. once grow to ſee what recompence of reward it hath: nor *will not ſuffer any*
Reuel.3.11. *to take their crowne from them*; euen their honour, that they haue in being the
Ioh.1,12, Lords ſonnes and daughters. *They couet ſpirituall things, they hunger and thirſt*
1.Cor.14,1, Matth.15.6, *after righteouſneſſe*: they with good and honeſt hearts receiue the worde, and
Luke,8,15, bring foorth fruite in due ſeaſon. They if they haue offended their moſt louing
Cant 3 3, father, cannot be quiet till they returne and come home again, & ſay father, we
Luc.15,19, haue ſinned, and are no more worthy to be called thine. And if they be in worſe I
Cant,5,2, eſtate than this, they like it not, vnleſſe it be whē they are fallen a ſleepe, & haue
The ſinne of ſuch
as mocke at them
that are for-
wardeſt.
forgotten themſelues, as it may be the ſtate of Gods deere people ſometime.

And yet what doe they in all this, more than they ought? feeling notwith-
ſtanding all that I haue ſaid of them, their wants and burdens, of which they
complaine and crie out. And whereas they are mocked and euill ſpoken of,
that they doe thus carrie themſelues in the loue of heauenly things, and in the
hope of immortality, farre more feruently than they who are not intitled to any
ſuch thing: it is hard to ſay, whether they who offer them this iniurie, doe moſt
offend in hindring the honour of God thereby, or their neighbours welfare, or
Ioh,6, 27, their owne ſaluation? For God commaunds, that wee ſhould labour rather K
for the foode that abideth to eternall life, than for that which periſheth.
And what doe wee offend then, who doe ſo? and it is our gaine and benefit, if
we doe ſo? Therefore let men for ſhame, and feare of iuſt damnation, deſiſt
from ſuch madneſſe, as to breake out ſo ſhapely and vnbrotherly againſt their
brethren better than themſelues.

But

A But to returne to them to whom I ſpeake, and to conclude in a ſentence or two to them, and ſuch as they are: I ſay, giue no reſt to your ſelues, till you can prooue that you be in the eſtate of ſaluation: You haue many waies ſet downe vnto you by which you may doe it, euen in this treatiſe; in other godly mens labours; and eſpecially in the Scripturs. Loſe not all your labour which you haue beſtowed in ſeeking to be ſaued: I meane your reading, hearing of Sermons, praying, and confeſſing your ſinnes (it is loſt, if you attaine not that which you ſeeke.) You are not farre from it, a little more humilitie and truth of heart, will bring you further into the eſtate of happineſſe, than that ye can fall any more from it. Be neuer ſatisfied, till ye haue more than an B vnrepentant perſon can haue. You count it no toyle to ſweate in hay and harueſt: This is on other manner of ſubſtance; if ye once had part in it, ye would not forgoe your portion for a kingdome. And thinke this of me, who am not aſhamed to be ſaid, to haue giuen you this counſell, I know what I ſay in thus prouoking, and labouring to perſwade you: if ye refuſe, while the Lord thus cryeth vnto you, take heede that ye crie not your ſelues without being hard, and ye know not, whither ye ſhall euer againe come to the like offer. And to you, and as many as deſire ſaluation ſo, (farre off as yet ye be) know, that ye are in the eſtate of diuels, if ye continue as yee bee: and ye are the liker to continue ſo, the longer ye liue, if while ye be called, ye refuſe. You are as outlawes: Gods ſpe- C cial care reacheth not to you, neither are you vnder his fatherly protectiõ, being his enemie; but he or ſome of his ſergeantes will arreſt you, when you thinke not of it: and hell will receiue you; and the happineſſe which other ſhall haue, will flie from you: which God forbid. It is a greeuous thing to fall into the hands of the liuing God, who is a cõſuming fire. Which one time or other will take hold of, and conſume you, and when you are ſafeſt, ye are euer in feare, or in daunger of it: the mouth of the Lord hath ſpoken it.

Exhortation to euery one to trie his ſtate.

Iohn. 6. 70.
2. King. 2. 13.
1. Tim. 4. 10.
1. Theſ. 5. 3.
Hebru. 10. 31.
Hebru. 12. 29.
Pſal. 2. 12.

Chap. 10.

D

Of the eyght companions of Faith.

NOw I haue ſpoken of thoſe, who are weakeſt in faith, and haue the ſmaleſt meaſure of it, and haue laboured to ſtay them in their temptation: and haue ſhewed the cauſes of their conuerſion, *the loue of God the father in giuen his ſonne*: the loue of the ſonne in reconciling them to God, and deliuering them from all their miſerie: the word of promiſe preached to bring them tidinges of this: Gods ſpirit aſſuring them by working faith in them, and perſwa- E ſion thereof: (and to this end I haue ſet downe theſe, becauſe in the ordinarie comming to eternall life, there is no other way:) Yet ſeeing theſe are not ſo eaſily felt of vs, as they are in themſelues ſure and infallable groundes, to vs of ſaluation: therefore I will adde ſome other effects, or rather properties of true faith, which doe accompanie the aſſurance of the loue of God, and of Chriſt Ieſus in vs, and are the workes, or fruites of the holy Ghoſt by the preaching of the Goſpell, which although they be not of like authoritie with the former; yet

The third generall head of this treatiſe.

are

are they eaſilier felt to be in vs. So that both ſorts of euidences laide together; F
and meeting and concurring in on and the ſame perſon, ſhall giue him moſt
cleerely to vnderſtand, that as God hath gratiouſly beſtowed it; ſo we may ef-
fectually receiue and hold it as our owne: and that with more certaintie euerie
Rom.13.11. day, as *our ſaluation ſhall euery day be neerer, than when we firſt beleeued*: And
thus I come vnto the third generall part of this treatiſe; wherein (ſeeing I hope
the weakeſt beleeuers are or may be ſomewhat ſtaied by that which I haue ſaid
already) I now purpoſe in this laſt part, to ſhew how all ſuch of Gods people,
as are ſtaied from ſtrong feare and trouble of mind; may by other cleere eui-
dences, haue further proofe and triall of their faith, and be able to preſerue and
confirme it, and how much ſuch eſtate is to be deſired for the benefit it brin- G
geth. And firſt, to teach the beleeuer to trie that he hath this excellent gift of
faith, theſe eyght graces being companions of it, and more eaſily perceiued &
diſcerned, than faith it ſelfe, will cleerely teſtifie that where theſe be, there ſhall
that be found alſo.

*The firſt inſepa-
rable compani-
on of faith is ioy.*
1.Cor.1.3.
Rom 5.5.
1.Pet.1.8

This true beleeuer therefore whoſoeuer he be: firſt, as ſoone as he ſhall per-
ceiue that God (farre otherwiſe than he looked for) hath giuen him his ſonne
to bring life vnto him, and to be *his wiſedome, righteouſneſſe, ſanctification, &
redemption*, hee muſt needes feele in his heart great ioy and comfort, as we
ſee in the example of the Eunuch, when *Philip* had conuerted him, hee *went
away reioycing*, and in Samaria, where when he had preached Chriſt, and H
Act.8.39. had brought them to repentance, *there was greate ioy in the Citie*. And
Act.8.8 what maruaile? for howe can a man bee perſwaded by good and infallible
grounds, that greater happineſſe is giuen him of God than all the world is
Pſalm.116.1 worth, but hee muſt needes reioyce with ioy vnſpeakeable, *as they which
dreame?* For is there any naturall man ſo ſenſeleſſe, that if hee ſhould vn-
derſtand that ſome portion of goods, as an hundreth poundes value by the
yeere, were befallen him; yet he ſhould not feele his heart made ioyfull there-
at? and can this honour befall any, (that he is highly in fauour with the Lord
of heauen and earth, and thereby of *a child of wrath*, made heire of heauen
for euer) but it muſt needes glad his heart exceedingly, and raiſe ſenſible ioy
Math.13.44. in him, which cannot be expreſſed? *as in him who found the pearle*. But doe I
common profeſſors thus, or worldlings? when we ſee they manifeſtly bewray
that they are rather glutted with the tydings of it. So that, as the Eunuch be-
fore mentioned, immediatly after he had bin inſtructed in this myſterie of faith
Act.9.17.&19 *went on his way reioycing*, and as *Paule* ſoone after his conuerſion was mar-
uelouſly comforted, although before as farre from it, & as deepely caſt downe
as any: ſo let it not be doubted of, but when God hath once inlightened the
heart of any (which before ſate in darkenes) to ſee himſelfe vndoubtedly ſaued,
but that it raiſeth vp in him *ioy both ſound and certaine* in his meaſure, that
ſhall not be taken from him. K

*This doth al-
moſt appeare
outwardly.*

Indeed it ſhall not perhaps ſo much be ſeene, or appeare to another, as
by good euidence it is felt of himſelfe. Neither ſhall a ſtranger, that is, a man
otherwiſe affected, be partaker of this ioy: but that it accompanieth them, who
are by faith made aſſured of their election; our Sauiour Chriſt teacheth, ſaying
Luk.10.20. *Reioyce not that the ſpirits are ſubdued vnto vs, but rather reioyce becauſe your
names are written in heauen.*

And

A And whereas it may be obiected, that it is ſore ſhaken and ſlaked by afflictions, let that trouble none: for *no affliction for the time preſent is ioyous, but grieuous:* and yet we *reioce euen in them through hope, that maketh not aſhamed.* Beſides, we haue it here but in part, as we haue all other graces: and yet affliction (after we haue beene exerciſed with it aright) ſhal make our ioy the greater in the end; when Gods former graces ſhall be reſtored to vs, *which we were wont in him to finde:* therefore Saint *Peter* ſaith, *Though ye haue not ſeene*, yet *ye loue him: in whom (though ye ſee him not) yet ye beleeue in him, and reioyce with ioy vnſpeakeable.* Now ſeeing it muſt needes be thus, it may well proue to vs, that the common opinion of faith, which moſt haue where the Goſpell is preached; (namely, that they beleeue in Ieſus Chriſt,) deceiued them, and is
B nothing leſſe than true. For were they perſwaded of their happines, how could they chuſe but feele withall, their ſoules more ioyfull and glad within them, than all the commodities of this life could make them? For wee noe ſooner know *our ſelues iuſtified before God by faith; but we are at peace with him: and ſuch peace as paſſeth all vnderſtanding.* Which after we know how ſweete and pretious it is, we will by no meanes forgoe againe: although for want of ſtronger faith and ſounder knowledge, it is more flitting in ſome: and yet euen that maketh them complaine, vntill they be inlarged: and hee that hath not this witneſſe within him, ſhall not doe beſt to ſooth vp himſelfe with a vaine con-
C fidence. Thus I conclude, that ioy and peace are inſeparable companions of faith.

How this ioy is felt in afflictiõ.

Rom. 5 4.

Hebr. 12. 11.

1. Pet. 1. 8

Rom 5, 1
Iohn. 14, 27.
Philip. 4. 7

Note.

But here me thinkes, I heare ſome obiecting thus. You zealous folke, who glorie ſo much of the aſſurance of ſaluation, and for that very cauſe be ſo ioyfull, ye agree not within your ſelues: for ſome which are of your mind, are euer ſad and ſorrowfull, which ſeemeth to be contrary to this which you teach, and diſcourageth many from imbracing it: To this I anſwere, that many deſire to be ſure, and grone for it, in the Lords eares; and in time, ſhall be comforted, being already pronounced *to be bleſſed:* and ſometime they are alſo aſſured for a ſeaſon, and then are cheerefull: but before this, they cannot be ſo,
D (though they ſeeke it feruently) as they may, whoſe harts the Lord hath opened more cleerely to behold that excellent myſtery. But further I ſay, that it ſhould trouble no wiſe bodie to ſee them mourne for a while after that, which ſhall (being atteinted) make them merry for euer after. And it is a meere cauil in thē, that twit Gods weake ſeruants for that which giueth ſo iuſt cauſe of mourning, namely their doubting, ſeeing they deſire nothing more than to bee aſſured. And if they doe not mixe their feare and heauineſſe with melancholy paſſions, they offend not in lamenting after God, while they longe aboue all thinges, to behold his louing countenance towards them: But if their heauineſſe make them waſpiſh, techie, froward, vnquiet, and raſh in cenſuring
E them who are not in their eſtate; I ſay theſe as mad and frantike paſſions are to be condemned.

Obiect.
You zealous folk, ſome of you are euer ſad.

Anſwere.
The weake in faith cannot but mourne, till they be comforted.
Math. 5. 4

What mourning is good.

But theſe obiecters ſay, that this ſad countenance and behauiour in them, who are more religious than the moſt part of others, cauſeth many to ſhun religion, and to be afraid to ioyne themſelues to their acquaintance & company, and to meddle with muzing on the Scriptures, or on Sermons, more than to heare and reade them, and ſo trouble themſelues no further. To this I ſay, that

Anſwere to ſuch as take offence at the heauineſſe of Gods children.

wee

we are not ſo to looke to examples, that we hurt and hinder our ſelues thereby F
from that benefit, which the Scriptures doe moſt certainely direct vs vnto.
But if mē would weigh things indifferently, they who are ſo ready to challenge
many good Chriſtians for their heauineſſe (which yet they know tendeth to
the ſeeking of comfort) might ſee their own fault greater, whoſe mirth for the
moſt part is ioyned with lightnes and profanenes, holding goodnes and grace
Ierem. 9 23. Luke. 10. 20. out of the companie, and not a reioycing for that they know God to be their
Eccleſ 7, 8. moſt louing father; without which, their ioy is but folly, *yea madnes*; as *Salo-*
Aduice touching heauineſſe. *mon* ſpeaketh of *laughter*, which teſtifieth ſuch ioy. But to end this in few words,
let ſuch as haue true hope in God, though weakely, moderate their heauineſſe,
that they may offende as fewe as they may: and they that finde fault with G
them for that, let them knowe, that they ought rather to pittie and pray for
them, and interpret all in the beſt manner, and looke that their owne mirth
and cheerefulneſſe be well warranted them; or elſe it were farre better for
them to haue part in the others heauineſſe. And for aunſwere to this,
thus much.

The ſecond companion of faith, holy admiration. But to goe forward; as the due conſideration of the greatneſſe, and perſwa-
ſion of the certaintie of this benifit, will raiſe this ioy in the heart of him that
poſſeſſeth it: ſo likewiſe it will cauſe him to maruaile with reuerence, to ſee his
ſtate ſo changed; himſelfe to be brought from ſo lowe a depth of extreame mi-
ſerie, to ſo high a degree of honour and glorie: and ſo to be enriched by this H
fauour of God, that he ſhall oft feare on the ſuddaine, leaſt it ſhould not bee
Note. ſo, wondring at the greatnes of the fame: as *Iudas* the good Apoſtle did, who
Ioh. 14, 22. conſidering the great kindneſſe of Chriſt, brake forth into theſe words: *Lord,*
what is the cauſe, that thou wilt reueale thy ſelfe to vs, and not to the world? Yea,
and the woman of Samaria, which had long lien in blindneſſe and ſuperſtition,
and in the fruites of both, that is, in cauilling and mocking; yet when our Sa-
uiour had ouercome her euill with good, and conuerted her, her heart was
ſo ſet on the benefit which ſhee receiued by him, that ſhe forgat her water-pot,
as thereby declaring, that ſhe had weightier buſineſſe in hande (which in her,
who ſauoured before, only of the earth, was a great matter) and went admi- I
ring at her owne change, to tell her neighbours of that welcome newes, which
Ioh. 4, 28, 29. had befallen her, and was a meane of their conuerſion alſo. But *Saules* conuer-
ſion did ſo cauſe him to wonder at Gods worke therein, that it cauſed alſo them
Act. 9. 21 that beheld it to admire it and to be amazed, when they *ſaw him preach the do-*
ctrine, which he before purſued. So great admiration doth this pretious faith
worke in them that obtaine it.

This is not at the firſt onely, but is after continued and increaſed. And yet if this holy and reuerent wondring at ſo great good thinges befal-
len thoſe, or other ſuch, ſhould but then onely immediatly after the receiuing
of them be felt, the benefits might ſeeme the ſmaller: but it is farre otherwiſe,
if it be duely nouriſhed and maintained: for they are ſo ſweete, and ſo farre *a-* K
boue all that they could aske, or looke for, that except it bee through mens
owne default, they are euery day new and freſh, and ſo farre from bringing te-
diouſneſſe, that the ofter they be dayly conſidered, and the longer they be in-
Gods fauour the longer it is inioyed, the ſweeter. ioyed, the more the y will cauſe wondring at the loue of the giuer, and what
ſhould moue him to beſtow ſo great a portion (euen more than the whole
world) vpon ſo vnworthy an one, as would haue thought a little before, that

it

A it had beene an happie eſtate, not to haue had any being at all. The Sunne in the beautie and ſtrength thereof, doth not more cauſe the eyé to dazle, than the viewing and beholding of this glorie, which God communicateth with his beloued ones, doth aſtoniſh and abaſh the heart to thinke of it: which is ſo true, that *Dauid* the man of God, did many yeeres, after hee felt himſelfe beloued of God, fall into this holy admiration, as that *God ſhould doe ſuch great things for his ſoule, as deliuer him from the neathermoſt graue*, by which he ment hell. Pſal. 116. v. 8 139. 34.

The Egyptians loue was wonderfull, & to be maruailed at, that they hating
B them before ſo deadly, did now plucke of earings to giue them: but oh, howe much more admirable was this loue of God, that when we were his enemies, he ſent his ſonne to dye for vs? Rom. 5. 8.

And therefore it cannot be without groſſe bewitching of many profeſſors by Sathan, that if they haue, at the hearing of this tidings publiſhed, meruailed a little, they thinke they haue receiued this benefit with that reuerent account, that it deſerueth, though after it waxeth a common thing with them: for this they ſay, it were fooliſh dayly to be wondring at one thing, as when we firſt heard of it. *Anſwere to ſuch as thinke we muſt not wonder alwaies.*

Full well all ſuch declare what fruite they reape by it: but if they did daily
C conſider their vnworthines, they ſhould ſee more cauſe to wonder euery day, than at the firſt, if compariſon may be made in ſuch a caſe: For it is to be wondred at, that God pardoneth ſins dayly, and that his mercie continueth euen to the ende to pardon them, and for that it being ſo great, ſhould bee ſo induring alſo. For who can thinke vppon his ſlippes, and rebellions, (I ſpeake of the beſt of vs) which breake foorth from him daily, for the which the wrath of God is iuſtly prouoked againſt him; and what might bee feared thereby, and how notwithſtanding them all, hee may come to GOD for refuge by Chriſt, and bee without feare, as if hee had not ſinned: yea and hold faſt his confidence, that God yet loueth him: who (I ſay) can conſider
D this, but he muſt needes bee aſtoniſhed at the inioying of ſo great kindn[illegible] when a curſed man, no better than our ſelues, muſt be ſued vnto, and intreated by vs, and all the friends that we can make, and being diſpleaſed, muſt be pacified with gifts, and yet hardly holden from vexing, impriſoning, and purſuing vs to the death, and may not be intreated? Therefore *magnifie the louing kindneſſe of our God for euer, euen as it indureth for euer.* For though naturall reaſon, and the wiſedome of the fleſh beare a great ſtroke in this matter: yet we are not debters to it to ſuffer ſuch ſparks of grace to be extinguiſht by it, for we haue great cauſe whiles we liue, to preſerue this holy admiration in vs. *What great cauſe we haue to wonder ſtill as at the firſt.* Pſal. 118. 4. *Note* 1. Iob. 22. *A ſimile.* Pſ. 118. 4.

So that, although I confeſſe, that in nature it is otherwiſe, that a man can-
E not alwaies admire the greatnes of ſome rare deliuerance, or fortunate eſtate befallen him by his friend, which at the firſt raiſed great admiration; yet it ought to be farre otherwiſe with the ſpirituall man being a beleeuing Chriſtian: hee, I ſay, hauing the louing countenance of God ſhining daily vppon him as before, which is a treaſure vnualuable, ſhould wonder at the continuance of it; eſpecially ſeeing hee prouoking the Lord with his ſins daily renued, might therefore feare that ſuch former comfort as had beene inioyed, might haue beene turned into as great ſorrowes, and his light into darkenes, *It is not in this, as in earthly benefits.* *Note.*

What letteth this grace.

rather than be continued and multiplied. And this he ſhall do, vnles through vnthankefulnes (the corruption of nature leading him therto) he burie the ſame in obliuion, by taking his afflictions to heauily, or by being ouer neere glued to things preſent and temporarie, ſetting the creature before the Creator, and the gift before the giuer. For thereby, he ſhall (no doubt) ſlacke his meruailing at that kindnes of God, that hath neuer end, although it bee moſt precious: whereas otherwiſe, hee ſhall bee able from day to day, to beare downe all trãſitorie things before him as a ſtreame with the eſtimation & high prizing of it aboue them all. And this of the ſecond companion of faith, namely, holy admiring at the greatnes of Gods kindnes. F

The third companion of faith, loue.

But that I may not dwell vpon this matter, who haue purpoſed but in briefe manner to ſhew what a traine of heauenly companions do attend vppon this faith, and certaintie of Gods eternall fauour, and to leaue the mediation of & vpon it, to the reuerent and deuout reader, I will goe forward: Another therefore is heartie and vnfeined loue, in him (*who feeleth this loue of God ſhed into his heart*) returned to him againe. The which although in hollownes and hypocriſie, the moſt affirme boldly to be in them towardes God, before they haue found and felt themſelues to be beloued of him; yet the Scripture teacheth vs that it is far otherwiſe, *ſeeing we haue not loued him, but he hath loued vs firſt.* But when we ſee indeed what great things God hath done for vs, frõ what dreadful bondage he hath deliuered vs, vnto the which in all our life we were in daunger, & to what gratious liberties and priuiledges he hath reſtored vs, by forgiuing vs all our ſinnes; then we ſee iuſt cauſe to ſay with the Prophet: *I loue the Lord, becauſe he hath done ſo great good things for my ſoule:* & with the woman to be thus affected, *that ſeeing many ſins are forgiuen vs, therefore wee muſt needes loue much.* So that although before this *we were louers of pleaſures, more than louers of God*, as others are: yet now that we know Gods bountifulnes towards vs, and the vanitie of our fond delights, we haue our hearts more ſet vpon God, than vpon the beſt pleaſure which we inioy. G

None haue this but they that are loued firſt.

1. Ioh. 4. 19. Ioh. 15, 16.

Pſal. 116 1 Luk. 7. 47.

H

The true beleeuer: feeleſenſibly the loue of God to ſhadow the loue of other things.

And although ſometime before this we loued father, mother, and friends, goods, more than God, when we were meerely naturall: yet now *that we know God, as being regenerate, yea rather knowne of God*, wee haue our hearts ſet on him, as being our chiefe treaſure. For this our ſpirituall kindred with Ieſus Chriſt, hath knit vs vnto him with a farre more neere bond of loue: and therefore we reſt in him, ioy in him, and ſatisfie our ſelues with him; for there ſhall be euer cauſe ſo to doe, and that without wearines. There is no end of his bountie and kindnes, *his mercie indureth for euer*: and who doth not ſee that ſuch infinite loue of God to vs, may prouoke and raiſe vp in vs, truth of loue to him againe, that we be euer filled with the fulnes of him, as it is ſaide of the ſpouſe in the Canticles: *I am full of loue, yea ſicke.* And yet they who ſhall ſay to vs, for thus dooing: *What is thy welbeloued more than another welbeloued?* We may aunſwere them, that knowe not the loue of our welbeloued: *Our welbeloued is the chiefeſt of ten thouſand: wholy delectable: his head, as fine gold: &c.* But indeede, I muſt ſay: except wee haue taſted of this, our loue ſhall be cold enough towards him, as may be ſeene too commonly, euen in many who worſhip God with vs, that all the loue and mercie of God which they boaſt of, cannot make them forſake their vile luſts. I

Cant. 5. 8.

Cant. 5, 10. K

But

A But to proceede: where theſe before mentioned are found, how can there be but vnfained thankefulneſſe, and acknowledging of this gift of God to his great praiſe, when we ſhall weigh what *he hath done for our ſoules*, and what ſolace *he hath filled our liues with all*, which otherwiſe muſt needs be full of deadneſſe, or deceiuable and vnſauourie follie at the beſt. They muſt of neceſſitie work the ſame affections in vs which were in the man of God, mentioned in the Pſal. 116, 12. *What ſhal I giue vnto the Lord for all his mercies? I will praiſe his name before his congregation*, and commit my ſelfe wholy to his gouernment heareafter, who heretofore hath regarded me ſo gratiouſly: yea and wee ſhall be prouoked daily, to this honouring of him, *euen to ſing a new ſong of praiſes to*
B *him who will renew his kindnes, and goodnes daily vpon vs ſtill.* ſo that we ſhal ſay, that his firſt receiuing of vs, was but the beginning of our happineſſe. So it ſhall follow, that our hearts being daily exerciſed in praiſe and thankſgiuing, the more wee doe it, the more wee ſhall ſee cauſe to doe it ſtill, and ſo ſhall waxe thankefull ſtill in all that God ſendeth, and ſo in all parts of our life, euen in our troubles, as it is written, *In all things be thankefull.* And although the world ſee none other cauſe, but to murmure and rage in their afflictions, yet ſhall we ſee Gods fauour to vs euen in them, and knowing that they turne, as well as benefits, to our good; wee ſhall praiſe God, euen for them alſo: *for it becommeth well the righteous* (who know howe greatly they be occaſioned
C hereto) *thus to be thankefull.* It is *the loue of God that conſtraineth vs, & inlargeth our hearts* to Godward, and giueth vs matter and occaſion *of ſinging and making melody to the Lord*, & of praiſing him, alone, as wel as in the aſſembly of the righteous: and no maruaile (whereas without that ſweet ſmell of his loue, wee ſhould be vtterly lumpiſh, and farre from all cogitation of any ſuch matter as hath beene ſhewed.) And I ſay, it is no maruaile that continuall and oft thinking on Gods kindneſſe ſhould make vs thankfull: for how ſeruiceable, yea how ſlauiſh ſhal ye ſee a poore man to a benefactor to him in his bodily neceſſities, though it be but a little? when he can be content *to loſe his life for him*, and the *very borrower is a ſeruant to the lender?*

D Theſe forementioned affections, which accompany faith in vs, doe take ſuch taſte and finde ſuch ſweetneſſe in God, (he making vs ſo acquainted with his fatherly kindnes and bountie) that we finding no ſuch welfare in any eſtate beſide, *doe now deſire to be with him, that we may ſee his glory*, and ſo long after his bleſſed preſence, that we deſire nothing more *than being vnburdened of this earthly Tabernacle*, and priſon of our bodies, euen to be with Chriſt the fulnes of our ioy. For thus we reſolue with our ſelues vpon deepe conſideration, and certaine triall, that if we might haue our choiſe, whatſoeuer wee ſhould wiſh: *one day* in ſweete cõmunion with god, & ſo paſſed & beſtowed in his ſeruice, (as our frailtie is able to attaine to) *is better than a thouſand* in all varietie
E of earthly pleaſures. And if his fauour be ſo much to be deſired here, *where we ſee but as in a glaſſe*; and his benefits, which he beſtoweth vpon his beloued ones ſo ſweete, where *we are but ſtrangers*: what (thinke we) ſhall they appeare to vs, *when we ſhall ſee him*, in his maieſtie, *as he is?* and when we ſhall inioy *the pleaſures of his houſe in fulnes for euer?* Yea, I ſay, if here, where we liue but in a vale of miſerie, God doth ſo ſhew his bountie towards vs; what (thinke wee) ſhall our eſtate be, *when we ſhall reſt frõ our labours, and haue fulnes of ioy with God at*

The fourth cammion of faith, is thankefulneſſe.

It muſt be daily.

Lamen. 3, 23.

Euen in afflictions.

1, Theſſ. 5, 18.

Cor. 5. 14

Praiſe God alone as well as openly.

Rom. 5, 7. Prou.

The 5. companion of faith, is a deſire of an holy communion with god for euer

2, Cor. 5, 1,

Pſal. 84. 11.

Gods preſence in heauen to be preferd before it on earth.

Note.

his right hand for euer more? The beleeuing and weighing of this, hath caused F
Phil.1.21. Gods deare seruants to say, *Come Lord Iesus, come quickly:* And againe, *I desire to be dissolued, and to be with Christ.*

And this (if wee be not grossely deceiued) shall cause vs, euen when our daies shall be at the best, to receiue, and hold fast this minde and heartie de-
The estate of the that cannot abide to heare of death. desire *to go home, and be euer with the Lord.* And if this heauenly affection, and holy desire be a companion to true faith, it might be meruailed, where their faith is become, and where it lieth a rusting, who make so little haste home, and haue so small desire to be with Christ, where he *is in his fathers house, that they may see his glorie* (& *where there are many mansions, euen for vs as well as for*
1.Sam.25.37. *him*) that they cannot abide to heare of departing thither, no more than *Nabal:* who when hee heard of his death, *he was as a stone:* & who are so besotted G
with that which is visible, that they haue no longing after that which is not seene with eye, but eternall: when yet all should know this, that the presence of God in heauen is farre to be preferred before his presence here on the earth, yea when our estate is at the best.

But to ioyne the next companion of faith to this, from which it cannot be
The 6. companion of faith, to forsake the world. separated. This maketh vs *sigh oftentimes, and to desire to be dissolued,* & (that
1.Pet.2.20. which we thought would neuer haue beene) *to become strangers and pilgrimes here,* and so to haue no more to doe in this world, than we needes must. And
Note. A great grace not to be tied to the world. this I may truely say, is more than was like euer to haue beene, if it be consider- H
red, how exceedingly we haue beene tied to the world, what pleasure it hath beene to vs, to thinke what we haue here, and may haue: how we haue sought to fulfill *the lusts of our heart, the lust of our eye,* and what *pride,* and what glorie we haue had in the things which we haue loued best: yea and how like vnto mad men, wee haue nestled, and delighted our selues here (where yet *we haue had no certainty of abiding* till to morrowe) as though wee should haue continued alwaies: and yet who seeth not that euen then, when we ioyed most in our life, we were but as the bankerupts, which flourish in there kinde, and occupie with other mens goods? So, that in which we gloried, was not our
Luke.16.12. owne: goods, and glory which wee tooke such pleasure in, they were ano- I
thers, they were but borrowed: In which times, God was not knowne of vs, nor the daily course of his liberall dealing with his faithfull ones, once dreamed of. And therefore *we being earthly minded, could not sauour of heauenly*
Act.14.16 *things,* but only of the earth, God suffring vs in those times to walke in our owne waies.

But since that the Lord hath by faith perswaded vs of his fauour, and gran-
We forsake earthly things, when God sheweth vs better. ted vs to see, what varietie of holy and heauenly delights may be inioyed of vs in this out Christian course, in comparison of the pleasanteſt estate, that euer we liued in before, wee haue (as I haue said) determined with our selues to re-
Matth.13 nounce our former course: to hold all things here, as transitorie, vaine, and K
soone flitting away, and beleeuing that we our selues are with al other thinges daily drawing to our end; we desire to haue nothing to hold vs here, rather than to abide in the flesh, which ought to admonish vs, that wee keepe
A great liberte to be willing to die, such only are fit to liue. fast a willingnes to die, and when we haue gotten it, that we lose it not againe: and the rather, seeing it is that alone which maketh vs fit to liue, while wee remaine here, as we ought. Euen this grace accompanieth faith in vs; after that

it

A it is effectually wrought in vs: I say not, that wee loath the benefit of life which God hath giuen vs here, neither doe wee forsake our particular *callings in the which we are commanded to abide*, neither condemne we the moderate care of maintaining our selues and ours, and prouiding for our outward estate, retaining (in all these) heauenly mindes: but wee *renounce the corruption that is in the world through lust*, and the prophane abuse of earthlie affaires and dealings, which will not stand with the practise of Christianitie, nor with the word of God. 1.Cor.7.

The forsaking the world, is not to leaue necessary duties.

2.Pet.14.

Which I say for two causes: The one, because in some respects it is lawfull, yea holie, *to desire to liue*; namely, to doe good in the Church: and we B may and ought to say with *Dauid, I will liue and not die, to set footh the praise of the Lord.* The same I say of dealing in our earthly affaires, to the ende we may not be burdensome to others, and of performing the duties of our particular callings: in the which actions, we may haue proofe of the grace that is in vs; I meane patience, righteousnesse, hope, faith, loue; that so our whole conuersation may be well ordred, and proportionable to other holy duties: & therefore in these respects we may be willing and content to liue, while God will haue it so, *that we may shew footh the vertues*, which he hath giuen vs, amongst men: which otherwise should be hidden, and it could not otherwise be seene of men, that any can possibly liue godly, who hath an hand in the C worlde; when in the meane while GOD forbiddeth not the actions mentioned, but commaunds them: only hee chargeth, that in dooinge of them, wee bee not tainted, neither haue our consciences defiled, like worldly men.

For what respecte we may desire to liue.

Phil.1,20,21.

Pſal.119.17.

Note

Luke,21.34.

The 2. cause, why I say, that we should not contemne life, and other lawfull liberties which accompanie it, is, because vpon this principle falsely grounded, and as falsely vnderstood (that we should forsake the world) diuers haue troubled many weake people and abused them; saying and teaching, (& that vnder a great pretence of godlinesse) that when we begin to be deuout, and to sauour of religion, we ought to leaue the world: that is to say, depart from our earthly D callings, and dealings, and also from the societie and fellowship of men who are occupied therein. And to the end that greater deuotion and pietie may be bred in vs, we are (say they) to goe aside into Abbeyes, Frieries, Armetages, & Cloysters, where we may neither heare nor see any such dealings. And as the opinion is plausible to the ignorant and vnstable, though palpable and grose to them that are staied in iudgement: so it hath deceiued many, and the *diuel hath shewed himselfe as an angel of light* in perswading, that such a kinde of life is the highest degree of holines, although it hath beene and easily may be proued to be the denne and depth of abomination and wickednesse.

Cloyſtring and ſuch like no point of godlineſſe,

2.Cor.10.14.

For though many haue of a good meaning at the first, gone apart from E secular affaires; and betaken themselues to liue in sequestred places, because they would not be troubled with earthly dealings: yet subtile theeues arose afterwards, of the popish prelacie, who abused this to horrible mischiefes: for we must not be ignorant of this, that when men will venture without their warrant, the longer they doe it, the further they fall into the depth of sinne; as a man once gone out of his way, goeth further astray, till he seeke to come in againe. Which hath beene the cause, why much wickednes hath in time broke

Good intēts with out warrant in time haue growen to horrible miſchiefs.

forth in the Papacy, where the people haue beene harmed to this monasticall life and superstitious deuotion (as idlenes, whoredome, sodomitry, hypocrisie, and most cruell murthering of many thousand infants which were misbegotten. So that (not to digresse too farre) this is the second reason, while I made plaine my meaning, in saying that the contempt of the world is not, the wearines of our life, the leauing of our affaires in the world, or the forsaking of our particular calling; as though no man may be godly and a beleeuer that vseth these: but to proue that one may be a contemner of the world that vseth them all; and by consequent, that he who is sure of his saluation, may haue this grace to despise the worlde (though hee inioy all these benefites and liberties that I haue set downe) which to doe, is the sixt propertie or inseparable companion of faith. F G

The seuenth companion of faith, is shame for our former vnkindnesse to God.

Now to proceed to the seuēth, when we see that we be thus made rich by the Lord, after that we haue fastened on his promises, (where as we were before so vnlike to finde the least part of such preferment) we begin to lament our former vnkindnesse to our God, which wee dayly offered him, when as yet wee knew no such thing; and are now readie to be reuenged on our selues for it: as the womā in Luke bewailed her vnkindnes, which she had shewed to her Lord and Sauiour before, and did nowe witnesse it, after shee had felt his loue so sweete, *by washing his feete with hir teares, and wiping them with the haires of her head.* For we cannot be ignorant, that when he sought vs, we fled from him, and refused to come: such fruites wee yeelded him of all his patience and long suffering, whereby he sought to winne vs: wee were as the *vines of Sodome, and our grapes as bitter as Gomorrha:* euen as much as if wee had offered him the venome of Dragons in a cup, and the poison of Aspes to drinke. *It was the vnspeakeable mercy of God, that we were consumed,* when wee regarded not to know him, nor to haue acquaintance with his waies: though hee sent his ministers daily amongst vs, to reclaime vs. Wee therefore now are ashamed to thinke what we haue done, and are deepely grieued to remember that we should finde him so louing and gracious to vs, who had done all this iniurie vnto him. H

Luke, 7, 44. Act, 2, 23

Deut, 32, 32.

Lament. 3, 22, Iob, 21, 14.

The beleeuers reuenge themselues for their former sinnes.

And therefore we sorrowing thus, haue been brought to a greater care of ordering our waies aright, and desire to please him; yea, to be *euen angry* with our selues, and to seeke *an holy reueng at our owne hands,* that thus we may declare, that we doe vtterly condemne our former course: of the which who would haue saide, that the Lorde would euer haue pardoned it, and haue brought vs to bee wearie of it? But thus it hath pleased him to get himselfe honour in this worlde, by shewing himselfe gratious and kinde to vs so vnworthie ones, *that we may be examples,* (as the Apostle speaketh of himselfe) *to all that shall in time to come beleeue in him to eternall life:* that they may the more easily bee perswaded, that hee will receiue them to mercie. Euen this made *Dauid* say, *Remember not, O Lord, the sinnes of my youth:* and againe, *if thou shouldest looke streightly, what is done amisse; who should abide it?* I K

2, Cor, 7, 11:

1. Tim. 1. 16.

Psalm, 25, 6, & 130, 30.

The eyght companion of faith, is to conuert and bring on others.

And to come to the last propertie or inseparable companion of faith, we seeing and knowing our selues thus to bee redeemed out of so deepe misery, wishing the same good to our brethren, which we our selues haue receiued of

God

A God, wee declare vnto them how we are redeemed, as occasion is offered and desire to bring them to Christ, as *Philip* hath *Nathaniel*, & *Andrew* his brother *Simon Peter* priuatly, & *Paul* publickly brought manie thousands, being called thereto. *For we cannot chuse but to speake the things which we know*, (*the loue of God constraining vs*) as well to them, who know the same, that *we may reioice together*; as to them who knowe it not, that they, beeing yet in the estate wherein we were, may be perswaded to make speed out of it. And the rather, remembring, that as it is our dutie *being conuerted our selues to strengthen others*: so also because, if we turne any from their euill waies, wee haue beene meanes *to saue so many soules from death*.

Ioh. 1. 41. 45. Acts throughout. 2. Cor. 4 13. Luke, 22 42.

B Neither are we of their mindes, who thinke it both vnciuill, and vnseasonable, either among strangers or their owne neighbours, to acquaint the ignorant and wandring soules with this heauenlie matter, or to build vp the weake in the more sound and cleere certaintie of it: but pitying their miserie, who cannot helpe themselues, *we think it meete to benefit them with whom we are conuersant*, with that which we haue found to be greatest happinesse to our selues. And although our naturall corruption doth leade vs an other waie, and our vntowardnesse to good things, doth counsell vs to refuse the labour, and to count it toile and tediousnesse to doe so: yet we knowing it to be a manifest signe of our loue, and so of our faith, and a dutie commanded vs of God; we C desire therefore rather to neglect our owne pleasure which wee might inioy in the libertie of other talke, than to let goe such good oportunities, with hope of the fruite which may come thereby. And mee thinkes, seeing edifying talke is one meanes *to season our selues with grace, and to establish our owne harts* more constantlie in a good course, as well as to glad the hearts of others, me thinkes (I say) if wee haue comfort by our beleeuing, and know the benefite of faith effectuallie our selues, it should doo vs the more good, the oftener that we should vse it, and giue hope to vs thereof also towards other.

Psalm. 66. 16. *Neither vnciuill nor vnseasonable to speake of good things.* Note. 1. Thess. 5. 14. *But a signe of our loue, faith &c.* 1. Thess. 5. 11. *Edifying talke, good for our selues & others.*

D The greatest discouragement is, that men (with whom we are wont to communicate such things) are dull, or earthly minded, or light hearted: so that we seeme to preuaile little therby with them: but seeing we know i to be a due which we ow to our bretheren, *we ought to be patient towards them*, bearing with their ignorance, infirmities yea, and with their waiwardnes also, *waiting to see if God at any time will giue them better mindes*: and not to tye him to worke when we would, nor to thinke our labours to be such, that if we see not present successe and blessing, we may therefore iustly leaue off. But the truth is, this grace is rare to be found in the world, because men are louers of themselues amisse, rather than of their brethren, to seeke their good: for while they labour themselues too much, in medling ouer greedilie in the world, or in taE king vp their delights some other waie amisse, there is small place left to this dutie: and where they liue with others, vnkindly and vnchaitably, their talke is sutable to their hearts, that is, vnkinde, froward, and harsh; seeing *two cannot walk together, if they be not of one mind*. Or if they conuerse more familiarly with them, and turne their meetings and companie to idle, light, vaine, and worldly talke; such can haue small part in this businesse, not consequently any great testimonie of their faith, nor comfort thereby, (if they haue occasions

1. Thess. 5. 14. *Vse it, as it may be, though we see not present fruit of it.* 2. Tim. 2. 25. *What letteth mē from this duty.* Note. Amos. 3. 3.

offered them to ſhew their loue) ſeing ſhe goeth not without her traine: wher- F
Prou. 10. 21. Pſalm. 119. 13. of this is one, *to exhort, and admoniſh one another*: and *with our lips to feed many.*

A reſemblance of theſe graces may be in the wicked by ſtarts.

Theſe with ſuch holy affections conſtantly ſetled in our hearts, are inſeparable companions of faith vnfained, as I haue ſaide; although it is not to be denied, that a reſemblance of all theſe eight may be in the wicked by ſtarts, and in their good mood, their affections may thus be ſtirred vp to ſhew, for the time, ſome likelihood of them, (eſpeciallie, where they are vnder ordinarie teaching) which yet otherwiſe, and at other times for the moſt part are vnſauourie, and wearieſome to them.

And thus to make an end of this matter, theſe are the graces which doo G
accompanie him which beleeueth, and who holdeth this aſſurance of happineſſe, from the forementioned grounds of Gods promiſes, Chriſts working of our ſaluation, and the vniuerſall publiſhing of this tidings by the Goſpell to all beleeuers: That by theſe infallible grounds to build his faith on, and thoſe graces following and accompanying it, which haue been ſpoken of, euery one may proue himſelfe, to be the Lords: and if at ſome time, he find it not ſo, yet how to goe about to recouer himſelfe againe, ſeeing it cannot bee, that hee who hath had theſe faſt ſetled in him at any time ſhould be any long time to ſeeke of the true way to happineſſe (except in temptation, when he is groſſelie bewitched, and blindfolded) but he ſhall finde it againe. H

Chap. II.

How weake faith is confirmed.

They who haue any meaſure of true faith, deſire aboue all things to keepe it. 1. Pet. 2. 2.

AN now a little, I will adde yet further (as I promiſed) for the ſtaying and ſatisfying of thoſe, which haue attained to lay hold of Gods promiſes, and haue ſome meaſure of true faith, how ſoeuer it be. They who *haue taſted how good the Lord is*, by any ſmall light of true faith, they finde I
and feele it to be ſo ſweete, that in feare of forgoing and loſing it againe, they deſire aboue all things to know how they may hold and keepe it. And it is indeed the moſt neceſſarie queſtion that they can moue, how they may doo ſo. This queſtion I thinke very fitly to bee anſwered in this place, becauſe it is the doubt of them which are newlie borne of GOD: otherwiſe of the dailie and continuall growing in faith, it is more fitlie to be ſpoken of in an other place, where I ſhall ſpeake of the new life, and the holy courſe of ſuch as are the Lords people alreadie. Therefore to this queſtion, it is thus to be anſwered, that as they came by that little meaſure, which they haue, by this meanes, that they were led by God to thinke it the moſt pre- K
cious iewell in the world; of the which when they were perſwaded, they thought it no paine by hearing, medirating, and praying, to ſeeke to beleeue: euen ſo let them ſettle, and accuſtome themſelues to doe ſtill, as the young childe deſireth the breaſt moſt of all, hauing taſted how ſweete it is.

The firſt meanes to hold and to bee confirmed in faith, is to-

And if they doe deſire to keepe and holde their faith from day to day, till they

A they ſee that it is paſt the danger of looſing, let thē daily account it their chiefeſt happineſſe, which they haue in this life, euen their precioueſt treaſure and beſt portion: which if they doo, their heart will bee euer vpon it; their feare will be vſuallie, leaſt they ſhould looſe it; they will thinke it moſt neceſſarie to regard, and looke to it, whatſoeuer they haue beſides it, worth the looking after: Euen as the husbandman will more eſpeciallie regard his cattell, and corne, being his chiefe ſubſtance; than his pullen which is ſmaller and of leſſer value. And otherwiſe euerie ſmall occaſion will hinder them from nouriſhing and looking to it: and euerie triſle and fond deſire of their owne, will carrie them after it, and cauſe their hearts to be taken vp with it: and much

B more, their earneſt buſineſſe, and weightie affaires; for the which they thinke, that any exerciſes of religion ought by good right to be neglected, and to giue place to them: for *we are not ignorant of the deuils enterpriſes*; what ſwarmes of euil luſts, and noiſome delights, and other matters of like ſort, he filleth mens heades withall, euen ſuch as he knoweth doo like them beſt, that they may minde no better things: & euen ſuch eſpeciallie as are in the way to know Gods great kindneſſe towards them, that they may be, after ſome ſort, put out of the way againe. Therefore not onelie theſe, which are euill of themſelues, muſt grow loathſome to them; but they muſt alſo be ſober and moderate themſelues, euen in their lawfull libetties and dealings ſo, as that *one*

C *thing be thought needefull of them*, whatſoeuer they goe about, euen this; to nouriſh their faith, and to hold faſt their hope of eternall life, and Gods fauour, *ſeeing God, who giueth it, doth neuer change his minde, nor repent him*, but exhorteth his, earneſtly, to *abide in his loue.*

To accounte it chiefe.

Matth. 6. 21.
Matth. 13. 44.
Reue. 3. 11.
Hebr. 10. 35

A ſimle.

The beſt things muſt beſt be regarded.

2. Cor. 2. 11.

Euill muſt bee auoided, & lawfull liberties ſoberly vſed.

Luk. 10, 42.

Iohn. 13. 1.
Iohn. 15. 2.

And that they may doo this the better, (which is to ſlackly performed of manie, who yet haue felt ſome ſweetneſſe in the promiſes) they are further to be directed, that dailie and oft, (which few will be brought vnto) they ſend vp ſtrong praiers to God for it, and that they doo of ſet purpoſe ſeparate themſelues from all other things in the moſt conuenient manner, that they can, to call to remembrance the manifold and gratious promiſes of GOD: that

D they meditate and conſider deepelie of them; of the nature and truth of them; of the vnchangeableneſſe and perpetuetie of them; *how louing alſo and kind God is*: that thus their faith may be confirmed in them: and ſo bring their hearts by little and little to a new courſe and cuſtome, that they may haue more neere acquaintance with Gods nature, his mind and purpoſe towards them: how louinglie he is affected to them: how little they neeede to feare his anger and diſpleaſure: and how free they may bee from doubting and wauering. For it muſt be well conſidered and oft thought vpon, that weake beleeuers, are priuie to themſelues of their many doubtings, and feares, as the good Woman *Mary Magdalen* and other at Chriſts reſurrection, and do

E let ſlip out of their memorie, and ſo out of their hearts, ſuch grounds of their faith, as they haue ſometime holden and imbraced, after hearing publikely, or anie ſuch like meanes inioyed of them: they do ſoone (I ſay) let them ſlip, vnleſſe they can bring themſelues to reuiew and call them to mind vſuallie: Yea, and further; vnleſſe they do prouide to helpe their feebleneſſe of heart & memorie (as they ſhall be able) with ſome pithie and cleere prooſes of their ſaluation and ſafetie; ſuch as they haue before reſted on, and found cumfort by

The 2. meanes to confirme faith earneſt prayer with meditatiō.

Exod. 34. 3.

Note.

True beleeuers are ſoon faint and feareſull.

Scriptures fit for thē to meditate vpon.

Matth.11,28. by: as this, *Come to me all ye that are weary and heauy laden, and I will ease you*: and let them reason thus from it: if Christ call them that are loden, and promiseth to ease them, & therefore they may come boldlie, that is, beleeue his promise, and claspe about it, and inioy it as their owne: then may I, being such an one, doe so, and take it as spoken to me, as well as *Peter*, *Paul*, or any other, who, by the grace of God, am made partaker of the same precious faith with them: thus should the weake applie it. Another ground of scripture to vphold their faith by, is this: *If any thirst let him come to me, and I will giue him the water of life to drinke.* And many other such: as in the margine. F

Ioh.7.37.

1.Ioh.5.14. Hos.14.2,3,4,5 Prou.28.13.

Some of these & such like are oft to be thought on, & applied, as I haue said, if we desire to keepe in the safe estate, which I haue spoken of; that is to come to God in prayer when wee will, with boldnesse and confidence, and yet when we doo not pray, not to be afraide of him, but to walke in anie of our actions without slauish feare before him, and if we doo not thus, we shall by and by wauer and wander either *on the left hand or on the right, and go out of the royall way*; euen that way of which the Prophet speaketh, when he saith: *Thou vpholdest me in mine integrity, and settest me before thy face continually.* As if hee should say, thou wilt see that I take no hurt, beeing euer in thine eye, as the childe in the Mothers eye, that it may haue no daunger. I say, in this royall way wee shall not keepe safe and sound, except we doe (as men dimme of sight, vse spectacles) helpe our spirituall eye sight with oft looking in the glasse of Gods Word and promises: which I say not, as though God did change his minde so oft (seeing there be so many doubts in vs) who is euer one and constant; but for that we haue riuen memories, wandering affections and deceitfull hearts, in all which respects we haue neede of such helpe and remedie. G H

Luke.1.75.

Psal.41.12.

They must much help their weakenes and oft. Note.

Obiection. Answere.

And if it trouble any at the hearing of this, asking, what shall the weake doo, who cannot do thus? I answere, they that know not this, cannot doe it: but yet not their estate therfore to be rested in, no althogh they feare God; only let thē follow that which they know: & they who know this, which I now teach will neglect nothing willingly of that which I say, though they bee weake; for it is their owne gaine and aduantage, which they would not loose: yet I meane not that they should neglect their particular calling for all this, seeing both may well, yea and ought to stand together. Thus therefore let Gods children keepe themselues from feare and doubting, when they are in greatest daunger of both & resist them manfullie, by an oft and serious weighing, how gratious and good the Lord is vnto them, that it may comfort them euen at the heart. And for a testimonie hereof, let them vse to trie in smaller benefites, how they can beleeue that God will keep couenant with them; for therby shall they haue further proofe, with the former, to their consciences, that they grow to beleeue him in greater. For although there be some measure of true iustifying faith, before we can doo any thing acceptable to God, yet for the confirming of it, we must obserue how Gods Word is performed in other things also. I K

Note.

Heb,11,6.

The 3. meane to confirme faith: the word and sacraments.

And to this purpose they are also to helpe their weakenesse in faith, by ordinarie and reuerent hearing the glad tidings of reconciliation publikely preached vnto them: for this is one speciall end thereof as the apostle saith; and therefore

A therefore are the Sacraments alſo giuen by GOD, which ſeale vp this truth in their hearts, which they haue begun to taſte of: *Doe this as oft as ye doo it, in remembrance of mee.* With theſe two they muſt carefully retaine a viewing of their ſinnes, which by examination they haue found out: they muſt, I ſay, bee daily kept within that compaſſe, and hold vnder their hearts, by a meane and baſe thinking of themſelues from fulneſſe and loathing of Chriſts death, as it is made too common a reckoning of. Neither can it be felt ſweete and pleaſant of anie, except their ſinnes bee felt bitter and tart. And beſides all this, their former experience is not the leaſt helpe to eſtabliſh and

B ſettle them in this perſwaſion: that for as much as they cannot denie, but that they *haue beleeued with ioy*, and receiued much eaſe, to their heauie hearts thereby: therefore much more now they ought, and lawfully may reſt and perſwade themſelues ſo againe. And therefore to ſay with themſelues, *it is but their owne weakeneſſe*, when they are pierced thorough with ſuch doubts: from God there is not the leaſt occaſion offered, *who is euer one and chaungeth not*: for all this might they haue with Gods good liking; and worſe eſtate than this they neede not to bee in, if they would bee aduiſed by him, and not by the euill cuſtome of their hearts, whereby they are eaſily brought to thinke, that faith and other graces will dwell in them, though

C they be ſlightly cared for, and regarded: which conceit it is moſt falſe and erronious.

And that the Lord giueth his beloued ones ſuch bold and free accceſſe to him, to know his minde toward them, and to haue this holy acquaintance with him, (which can heardly be perſwaded to the weake in faith, at their firſt comming to him) hereby it may apreare, that he ſaith, *he will not count them as ſeruants, but as friends*, with whom he will communicate his verie ſecrets, as farre as ſhall be expedient for them to know them: and as *Paul* ſaith; *God of his rich mercie hath loued vs thorough much loue.* God ſaith, *they are as the apple of his eye*, and therefore deare vnto him: he telleth them that he hath taken frō

D them the *ſpirit of bondage, that they ſhould no longer be afraid of him*, but *ſerue him without feare*: and *to reioice in him alwaies*: which cannot be, except they knew his minde, and affection to them, yea and that more cleerely than the ſon can know his fathers, or the wife her husbands mind. And therefore if they who haue begun to lay hold on eternall life thorough beleeuing, ſhould by ſome occaſion looſe the feeling comfort of their faith; as by Sathans fearing them, with their coldnes, falles, weakeneſſes, or ſuch like, or by the greatnes & long continuance of ſome afflictions on them, yet are not they to giue place to doubting; eſpeciallie being ſuch as haue felt aſſuredly *the loue of God by Chriſt ſhed into their hearts*: but to count it their frailtie and timerouſnes, & that with-

E out cauſe; euen for that they were not better acquainted with the will of God, *who loueth to the end all ſuch as he hath once loued.*

And yet this is not without the moſt wiſe prouidence of God, who diſpoſeth all theſe weakeneſſes of theirs to their good, that they may be humbled the more in themſelues, and riſe to their faith againe; and to the glorie of God, who bringeth backe againe, thoſe who were almoſt in their owne feeling, at the brinke of hell. The ſame I ſay of other lets which they may bee ouertaken by, as of their loſing of the ſenſe of their faith, through neglecting the

1. Theſſ. 2, 10. 13, & 1. Theſſ. 3. 10. Luke. 22. 19.

Lam. 3. 40.

The 4. meanes to confirme faith a dayly humiliatiō for ſinne.

The 5. meane. Their former experience.

Pſal 77. 9.

Iam. 1. 17.

The faithfull haue neere acquaintance with God. They are called his friēds.

Ioh. 15. 14. 15. Ephes 2. 4. Zach. 2. 8.

Rom. 8, 15. Luke. 1. 74. 75. Phi. 4. 4.

Let no place be giuē to doubting.

Ioh. 13 7.

God diſpoſeth their weakneſſes to their good.

How faith is weakened.

the meanes whereby it ought to haue been preſerued, or by ſleightneſſe in the vſe of them; or by letting looſe the heart after ſome vanitie or worldlineſſe, which is luſted after; or being diſquieted, and vnſetled otherwiſe: this is not their refuge to ſay, we muſt be content to goe without it: and it is impoſſible to holde it: when wee haue beſtowed all our trauaile, we haue done it but in vaine: But as they eſpie their weakeneſſe, ſo let them *remember how they haue fallen*, acknowledge it to the ſhame of their euill heart, and ſo recouer that one thing which is amiſſe, and holde their confidence as before, and let not the whole frame, and well ordered courſe of their life bee broken off for that one thing: as hee that hath ache in his teeth, or a wounde in his legge, dooth not neglect the health of his whole bodie for that, but ſeeketh the redreſſe of that one, that the whole may be in good caſe, as it was before.

Reue. 2. 5 How to recouer our ſelues Note.

A ſimile.

Thinke of this as the weightieſt matter, in the morning, if it may be.

And ſeeing it helpeth much to the nouriſhing of our faith, among all other times, to ſeaſon our hearts, in the morning, if it may bee, with the recording and thinking vpon Gods promiſes of his loue and our ſaluation: therefore, if the morning meditating on the promiſes, with earneſt prayer thereto adioyned, ſhould by any neceſſarie occaſions, or weightie affaires, or other lets of neceſſitie be intermitted, being the thing which ought moſt carefull to be looked to; yet let them prouide, that this dutie be not altogether omitted as though it were ſome light matter, which needed no ſuch attendance to be giuen vnto it: but let it, aſſoone as it may with conueniencie, be performed, if they deſire to paſſe the day in ſafetie and peace; as knowing otherwiſe that Sathan in this their weakeneſſe will giue them little reſt. And ſo ſhall they haue it as a ſtrong weapon thorough the day to ſhield them from the violence and furie of the enemie.

But this is not the place to ſhew how the day is to be paſſed; that ſhall follow * after, but onely by the way, as in moſt fit place to aduiſe, how the weake Chriſtian is to keepe his faith, and preſerue it from the fiery darts of diſtruſt & vnbeleefe.

* In Treatiſe. 4.

The ſixt meane to cõfirme faith, are the examples of other. Cõpare Exodus *3. with chap. 10. 26, 29.*

The ſixt meane to holde and confirme faith, is the examples of others, whom of weake, we haue ſeene to become ſtrong in faith: as *Moſes*, with whom as God hath been, and with other his good ſeruants to ſtrengthen thē: ſo will he be with vs, till he perfect in vs in like ſort the work which he hath begun. And this be ſpoken of the meanes, by which weake faith is helped and confirmed.

CHAP.

A

CHAP. 12.

The ſweet fruit and benefit of the preſeruing and confirmming of our faith.

B NOw if any thinke the looking to theſe meanes, and this diligence for the preſeruing of faith to be ouer much, let them vnderſtand, that the benefite is moſt great which it bringeth. And if this anſwereth them not, let them heare the Apoſtle, who ſaith, that *our faith conſiſteth not in the wiſedome of men, but in the power of God:* as if he ſhould ſay, that it is not a matter ſo ſoone wrought, as it is ſaid to be in vs, but a gift wrought by God, and therefore (by ſeeking it, as he hath appointed) to be nouriſhed and continued, as he hath preſcribed, which is by oft recourſe to God, and much ſearching out of our hearts for and about the ſame. And therefore (as I haue ſaid) if men make it not the chiefeſt of all other things, as it is in it ſelfe, and hold it faſt, as the firſt and principall: it is not their hearing, and reading about it, nor their talking of it, that ſhall be able to C profit them. I will rehearſe a ſpeech of a godly Chriſtian preacher, and one that deſerued to be heard, whom I haue oft been preſent with, when he vttered the ſame. 1.Cor.2.4.

No outward meanes confirme faith, if we prize it not the beſt of all things.

Whiles I was perſwaded verely (ſaid he) that I had faith, but yet held it not by the ſureſt grounds, I thought of it ſometimes, and was glad to thinke that I had it: holding my perſwaſion thereof, by ſuch euidences as I had before inioyed, rather than I could tell what ſure warrant I had then of it: but I tooke no great paine to confirme it by dayly meditating on the promiſes, neither beſtowed any more diligence in and about that, than vpon other duties, and therefore was diſtracted oftimes, and vnſetled exceedinglie. But when I ſaw D more cleerely, how gaineſull and beautifull a grace it is, and how I muſt liue by it, hauing no leſſe neede of it, than of the ayre to breath in: I ſought more certaine ground of it, and that with greater care than I had before: and ſince I knew, that I had it by more, and thoſe infallible arguments and teſtimonies, I could neuer be wearie of looking to and increaſing it, (as I had learned how) but for ſome yeeres ſpace haue done, and doo euery day nouriſh and ſtrengthen it, and I recreate my ſelfe in thinking what benefite I haue by it, vntill my gaine thereby, and pleaſure therein, doo keepe me there with delight, more than in all paſtime; and the labour which I beſtow about it, is ſo farre from toyle or wearieſomeneſſe, that it is my greateſt ſolace: neither doo I thinke or E feele my ſelfe to be armed to the wel going through the affaires of the day, before I haue prepared my ſelfe thereto, by refreſhing my ſoule with conſidering Gods abonndant loue & fauour towards me, & reſt vpon it as mine own. But when I haue done it, I am (by good heed taking) cheerefull, and in good eſtate, all the day after: and ſo I am (in reuerence be it ſpoken) ſaid he, perſwaded, that I ſhall continue to do, & the rather, as for other cauſes, ſo for that my ſaluation is now neerer, than when I firſt beleeued.

A pithy ſpeech of a worthie perſon.

Note.

Pſal 9.14.

Now to make vſe of this Chriſtian ſpeech, becauſe it is according to know- F
ledge, and I haue ſaid nothing of him, which is not as needfull for vs; and his
practiſe agreeth with the doctrine of the Scriptures: if we will ſpeake euery
Heb.10.38. Hebr,11,6. man the truth, what comfort or well ordered eſtate can be in our liues any
day without it, when the iuſt muſt liue by it, and if that accompanie vs not,
God cannot be pleaſed? And when that true and liuely beholding of Gods gra-
The chiefeſt thing euery morning is to remember Gods loue. tious kindneſſe is not preſent with vs to begin the day; what going forward in
Note. it, is to be looked for? but in vnſauourie lightnes, and ſo be deceiued: or in
care and ſorrow, and ſo be diſquieted. Therefore if men were wiſe, they would
ſee that they could not well want this any day; eſpecially ſeeing God hath
giuen libertie to them to enioy ſuch ſweet communion with him by meanes G
of their precious faith: but they would conſider their end; how vncertaintie itis,
as all other things which they inioy, and therefore be readie for it, at one time
as well as another, which they might do, if they *held faſt their confidence, that
bringeth with it ſo great reward.* And how ſhall we leade our whole life by faith
in our particular parts thereof, beleeuing that God will guide and bleſſe vs, as
we ſhall heare in the next Treatiſe, if we be not firſt well ſeaſoned and acquain-
ted with this iuſtifying faith.

Gods children not ſo wiſe for their good, as the bad for theirs. Luke.16.8. But alas, we verifie the ſaying of our Sauiour, though to our great ſhame it
may be ſpoken: *that the children of this World are wiſer in their kinde than we*:
who if they bee diſappointed of their deſire one way, haue twentie ſhifts to H
ſeeke it another, but it is too manifeſt, that the moſt part, euen of the better
ſort, and thoſe who haue taſted of this faith and aſſurance alreadie, doo not
thinke this poſſible to keepe, much leſſe to increaſe it from day to day: and
therefore go not about it, but are content to hold it by ſtarts, now & then, whē
Many good chriſtians haue not halfe the comfort they might haue. it is reuiued in them by ſome ſpeciall helpe of preaching. And thus doing, they
Epheſ.5.18. Deut.33.12 Pſa.90. ſee not the twentith part of Gods bountie and fatherly effection towards thē,
who giueth thē not ſome taſte now & then of his aboundant loue, but would
haue them filled with it, and that continually; yea and thereby to be in ſafetie
all the day long: which if many of Gods ſeruants did beleeue, as they doo a-
nie article of their faith, that it is true; how greatly ſhould their heaue harts
Note. be made ioyfull, & *their heads lifted vp* with cheerefulnes, whereas now deceiueable mirth, or vnprofitable ſorrow holdeth them downe, either at their la-
bour, or from it, ſeeing they haue not this boldnes to *reioice in the Lord alwaies*,
and that becauſe they beleeue not alwaies, neither that they may, or can poſſi-
bly attaine to it.

Their example hurteth others. And by this meanes, that they are ſo ofte caſt from their holde, of faith,
and ſo of peace, and conſtancie therein, the diuell weakneth and holdeth
backe ſundrie (which are comming on) by their example: thinking them-
ſelues well in the caſe they are in, rather than in following them, except they
ſawe ſome beautie and excellencie in their liues, more than is in them- K
ſelues.

Puſtling of our ſelues from nouriſhing faith, is full of dangers Beſides this, they not holding their perſwaſion for continuance, as well as
for ſome ſpeciall time, doo bring much vnprofitableneſſe into their liues, and
ſometimes daungerous outſtrayings and giue many offences, which other-
wiſe they ſhould not: by all which, their heauineſſe is increaſed, and ſometime
long lien in. And that which is hardeſt of all the reſt, they either dare not riſe

vp

A vp againe out of their ſorow, or know not how they ſhould: & ſo they make the moſt part of their life to be very bondage, which through beleeuing ſhould be moſt ſweete and perfit libertie: & thereby inioy not many comfortable fruits of faith in their liues, which other Chriſtians doo. And whiles all this commeth to paſſe, we muſt needes ſay, that God is not honoured of them, nor his praiſes ſo in their hearts, as they ſhould, and might be; if they from time to time did nouriſh and liue by this their faith and confidence. But though I would haue it receiued, that much ſweeteneſſe accompanieth this faith, yet I meane not here to ſet down the priuiledges, which accompanie it & a godly life; that is done in an other place. *Looke for this in Treatiſe 6.*

B. *This ſpirit of bondage* therefore, which holdeth them oft in feare, I earneſtlie wiſh were abandoned: and that this wauering and needeleſſe doubting, which poſſeſſeth ſo great part of their life, (eſpecially when any great affliction arreſteth them, or lieth long vpon them) were as farre from them, as *the Eaſt is from the Weſt*: ſo that they might ſee the aboundant fauour of God far greater towards them then euer they did: & that by how much they may inioy it more vſually and ſoundly than euer they thought it poſſible.

And as for them that count this aduiſe and direction for the preſeruing of faith needeleſſe, they ſhall go without the fruite of it; till they ſee that they loſt not their labour, who were thought to doo too much, ſeeing they did more C than themſelues could be perſwaded to doo. Therefore (as I haue ſaid) let all ſuch as to whom God hath ſealed vp their ſaluation by his ſpirit, by the which *he hath giuen them an earneſt of it*, be diligent to heare and marke the promiſes dayly: ſo ſhall they wax familiar, & well acquainted with the mind and purpoſe of God, howſoeuer the prophane worldlings make them cõmon things, & are ſoone wearie of hearing thẽ. Let them weigh them alſo, & applie them to their owne ſoules daily by priuate meditation: let them learne of other the faithfull ſeruants of God, how they doo moſt eſpeciallie preſerue their faith. And let them be throughly perſwaded, that how croſſely ſoeuer things come to paſſe, yet the Lord ſeeketh their good by them, and dooth not delight in D their ſorrow & troubles: for if he did, he could a thouſand waies make a riddance of them, but ſendeh them ſpecially for their benefit and good; ſo ſhall they *grow rooted, and eſtabliſhed in their faith*; as the graine of Muſtard ſeede, which after rooting becommeth a ſtalke, and hath branches and boughes: and as that groweth, ſo ſhall ſound peace and ſafetie, and ſtrength againſt their corruptions; yea and theſe meanes whereby it is preſerued, how wearieſome ſoeuer they haue been ſometime, ſhall become eaſie and pleaſant, and from time to time more and more, ſo that they may bee aſſured that they haue cauſe *in all things to be thankefull*. And that ſhould be thought a rare and ſpeciall benefit, if we conſider how many thouſands haue not an houre of E this comfort through the yeere, no not through their whole life. And thus much to ſhew who is the Lords, and how the weake beleeuer is to be vpholden: and how he differeth from him who is not, and what graces accompanie them who beleeue; and how hee who hath faith ſhould grow till hee bee ſetled; and what eaſe and gaine is found thereby. And by that which hath beene ſaide in this treatiſe, it may bee gathered: that although this faith bee in ſubſtance one, and the ſame: yet that there are three degrees of it. The firſt is 1. Pet. 1. 1.

No labour loſt that is beſtowed this way, whatſoeuer wordlings thinke to the contrarie.

The longer we liue, the better we ſhould be.

Many haue found ſmall comfort through their life.

the weakeſt and leaſt meaſure: when there is yet no aſſurance in the beleeuer; F
and yet inſeparable fruites, and infallible tokens of it: as I haue ſet downe.
The ſecond degree is, when ſome aſſurance is wrought in the beleeuer at ſome
time, but very weake: and is often to ſeeke & wanting, and recouered againe
by entring into due conſideration of his eſtate, and of the truth of God; who
hath promiſed it. The third is the higheſt degree of it; thought more ſtrong
and better ſettled in ſome than in other: and this hath aſſurance accompanying
it for the moſt part vſually, vnleſſe the beleeuer doo quench the ſpirit in him-
ſelfe; or the Lord (to ſhew that he ſtandeth by grace) doo leaue him to him-
ſelfe, for his owne glorie, and the better eſtabliſhing of him afterwards.

This I haue ſaid for their cauſe, who being tender and weak in faith, would G
deſire ſome helpe herein: the larger handling of the helpes is to be ſought in
the third part of this treatiſe, where the helpes to preſerue the whole heart, and
conſequently faith, and all godlines in the beleeuer, is ſet downe. Now I thinke
it conuenient to leade forwarde this beleeuer, to ſet this faith of his
a worke by a godly life, and teach him what manner of courſe
and eſtate that is: which is the ſecond treatiſe
of this booke.

(***)

The end of the firſt part of this Treatiſe. H

I

K

THE SECOND TRETISE,

SHEWING AT LARGE WHAT THE LIFE OF THE TRVE BELEEVER IS, AND THE CONVERSATION of ſuch, as haue aſſured hope of ſaluation.

CHAP. I.

The ſumme and order of this ſecond Treatiſe.

HItherto I haue ſhewed, who are they whom the Scripture calleth beleeuers, & the ſons & daughters of the Lord Almighty. Now, it is neceſſary, and followeth in order, to ſhew what the life of the true beleeuer is: and how he, who hath faith, muſt behaue himſelfe throughout his whole cõuerſatiõ: for as yet nothing hath bin ſaid of that. But that treatiſe, namely, what the life of the true beleeuer is, was reſerued to this place, for auoiding confuſion: and without it, a man could neither ſee the excellencie, and beautie of faith, *which without workes is dead:* neither could the beleeuer know how to occupie himſelfe throughout his life, but muſt of neceſſitie be idle and vnprofitable: who yet muſt *ioyne with his faith, vertue, knowledge, ſũperance, patience, godlines, brotherly kindnes, and loue, &c.* Iames. 2, 26. 2. Pet. 1. 5. 6. 7.

This (I ſay) is the argument and matter to be handled in this treatiſe. And ſeeing there is much difficultie about this point, as about the other, in the former treatiſe; and ſeeing it is of greateſt weight and moment of all other, except that: it muſt with like care bee looked into and laide foorth. For ſome thinke that repentance and godlineſſe, is nothing elſe, but griefe for ſome offence committed: and ſo *Iudas* might haue been godly. Some thinke, that to amend ſomething which was amiſſe, is godlines, eſpecially, if they alſo doo ſome good therewith; and ſo *Herod* that cauſed *Iohn* to be beheaded, might haue been godly: *For he reuerenced Iohn, and when he heard him, he did many things.* Some thinke, that if they haue been well mooued at the hearing of the Word of God, and doo bow themſelues before God, for the time, in outward ſignes of repentance onelie, that then they may be godly in deede: but ſo might *Ahab* haue been godlie. Some, if they can ſhut vp all their vaine talke, *Diuers opinions about godlineſſe.* Matth. 27. 3. Mark. 6. 20.

bad dealings, fooliſh ieſtings, with ſuch other merriments at their meetings, F
in this manner, (Lord haue mercie vpon vs, we are all ſinners) that then they
haue repented: and ſo the common ſort of wicked ones, may be ſaid to re-
pent and to be godly. And laſtly, popiſh contrition, auricular confeſſion, and
ſatisfaction, is thought in poperie to be good repentance: which (as they vn-
derſtand them) are as farre from it as any of the former. Theſe are ſome few,
of a great many opinions about this matter; all which are moſt dangerous
It is neceſſarie to vnderſtand wherein a godly life conſiſteth. and erronious: It is therefore verie neceſſarie that we vnderſtand the will of
God aright concerning this, and what to leane vnto, that we be not deceiued.

My purpoſe is therefore in this treatiſe, to ſet downe at large what a godly
life is, and wherein it conſiſteth, that he who deſireth it, may ſee, whether his G
The neceſſarie connexion of this treatiſe with the former. courſe and behauiour be ſuch or no: and the triall of this muſt be made of him
who hath tried himſelfe by the former, that the one may be ſeene to goe with
the other, and both together as twinnes; ſo that he who hath not both, may
be truly ſaid to haue neither. And in laying forth this matter, I will follow this
Faith and a godly life, are as twinnes, and goe together. method and order: to referre all that ſhall be ſpoken about it, to foure gene-
rall heads or parts. The firſt that a godly life muſt of neceſſitie goe with the
The heads of this treatiſe are foure. faith before ſpoken of: and that faith is the foundation and ground thereof, by
the which we receiue and giue credit, not onely to the promiſe of our ſaluatiō;
but alſo to all other promiſes of temporarie benefits appertaining to this life,
and alſo to the whole word of God, with a mind to reſte vpon it, and to be H
guided by it. This is the firſt head of this treatiſe, laid out in the next two chap-
ters. The ſecond, that there muſt be a new and a pure heart in him who muſt
leade a godly life: a new heart, I ſay, which is renued and changed from that
Ezek. 36. 26. it was before, as *Ezekiel* ſpeaketh, *I will take away your ſtony or heard heart from you, and put a new heart in you.* And by a pure heart I meane, ſuch an one as
is contrarie to a duble or holow hart, (not pure or free from ſin) but as our Sa-
Math. 5. 8. 1. Pet. 3. 4. uiour Chriſt ſaith: *Bleſſed are the pure in heart, for they ſhall ſee God:* and S. *Pe-
ter*, *Let the hid man of the heart be pure or vncorrupt, with a meeke and quiet
ſpirit, which is before God a thing much ſet by.* This muſt of neceſſitie be in
him who ſhall liue godly, and ſo conſequently, that the whole man be changed: I
which is ſhewed in the forth Chapter. Thirdly, I will ſet downe the firſt part
of a godly life; and ſhew it is a renouncing and forſaking of all ſinne, both
inward and outward, vnto the the thirteenth Chapter. And fourthly, I will
adde vnto the end of this treatiſe, the other part of godlineſſe, declaring that
it conſiſteth in a ful purpoſe of the heart, & a true indeuour of life, to obey God
What a godly life is. in all things, euen vnto the end. By which alſo may be gathered a ſhort deſcrip-
tiō of this life of the beleeuer; that it is ſuch a conuerſation, as being grounded
on faith in a ſanctified perſon, renounceth all euill, & practiſeth good duties,
though weakely, yet conſtantly afterward. And to theſe foure ſhal be annexed
reaſons to perſwade to a more cheereful practiſing of this godly life (ſeeing the
beſt need ſpurs) & the anſwering of obiections, which might withhold & hin- K
der the weake and vnexperienced from it. All which conſidered, it ſhall not
be hard from him that will learne, to vnderſtand plainely & cleerely, what the
life of the beleeuer is, & withall, whether he which profeſſeth himſelfe to haue
true faith, be alſo in his life and conuerſation reformed, or if he be not, how he
may be ſo. So that although there be many meaſures of grace, and ſome are

A in many degrees before other in this eſtate and condition of liuing godly: yet euerie one in whom theſe things ſhal be found, may proue himſelf godly, howſoeuer he wanteth ſome what, which many others haue, and muſt grow forward from day to day. And of the ſome and order of this treatiſe in generall, thus muſt be ſaid.

CHAP. 2.

That a godly life cannot be without vnfained faith; nor this faith without
B *it: which is the firſt point in the firſt generall head to be handled.*

THus, hauing ſhewed what the ſumme of this treatiſe is, and the order and parts of it, I will now proceede: & firſt, ſeeing I haue taken in hand to deſcribe the life of the beleeuer, and what the godly life is, which he muſt leade: I will indeuour my ſelfe to helpe and direct him herein; as God hath inabled me, that as in the former treatiſe hee may proue & ſee himſelfe to haue faith to be ſaued, ſo he
C may learne by this, to ioyne with his faith, godlineſſe, knowledge, &c.

But before I lay forth this godly life at large, in this chapter, I will begin with the firſt point of the firſt generall part of this treatiſe, that is, that ſeeing godlines cannot be without iuſtifying faith, but ſpringeth and ariſeth from it, as the branch from the tree; (for ſo Saint *Iames* ſaith, *Shew me thy faith by thy workes*:) therefore where no true iuſtifying faith is, there can be no godly life. And ſo he, who is no true beleeuer, cannot haue any ſparkle of godlineſſe in him; but is vtterly deſtitute, and voide thereof, euen altogether vngodly, as the Apoſtle writeth: *We all had our conuerſation ſometime as other diſobedient men, in the luſtes of our fleſh, doing thoſe things which liked vs*: where we ſee, that
D this was the life of all, euen the beſt, *to be ſtrangers to the life of godlines, and the children of wrath, before they beleeued*. But leaſt any through ignorance might ſay: though we did that which liked the luſts of our hearts, yet we did not onely ſo, nor all that we did, was not ſuch, but ſome good wee did amongſt the euill which we committed, (and if it be ſo, they thinke that the one may anſwere for the other:) I further ſay to them, out of the place to *Titus*. *Vnto the pure, are all things pure: but vnto them that are defiled and vnbeleeuing, is nothing pure; but euen their minds and conſciences are defiled*. And to the Hebrues, that *without faith, it is impoſſible to pleaſe God*, whatſoeuer things we doe, but all is abhominable, odious, and vile before him. For as is the fount-
E taine, ſo are the riuers which runne from it: and as is the heart, and the cogitations of it, ſo are the actions which proceede from it: *but the cogitations of the heart are alwaies, and onely euill*. So that (to returne) in the vnbeleeuer there is no good thing that pleaſeth God: his beſt actions are turned into ſin: his praiers, almes, reading, hearing, confeſſions, thankeſgiuings, and whatſoeuer elſe, they are all abhominable in him, and God will neuer be pleaſed with his workes and ſeruices, vntill the perſon, namely, euen he himſelfe be accepted of him; and that is not till he beleeue: as it is in the Epiſtle to the Hebrues:

Iames. 2. 18.

Where true faith is not, there is no good life.

Epheſ. 2. 3.

Epheſ. 2. 12.

Tit. 1. 15

Heb. 11. 6.

No good thing in the vnbeleeuer that pleaſeth God.

Gen. 6. 5. Gen. 8. 21. Prou. 28. 9. Pſalm. 50. 16. Gen. 4. 4.

brues 10.38, *The iuſt ſhall liue by faith, but if any withdraw himſelfe* (that is, thorough vnbeliefe) *My ſoule ſhall haue no pleaſure in him, ſaith the Lord.* F

Ioh.6.29 And this is the worke which God requireth of him, aboue, and beyond all workes, that he beleeue in him whom he hath ſent, that is, his ſonne, that hee hath alreadie wrought his happines: & therefore that he ſhall be ſaued by him onely. Now if a man, before he haue ſome ſure tokens of Gods loue, and conſequently ſome meaſure of true faith, cannot ſo much as enter into a godly life, nor haue any thing which he doth, approued of God (as we haue ſeene, & the Scriptures doe more fully proue:) how dangerouſly then doe many thouſands deceiue themſelues? of which number, ſome are verely perſwaded that they loue, feare, and ſerue God, not knowing what faith is: other thinke they haue G repented truly, becauſe they haue mourned and beene ſorrie for their ſinne, by fits at ſome times; yet haue no faith, nor any conſtant deſire of it: and others, becauſe they doe many things in their own natnre good, imagine themſelues to liue godly, when yet a man may doe many good actions, and for all that, they ſhal not be good to him, as long as faith the principall is wanting in him, as hath beene ſaid.

Men are dangerouſly deceiued about this point.

No new doctrine And if any count this doctrine hard, and ſay, that if this ſhould be true, it were the next way to driue many to diſcomfort, yea and to deſperation: let ſuch know, that if any deſpaire becauſe their wicked liues are condemned of God, the doctrine is not to be blamed which teacheth ſo, but the perſons H themſelues, who ſhould rather repent: for the doctrine is the doctrine of the Canonicall Scriptures: and all ſound Diuines both old & new haue taught it. And if it be hard, *it is hard to the ignorant, vnſtable, and obſtinate*, who indeed can take little comfort by it, *but peruert all things to their owne deſtruction*: but if any doe the will of God, he ſhall know of the doctrine, whether it be of God: and although they deſpaire not, yet their cauſe will be no better in the end than deſperate, if they ſo abide. But the truth of God may not be buried for mens frowardnes, who cannot away with it.

It is hard only to the obſtinate. 2.Pet 3,16. Ioh,7.17.

But let this ſuffice to ſhew, that no man can leade a godly and Chriſtian life, before he had ſome meaſure of true faith, as it hath beene ſet downe and I deſcribed in th eformer treatiſe. And as I haue ſhewed, that no man liueth godly which beleeueth not: ſo it is on the contrarie, to be marked, that no man who beleeueth, and nouriſheth and preſerued his faith, can liue wickedly, nor faſhion himſelfe after men of the world, or returne to the offenſiue, and vnſauorie courſe, which he walked after before: but as hee is new borne 2,Cor.5,17. ſo hee is a newe Creature, and furthermore as hee knoweth himſelfe to bee of the number that ſhall bee ſaued, (as hee doth, except at the firſt beginning of his conuerſion, or in the vehemency of temptation,) ſo he honoreth him who will ſaue him: for his loue conſtraineth him ſo to doe. Which although it be moſt true, and will be granted of the greater part: yet becauſe many content themſelues to affirme it onely, and other in a generall manner K doe coldly goe about it, I meane to honour God and ſhew foorth the fruites of faith, (which they thinke they haue) as though any little would ſerue, I think it verie meete to ſet downe ſome ſpeciall proofes of it, that cannot be excepted againſt.

None that haue faith can liue wickedly.

And firſt, by that place to *Titus*: *The grace of God, that hath appeared, teacheth*

A *vs to denie vngodlines and worldly luſts*: and *to liue holily, righteouſly, and ſoberly in this preſent life*; he ſaith plainly, if we be once inlightened by that diuine grace and gift of the Goſpell to ſee our ſelues partakers of ſaluation: wee are by the ſame knowledge, taught (and ſo learne it) to renounce our old conuerſation. So that euen as a ſcholler plainly taught by his maiſter, becommeth skilfull in thoſe points wherein he was inſtructed: ſo is a man taught, to ſee God worthy all honour, and to giue it him, by *caſting away the works of darkneſſe*, when he ſeeth that hee hath brought him out of moſt wofull bondage, *into the glorious libertie of Gods Children*. And is it any maruaile? For what will we not be readie to doe, for ſuch a one as hath but once ſaued
B our liues from death? How much more doe all they which knowe that they are diſcharged for euer from fearefull damnation, ſeeing infinite cauſes why they ſhould chaunge their wicked liues, (which ſo much diſpleaſed God) and are alſo ready to doe the ſame? Be not therefore deceiued, *God is not mocked*, by them, who profeſſe they looke to be ſaued, and *doe not bring forth fruite worthie amendment*.

Proofes of the former. Tit.2.12.

Note Math.3.8

Faith is not content with a wandring deſire of godlineſſe.

It is not a bare wandring deſire to pleaſe God, which this pretious faith, and aſſurance of ſaluation worketh: but it frameth alſo the man vnto it, and teacheth him in ſome true and acceptable meaſure to goe about it. The tidings of this treaſure appeared ſo glorious to *Agrippa*; being a King, and
C therefore acquainted with earthly felicitie; and a Heathen, and therefore vnfit to ſee very eaſily into ſpirituall things: yet this appeared ſo glorious tidings to him, when he heard it by *Paul*, not preaching in the pulpit, but ſtanding a priſoner at the barre, (and therefore like to haue leſſe authoritie and credite with him) that it cauſed him at the firſt to ſay: *Thou haſt almoſt perſwaded me to become a Chriſtian*. And therefore of ſuch an one, who hath not onely heard a ſound of this heauenly newes with his eares, (which yet did weigh equally againſt a Princes kingdome in a Heathen mans iudgement) but hath beleeued it to be his owne, and that for euer: doe we thinke, that any thing will be thought too deare for him, who hath freely giuen it him? And
D therefore when I ſee one curſed man raile againſt the doctrine of Gods word, and his faithfull ſeruants: another to loue the Chriſtians life, but from teeth outward, and diuers men diuerſly bewitched; but all of them *to loue darkenes more than light, becauſe their deedes are euill*, I meruaile not at it: they doe after their nature and kind. As they are not obedient to the will of God, ſo neither indeede can they be; who yet for all this, knowe not any cauſe why they ſhould accuſe themſelues: but if they might ſee what kindnes God offereth them, euen to be made happie, & might beleeue the ſame, ye ſhould ſee them changed, as ſenſibly as euer was *Saul*, of a perſecutor to become a preacher; ſo they of oppreſſors, mercifull perſons, and reſtorers of that which was ill
E gotten; and of prophane, holy: and ſo to be conuerted, as that wee might ſay of them, compared to the beſt ſeruants of God, *the lambe and the lion doe eate together*.

Act.26.28.

Goſpell deſpiſed becauſe it is not knowne.

Iohn.3.9.

Rom.8.7

Act.9.21.

Eſay.11.6.

But to let theſe goe, as too groſſe, I would wiſh ſuch to weigh theſe Scriptures aright; who will take no nay but that they belong to Gods election, *when yet their goodnes is as the morning dew*, ſoone vaniſhing & blowne away; *or as a cake halfe baken*. Let them ſee how well this becommeth them, to bee ſome-

Many would be thought beleeuers, who liue not a godly life. Hoſ.7.8.

ſometime forward, ſometime backeward: in ſome things zealous, and yeelding F
to the will of God: in otherſome, ſinning againſt their owne knowledge:
and when they bee ſtraying from dutie, to make no haſte to it againe; nei-
ther to ſee that any thing is amiſſe in them: nay to bee put in minde, and re-
proued, though neuer ſo iuſtly, and kindly, they cannot beare it. It muſt in
Rom.7.4 no wiſe be denied them, that they beleeue, and are ſure to bee ſaued: but
where is the ſpirit which S *Paule* ſpeaketh of, in thoſe which know themſelues
ſaued? which as an husband, ruleth and beareth ſway, which commaundeth
holy and heauenly motions and affections into the heart, not ſuffering poy-
ſoned, and earthly corruptions to defile the ſame? where is that authoritie
and gouernment ouer the members of the minde and bodie, as ouer the wife, G
that they may be well ordered? where are the traines and companies of all
ſorts of good fruites as their children? and comely ornaments alſo, and beau-
tifull to adorne and ſet out their liues? when a profeſſor of the Goſpell ſhall
not be able to denie, that his heart is corrupt, by fretting, raging, and vnqui-
Phil 2.12. etnes for euery ſmall trifle, and yet not once trembling for it, nor ſaying, what
Ierc.8.6. haue I done? or els looſe, vaine, and fooliſh by other occaſions, and all this
Note. without repentance: where is his teſtimonie, that his heart is *a good treaſu-
rie*, and nurſerie of good things? when his tongue ſhall be walking, not onely
Matth.12. 36, vnneceſſarily, and idly, for the which yet he ſhall giue an account, but in vnſa-
uourie and offenſiue ſpeech, in *fooliſh ieſting*, taunting, railing, mocking, lying,
ſwearing, ſlandering, curriſh & churliſh ſpeaking; how are the powers & mem- H
bers of the bodie in ſubiection, as a wife vnto the power of Chriſt which ruleth
Iam.1,26 as an husband, in the heart of Gods beloued ones? Nay where is thoſe mens
religion, which S. *Iames* boldly ſaith is none, *where the tongue is thus vngouer-
ned*, what ſhew ſoeuer be made thereof?

And ſo I might goe forward to conuince many of our countrimen,
who haue often heard me, and other of Gods Miniſters vrging them af-
ter the ſame manner, in our Sermons: and doe know, I tell them the
truth that ſuch things are in them indeede, who yet ſeeme to be religious.
I haue ſaid it oft, and now ſay it with griefe, that all theſe, who haue ſuch I
things reigning in them, are not onely their owne enemies, but alſo to our
preaching of the Goſpell of Chriſt: neither is *their reioycing good*, who
glorie in their faith and hope, when yet they are thus earthly and carnally
minded.

They muſt know it, (howſoeuer they beleeue) that God hath ioyned with
faith, *vertue*, and *godlineſſe*, *patience*, *temperance*; and that whoſoeuer beleeueth
Too haſty repentance ſeldome found. is thereby turned from his old conuerſation. For mine owne part, I haue long
miſliked this haſte, and ſudden ſhewe of great repentance in men, who in
their firſt acquaintance with the word preached to them, haue not only pro-
feſſed that they haue repented (when beſides ſome gripes of griefe, they haue
not knowne what repentance meaneth) but they haue thought themſelues K
able almoſt on the ſudden to cenſure, yea to condemne other, and teach
them; and ſo although with boldneſſe enough ioyned with as much igno-
Note. rance, they haue taken in hand to doe. I ſpeake not of ſuch as are humbled in
their hearts for their ſinne, who deſire nothing more than to be ſet at liber-
tie from the feare which oppreſſeth them, learning daily to beleeue, and to
be

A be grounded therein; who dare not otherwiſe beleeue their ſinnes forgiuen them, than they walke humbly before God and men: but of ſuch as paſſe from ſorrow for ſin without faith, to newneſſe of life, as they imagine, which was neuer, nor euer ſhall be attained; leauing the learning of faith, and aſſurance of Gods fauour, which is the beginning, and worker of all new life as a thing ſoone gotten: and therefore it is ſo ſleightly laboured for of them, and ſo to ſeeke with them, for want of thorough prouing whether they haue it or no, that ſome are driuen againe to ſeeke for it, many yeares after, they thought they had beene ſure of it, yea and (that which is more to be lamented) many of them neuer attaine vnto it at all. It ſtandeth with no ſound reaſon, that young beginners in learning of any trade, ſhould by and by, become occupiers, and ſetters vp; or that they ſhould rule well, who haue neuer learned to obey: ſo it ſtandeth not with religion, that they ſhould count themſelues good Chriſtians, or that they ſhould be ſo indeede, who haue not taſted of Chriſt, and the benefit thereof; *neither learned him, as the truth is in him*, that is, *to put off the old man with his affections and luſts, and to put on the new*: and who haue not felt him ſo good and bountifull to them, that for his ſake they be readie to doe any thing.

Note. Change of life without faith, vaine.

B *A ſimile.*

Eph.4.22.

This haue I ſpoken by occaſion of the matter in hand; namely, that faith bringeth alwaies with it new life; in ſo much, that when it is ouermatched C with the fleſhly corruption, yet it raiſeth ſighings and ſtriuings in the heart till it be ſubdued, that I might at leaſt preuaile with ſome of my brethren, that they pleaſe not themſelues in thinking they haue faith, when their liues are filled, not only with many offenſiue actions; but alſo with cuſtome and commons in the ſame: whereas he which is honoured with the title of Gods ſeruant, muſt be knowne by the liuerie of vncorrupt life, and droue by his fauour, and ſmell of good conuerſation, that he came from God, and is not of the earth, that ſo hee may ſhew himſelfe to bee a man of God indeed: his rootes muſt bee faſtoned as the trees of Lebanon: hee muſt flouriſh as the Lillie, and finde the graces of God as dew to quicken them. For of this be D wee ſure, that whatſoeuer men alleadge, why their liues cannot beare the mould and print of ſound doctrine, and yet they will needes goe for the approoued ſeruants of GOD; it is a ſtronge deluſion which perſwadeth them ſo.

It is vaine to thinke we haue faith without a new life.

1.Pet.3.4.

Hoſ.14.6.

Rom.6.17.

And therefore ſeeing the Scripture doth (as I haue ſaid) ſo fully, and ſo often ſet downe this truth vnto vs, that ſuch as haue obtained mercie of God are taught and guided by him: And againe, *there is mercie with him*, but it is ſo, *that he may be feared:* ought not men to ſettle themſelues to another courſe, than in times paſt they walked in; being nowe deliuered from ſo great bondage? For to that ende, as they haue heard, they were deliuered. E Wherefore, if any be aſſured of ſaluation, let them either willingly bee ſubiect *to the Lords yoke*, I meane his commandements, and commit their whole life to him to be gouerned, and to be diligent to doe good workes; or elſe let them hold their peace: for they are nothing leſſe, as in time ſhall appeare, and hath done alreadie in many ſuch as they are, to their coſt: and be they well aſſured, that God will not be ſlacke to reuenge ſuch boldnes. But I will ſhut vp this matter in one ſentence. Saint *Paul* to the Corinthians moſt liuely deſcribeth

Tit.2.11. Pſ.130.4.

Luke.1.75.

Matth.11.29.

Tit.3.8.

describeth this life, which is to be led of them which are sure of Gods fauour: F
2.Cor.7.1. saying; *Seeing we haue these promises (dearly beloued) let vs cleanse our selues from all filthinesse of the flesh and spirite, and grow vp to full holines in the feare of God.* *S. Peter* agreeth with him, *saith: most great and precious promises are giuen to vs, that by them ye should be partakers of the godly nature, in that yee flie the corruption which is in the world through lust.* Euen so I say to them who will be take
2.Pet.1.4 for beleeues, *as concerning your conuersatiō past, lay aside that corrupt nature of yours,* and so the powers of your mind and bodie, which were infected with deceiueable lusts: *and be renued in the spirit of your minds,* (euen where the force of reason should be greatest) that so you may put on the newe man (which is to bee sanctified,) that the powers of your bodies and mindes may G
bee renewed, and changed also: so shall yee bee framed, to bring forth righteousnesse, and true holinesse, wherein ye shall carrie some resemblance of God.

Chap. 3.

That for the leading of a godly life, is required faith in the Temporall promises of God, and hearty assent and credit to the commaundements also, and threatnings, in the word of God, as well as faith to be saued. H

NOw I haue shewed, that true iustifying faith and a godly life, must of necessitie goe together, and that the one cannot be without the other: I will goe to the second point in this generall head or part; and proue that it is necessarie to the leading of a Godly life, to beleeue and giue credit to the whole doctrine of the word of God, to be lead and guided thereby, as well as to haue faith in the promises of saluation, and forgiuenesse of sinnes. This I I
The beleeuer must beleeue other promises beside that of saluation. say therefore, that he which beleeueth in Christ to saluation, must not stay him selfe and rest therein only, *as though he were giuen vnto vs of his father to be but our righteousnes*, and onely to make for vs away to eternall life: but to be *our wisdome* also, to make vs wise; our *sanctification*, to make vs holy, and *also our redemption and deliuerance*, to ridde vs in his good time, from all calamities and miseries, which heere befall vs. This, hee that truely beleeueth,
1.Cor.1.30. Note. 1.Tim.4.8. must be perswaded of: and that all the *promises of this life, and of the life to come*, which serue to confirme him in obedience (whether the great and principall, as of the graces of the spirit; or the smaller, as of bodily safety and preseruation from dangers, so farre as they shall be good for him) doe belong K
vnto him.

Also the threats and commaundements. And beside both these, he must beleeue, that both all the commaundements which teach obedience, and the threatnings, because they restraine the contrarie, are set downe for him particularly, as well as for any other, to binde his conscience thereunto: these also, I say, must he beleeue, according to that of Saint *Paul: Whatsoeuer things are written aforetime* (as either promi-

ses,

A ſes, threats or commandements) *they are written for our learning, (as well as for theirs, in whoſe time they were written) that we thorough patience and comfort of the Scriptures, might haue hope.* So that he is bound to depend vpon this Word of God, written in the canonicall Scriptures, and to build his faith thereon (in ſuch wiſe that he dares ieopard his ſoule vpon the truth and doctrine of them) euen as he is to looke for ſaluation, only by our Lord Ieſus Chriſt: euer counting that for ſinne, which ſhall be found to iar or iangle with the ſame, either in his heart or life.

But though all, who haue hope to be ſaued, ſhould and ought to doo this; yet it is manifeſt that they doo not. They beleeue not that God will guide *The beleeuers do not thus.* 1.Cor.3.1.

B them thorough their courſe: they looke not to many promiſes; they feare not many threats: all which do much teſtifie againſt them, that they be not ſo wel fenced, as they might be: and by meanes hereof, they holde euen the promiſe of ſaluatiõ it ſelfe more weakely. And this cõmeth to paſſe the more commonly, that they be no better ſtabliſhed and rooted in the truth to beleeue it, becauſe *The cauſe why.* theſe things (as they be worthieſt and moſt excellent) ſo they be not plainely, ſoundly, and throughly beaten into the people, and that againe and againe, *A ſecond.* till they that are willing, haue them for their owne. And another cauſe is, for

C that the people, who haue ſome taſte of this doctrine, namely, how they ſhould ioyne good life with their faith, take not paine, when they haue been well taught them, to call them to minde and digeſt them: onely they haue peeces H & fragments of many good points, but rarely it ſhall be found, that one Chriſtian among many groweth to ſee this, which I now ſpeake of, by teaching; much leſſe hath it in vſe and practiſe for his owne: that is to giue credit to one part of the Word as well as to another, and not euery one for the moſt part, to take that which liketh him. *Note.*

And therefore when they haue ſome worke of true faith in them; yet they ſee not how to ſet vpon repentance, and a godly life: how to begin and how *What of this faith worketh much inconuenience.*

D to proceede therein, but are off, and on, now forward, then backward, and ſcarcely at any time ſetled and ſtayed: the which although it be ſo, in great part through their owne weakeneſſe, yet is it alſo in reſpect of their ignorance: I ſpeake of the better ſort of people, and ſuch as *haue retained the firſt fruites of the ſpirit.* Whereas if they were perſwaded that they ought to make conſci- *Note.*

ence of all ſound doctrine that they heare, and to giue aſſent to euery part of the Word of God, and ſubmit themſelues thereto, promiſes, threates and commandements; they ſhould hold more ſtrongly the perſwaſion of their ſaluation: and alſo bee better prepared how to fly euill, and how to doo dutie, and how to truſt God in all kindes of his promiſes. Therefore it is ſaide to the

E Hebrues: *To vs was the Goſpell preached as alſo vnto them, but the word that they heard, profited not them, becauſe it was not mixed with faith in them that hard it.* Hebr.4.2.

K Againe, *without faith, it is impoſſible to pleaſe God.* With the which agreeth Hebr.11.6. that which is written by S. *Paul* to the Romanes: *whatſoeuer is not of faith is ſinne* Rom.14.23. that is, whatſoeuer we doo, not being perſwaded in our conſciences, that we pleaſe God in doing of it, we ſinne againſt him. Now then, when our iudgements be not ſetled in this doctrine and truth, and conſequently, we follow no ſuch rule in our actions, muſt we not needes wander vp and downe the more vnprofitably and heauily, or when we be at the beſt, muſt we not needes

be doubtfull and vncertaine, whether we pleaſe God or no? whereas our chiefe care ſhould be, leaſt we doo any thing which might craze or cracke our faith: eſpeciallie, when it is tender and weake, and like the *bruiſed reede*, which is eaſily broken. F

The beleeuer muſt beleeue that he ſhall be ſanctified.

Therefore if any beleeue to be ſaued, let them beleeue alſo that they ſhall be ſanctified (for with one and the ſame faith we beleeue both) and that they ſhall receiue grace from GOD to bring forth fruites of amendment of life, and that they ſhall bee made able by him thorough the hearing of the holy Scriptures, to caſt off their old conuerſation. This faith much auaileth to the furthering of the deare children of God in a godly courſe, euen at their firſt

Note.

comming vnto God, as it doth alwaies after, to liue by it. And although God G by the ſame ſpirit regenerateth them, by the which he aſſureth them of their adoption: yet it is wrought in them much more hardly, and in greater feare, when they doo not firſt know and bee perſwaded in their iudgments, that it ſhall be ſo. And though it can be but weake in any, at their firſt conuerſion to God, yet ſhall they ſooner wade through their doubts, and grow out of their feare, if they haue this faith as a foundation to vphold them, and incourage them to goe about it: But otherwiſe, they ſhall faint and feare oft times, and be without hope, (nothing is more cleere than this, if we obſerue it in weake Chriſtians.) And thus muſt they bee perſwaded alſo concerning all bleſſing, good ſucceſſe, deliuerance out of troubles, or patience and meekenes to beare them, as well as to beleeue the forgiueneſſe of ſinnes: and finally, whatſoeuer H God ſaith in his Word, either the forbidding of any ſinne, or the requiring of any duti, they are bound to beleeue it as the truth of God; to depend vpon

And particular promiſes of benefits and deliuerance.

And precepts & threats, euen the word it ſelfe.
Rom. 1. 5.

it, and to be built vpon it: and to truſt him vpon his bare word, and to ſuffer themſelues to be led by it, (and that becauſe it is his word) hauing in them alwaies a ſetled purpoſe to doo ſo: and this is called by the Apoſtle, *the obedience of faith*. For they muſt be reſolued of this, that to whom God giues Chriſt to them alſo he giues all things needfull for this life, and the life to come, in & by Chriſt.

Examples of ſuch as did ſo.
Hebr. 11. 7.

And thus *Noah* did not only beleeue that *he was made heire of righteouſneſſe*, I but alſo, that hee and certaine of his houſehold ſhould be ſaued in the flood: and *Abraham* likewiſe beleeued not only, that he was iuſtified, but alſo went *to a place which he knew not*, only ſeeing God commaunded; and *abode in the land of promiſe, as in a ſtrange countrey, and beleeued, that he ſhould haue a ſonne in his olde age*. And they who beleeued among the Iſraelites in the Sauiour which was to come, of whom *Moſes*, though darkely, had taught before: the ſame beleeued other promiſes, as *that the walles of Iericho ſhould fall downe, after they had bin compaſſed about ſeuen daies*. Many other ſuch examples, who ſhewed themſelues not only to beleeue the promiſe of forgiueneſſe of ſins, & of eternall life, but alſo other temporall promiſes; yea and precepts alſo and

Hebr. 11. 8. 9. Gen. 17. 6. 19.

Iohn. 5. 46. Ioſ. 6. 10.

threats, which God had ſet downe in his Word, very profitable for vs, to this K purpoſe: many ſuch (I ſay) both throughout the Scriptures, and namely, in that eleuenth Chapter to the Hebrues, are ſet downe vnto vs. And this generall faith, (ſo called, for that it giueth aſſent and credit to the Word of God in the elect, as well to one part as to another, with an honeſt heart ready to obey it) euen this faith (I ſay) muſt bee planted in them, as well as faith to

bee

A be ſaued, becauſe by it, as well as by this, Gods people muſt liue afterwards, and be vpholden.

And this doctrine, becauſe it is occupied about the promiſes of this life, and the commandements of God; which are to guide vs to full ſanctification here, I did not therefore ioyne it with my diſcourſe of faith in the former treatiſe; but referred it to this place as the fitteſt, where I teach how to liue godly: to the attaining whereof, the beleeuing, that I haue ſpoken of, is a ſpeciall helpe and furtherance. And ſo I wiſh the Chriſtian Reader to marke well that which I ſay about this matter: for it is one of the hardeſt points in all Chriſtianitie to practiſe, and one of the darkeſt to conceiue and ſee into, and B to bee rightly perſwaded of, and ſetled in: and a point in deede leſſe ſtoode vpon, taught, and made cleere by Preachers themſelues, in their Sermons and Catechizings; and yet our liuing by faith, throughout our whole life, which is the fruite of it, is as plainely taught and brought to light in the Scriptures, as any neede to deſire it: and namely, in thoſe places to the Hebrues and the Galathians: one, *The iuſt ſhall liue by faith*: the other, *I liue no longer, but Chriſt in me, and the life that I leade is by faith in the ſonne of God.* As if they both ſhould ſay; CHRIST by his Spirit dooth drawe his faithfull ones to bee led and guided by the Word of Truth which Hee hath ſet downe to them: and they deſire no other life, than that which there they are mooued C and perſwaded vnto, whether wee meane the commandements or promiſes. 2.Cor.7.1. *This doctrine little ſeen into and practiſed. Note.* Hebru. 10.38. Gal.2.19.

I ſaid that this beleeuing which I ſpeake of, is not much laide open in publike teaching, but only this, (which is in deed the effect of it) that we ought to be obedient to the word of God: and therefore it is, that the forwarder ſort of good hearers (except ſome few, who haue been throughly made acquainted with it, and exercited in it by long experience) doo little ſee into it: namely, that they may vndoubtedly be perſwaded, that God will make them able to obey his will, as they are fit to reach vnto it: and that he hath promiſed, if they once come to know that they are beloued of him, that he will afterwards bee D with them, (to quicken their will, and draw their affections, & ſtrengthen them to do their duties:) as it was ſaid by the Angell to *Marie, Haile, thou that art freely beloued, the Lord is with thee.* Many of Gods deare children, when they are ſomewhat ſtayed about the aſſurance of their ſaluation, after that they haue beene long labouring about it, and then come to heare that they muſt leade new liues; many of them (I ſay) are willing to goe about it: but they are much diſcouraged, becauſe they ſee not how they ſhall be able. And leaſt any ſhould obiect, that *Paul* himſelfe was ſo troubled, who ſaide, *To will is preſent with me; but I find no meanes to performe that which is good:* I anſwere he complained not of that which I doo; that is, that he had no hope in God, E nor no promiſe of ſtrength from him to performe: for he ſaid the contrarie in ſundrie places: *I am able to doo all things through the helpe of Chriſt which ſtrengtheneth me.* *Not oft beat vpon by Teachers.* *The leſſe conceiued, and in vſe with the better kind of hearers.* Luk.1.28 *Obiection.* Rom.7.18. *Anſwere.* Philip.4.13.

And againe, *I liue no longer, but Chriſt in me*: but hee complained, that for all the hope of helpe that he had, yet the rebellion of his fleſh, and nature that was vnreformed, did mightily reſiſt him. And this hinderance hee had, and wee all ſhall haue while wee liue. But what is that to this, that

beſides this rebellion of the old man, they haue this alſo to hinder them: that they cannot tell, whether they ſhall haue ſtrength to make them able, or no: nor whether God hath giuen thē any promiſe, that their burthen ſhal be made light: and that Chriſt himſelfe will beare the greateſt part of it for them, that ſo it may be made eaſie? F

This it is that killeth the heart of right good Chriſtians, when they are ignorant of it, and when they be not well grounded in it, and throughly perſwaded of it, that God will make them able and fit for ſo great a worke, as the leading of a godly life: euen like the burthen of the Iſraelites, who *were inioyned their taske of bricke that they had made in times paſt* (which worke was hard enough) *and yet themſelues to ſeeke and prouide their ſtraw.* This, I am ſure, hath troubled many, who yet were willing and readie to doo any duties required of them, and hath been the cauſe why they haue gone about the ſeuerall actions of their life, the bearing of their trouble, and the offering vp of their prayers, the more deadly and vncheerefully; and therefore the more aukely and wearifomly. G

Exod 5.21.

What cauſeth tedious troubles to many Chriſtians.

The teſtimony of good Chriſtians.

And for the benefite of manie good ſoules, I will ſay that which hath been acknowledged vnto me, by ſundrie well approoued Chriſtians, when I haue in conference ſet downe plainely to them the point which now I write of: namely, how neceſſarie it is to beleeue ingenerall and particular, whatſoeuer other promiſes or precepts in the Word of God, as well as the promiſe of ſaluation by Chriſt. Oh, haue many ſaid, if we could haue holp vp our ſelues, out of diſtruſt, feare, and vncomfortable dumpes, by applying the promiſes of God concerning grace neceſſarie for vs, outward deliuerance from daungers, and good ſucceſſe in our lawfull dealings of this life; wee might with much eaſe and peace haue ſtayed vp our ſelues, when for want thereof, we were ſore plunged and almoſt fainted: and with halfe the toyle which we vſed for it, wee might haue vpholden our ſelues in hope and with comfort. For many houres, yea and ſometime daies, we haue beate our braines and reaſoned to and fro with heauie hearts, how to wade thorough ſome afflictions, and how to bee contented with ſome accidents which were like to fall out and come to paſſe: and this we did, becauſe we miſſed of the right way of truſting to Gods prouidence, that he would turne all to the beſt: without which reſolution, who can quietly reſt in any vncertainties here below? So effectuall and good a meane it is, to be led by faith, and to haue it as a dayly companion with vs. By which wee hauing perſwaſion of the greateſt benefite of all other, namely Chriſt: we might the more eaſily haue aſſured our ſelues (wee ſee now) of any ſmaller, whether any trouble, to haue a good iſſue out of it; or any good thing (as it ſhould haue been expedient for vs) to enioy it. And we may ſay truly, wee know nothing to haue beene the cauſe of ſo much and ſo long vnprofitablenes and heauines theſe many yeares, as this: that we haue not been rooted & grounded in faith, as we haue had a care to pleaſe God. For we being ſubtilly vndermined by Sathan to hold in this error of vnbeleefe, (although we ſee manifeſtly that the ſeed of faith was in vs) it was the cauſe why in al other good things we went forward the more ſlightly. So that we ſee great cauſe to ſeaſon our hearts with beleeuing through our whole life whatſoeuer labour it coſt vs. To this purpoſe was the ſpeech of thoſe Chriſtians, H

Note.

Rom. 8.28 I

Rom. 2.32.

Note. K

And

A And to goe forward, who doth not know, that when ſome certaintie of ſaluation is attained of men, yet for all that, in as much as it is but weake, they haue many heart griefes for this, that they ſee they haue a long wearieſome pilgrimage to goe thorough; and little knowledge and perſwaſion of any great guiding of them thorough all the feares and difficulties of it? Pitie therefore the diſtreſſed eſtate of GODS poore people, yee ſhepeheards of his flocke. Although this is but one point of many which yee are to teach them: and arme your ſelues with that minde, which was in the Apoſtle: who *ſaw it meete as long as he ſhould abide in this Tabernacle, to put the people in minde of all things neceſſarie to ſaluation from day to day though they knew and* B *were ſtabliſhed in them.* And let me with your patience, ſay one thing more to you, which if yee will bee aduiſed by mee herein, will, (I dare aſſure you) be much to your owne benefit, and of thoſe that heare you. Aboue all things, ſeeke to haue that your owne and effectually wrought in your ſelues, which you teach the people: (for you know that the Phiſitiõs who practiſe by experiẽce, are beſt able to deale with their patiẽts). Eſpecially in this matter of faith, labour to bee more exerciſed: how you haue vſe of it, in beleeuing for your own parts, either precepts or promiſes, and content not your ſelues with the bare letter, which killeth, or the vereall knowledge of the truth. And ſo doing ye ſhall make good gaine of that which you ſhall teach, if your hearers ſhould C not: and yet ſuch teaching, while yee bee ſure that it hath done your ſelues much good, ſhall ſet ſuch an edge on your doctrine by your more liuely, cheerefull and powerfull deliuering of it, that it ſhall farre more eaſily procure an appetite in the people to receiue it, as they did in *Iohn Baptiſts* time with greedines, and as it were *with violence*; and ſo that if they be not brought to the true practiſe of Chriſtianitie by it, they will not be brought to it by any other teaching.

And this I wiſh, that ye be not of the minde that ſome haue beene of, (for it is no opinion fit for the Miniſter of God) that is to ſay, that they thinke, though ſome preach by experience, yet no man is bound to do ſo: as though D it were in ſome mens choice to doo which they liſt; when wee know, that *the good ſhepeheard doth go before the ſheepe, and they follow him:* And if he goe before them in example of good life, then he cannot chuſe but teach them by experience, that which he himſelfe doth practiſe in his good example. And ſo he that ſhall think that he is not bound to teach by experiẽce, as well as by the letter, concludeth that he is not bound to bea good man himſelfe, howſoeuer he be a teacher of others.

Now I haue ſaid what I purpoſed, I will goe forward. In teaching, labour much in this manner, which I haue mentioned, to beate into the people, (with making it plaine to them, how they may be aſſured of their ſaluation, E as I haue taught in the firſt treatiſe) beare in (I ſay) this doctrine of beleeuing, that God will miniſter all helpe to inable them to liue godly. For in both points (if view might be taken throughout this dominion) it ſhould be found that the people are ignorant and to ſeeke; both how to come to the aſſurance of ſaluation, & alſo how they ſhould be rightly taught to leade a godly and a Chriſtian life. And how commeth this to paſſe, but becauſe men teach not oft (of which all may ſee what neede there is) or els they doo not in commi-

An exhortatiõ to the Miniſters.

2. Pet. 1. 12.

The Miniſter of God muſt haue experience in himſelfe of that which he teacheth others.

Note.

Note.

Mat. 11.

Anſwere to ſuch as thinke otherwiſe.

Ioh. 10. 4.

Let faith and godlineſſe be oft taught.

ſeration of the peoples weake capacitie and memorie, bear vpon theſe things among all other againe and againe. So S. *Paul* hath left behind him his practiſe for our inſtruction, ſaying: *It grieueth me not to write* (when hee cannot come to preach them) *the ſame things to you, and for you, it is a ſure thing.* And we ſhould know, that it is no ſhame to preach the ſame things oft, yea in our owne congregation; but meete and fit, (eſpecially if they bee theſe ſpeciall matters) vnleſſe wee contend for the vaine praiſe of men, and will ſhew our pride by ſeeking after nouelty, rather than our deſire of the peoples edifying. Yet I nouriſh not barbarouſnes nor the vttering vnſeaſonably and vnſauourly either of the the ſame words and ſentences, or in boſome Sermons, the ſame things: but in *the euidence of the ſpirit*, and in renuing our labour and paine, euen about the ſame doctrine which we taught before, it ſhall be ſo farre from being wearieſome and tedious, that the beſt hearers ſhall affirme that they cannot heare them too oft, but deſire with all their hearts to hare them againe.

Phil. 3. 1.

The ſame things without vaine repetition and barbarouſnes.

Act. 13. 42.

The peopels wants require it.

And becauſe I am by fit occaſion come to vtter this, I will adde one thing which ought worthily to preuaile much both with Preacher and people. And that is this: that in this long and gratious time of peace and libertie, of free preaching the Goſpell, he is a rare priuate man (that I goe no further) who is able, plainly, and ſoundly to ſet downe, how a ſinner may know himſelfe to be in the ſtate of ſaluation, and aſſured that he is the child of God; and when he is ſo, how he ſhould bring foorth the fruites of repentance, and leade a godly and Chriſtian life. I know it is the holy Ghoſt, who alone can worke this in mens hearts, but I ſpeake of the expreſſing and ſetting downe the ſame. And though I doubt not but that ſome conceiue it, yet if they did not well, they could not in ſome ſort vtter it alſo: as wee are commaunded *to take vnto vs words to expreſſe that which we conceiue*; as well as to haue matter in our minds. And although the knowledge of this in generall, doe bring men in liking with it: yet who ſeeth not, that the particular vnfolding hereof, by fit coherences knitting one point with another, is the way to make it vnderſtood and conceiued aright? By which the hearer is farre more eaſily brought to haue the effectuall worke thereof in him.

Hoſ. 14. 2.

Wat of this kind of faith makes the godly life difficult.

And thus to returne againe to that from whence I digreſſed not vnneceſſarily, and ſo to draw to an end about this matter. Although people profit thus far that they get ſome true taſte of ſaluation by preaching; yet they ſhall verie much ſtagger and goe backe, and coldly ſet vpon the practiſe of godlineſſe, if they be not well grounded in beleeuing, that God will build them vp more ſtrongly from day to day, and *perfect the good worke in them which he hath begun, euen to full ſanctification in the feare of God*. If a chiefe and maine poſt in a building be wanting, will not the whole houſe be ſoone ſhaken? ſo if a chriſtian, who muſt reforme his life, goe about it, not beleeuing that God will make him able; hee may be ſure he ſhall want a maine helpe hereto, euen that which will goe nigh to pull downe all that is ſet vp. For if we haue no faith to beleeue that God will ſtrengthen him; what ſtrength hath he but his owne? which is as fit for ſuch a work to bring it to paſſe, as a Child is to build a great Caſtle by his skill, or ſtrength.

A ſmile.

A ſmile.

But if hee bee well ſetled in this confidence, (his heart alſo being purified and changed: which (as wee ſhall heare afterwards) is neceſſarilie

A ly required; he ſhall goe about it with cheerefulneſſe and readines; he ſhal be incouraged to pray as his neceſſities ſhall giue cauſe; hee ſhall bee kept from fainting and diſmaiednes, when his ſtrength is not very great, and riſe vp againe when he is fallen: all which ſhall be great meanes in ſuch a caſe to vphold him, and ſet him forward to depend vpon God, without any great vnſetling of him, (and yet ſhall he not for all this, be without ſenſe and feeling of his infirmities:) which another as willing to obey God as he, ſhall neuer be able to doe; but euery while caſt downe and diſmaied, vntill hee get the ſame furniture. And this muſt here be marked, that there ſhall be the better proceeding herein, of euery weake Chriſtian, as his knowledge ſhall be greater in the Word of God: which before grace came (as fire to the ſtubble to kindle and ſet it a worke to burne) although it were idle and vnprofitable in him, lay voide and vnoccupied, as timber lyeth by, till the building goe forward: yet it ſhall then helpe much to the leauing of euill, and the dooing of good, eſpecially after experience in time, ſhall bee ioyned to both. And when all theſe meete together in an vpright hearted Chriſtian, how weake ſoeuer, if hee acquaint himſelfe familiarly with the promiſes of eternall life, and treaſure vp in a good conſcience the certaintie of the forgiuenes of ſinnes from day to day: then this is hee who hath laide a ſound foundation of a godlie life, vpon which it ſhall be no hard matter to ſet the building of his life ſutable and proportionable afterwards: ſo that, although *the raine fall, and the flouds come, and the winde blow, and beate vpon that houſe, yet it ſhall not fall: for it is builded on a rocke.*

Where it is inioyed, the practiſe of godlineſſe becomes eaſie.
* *Look for this in the next Chap.*

A ſimile.

Matth. 7. 25.

But he who laieth not this foundation, but buildeth on the ſand, ſhall ſoon ſee his building turned ouer. And thus the caſe ſtandeth with many in theſe daies, who therefore are caſt downe oft times from their good beginnings, becauſe they had not skill to make them more ſubſtantiall & ſure. And I feare not to affirme (the Lord witneſſing to that which I ſay) that the offenſiue liues of many, with many ſtartings aſide from the good waie which they haue entred into, and the crooked and halting ſteppes that they make groſſely in the ſight of men, who yet durſt not ſometime before quench the ſpirit in themſelues, nor hurt their tender conſciences ſecretly in the ſight of God: theſe (I ſay) are chiefly, from hence, that they laide not the foundation a right, nor made not their firſt entrance into a Chriſtian life, ſound & ſure. Among other things, they haue failed for the moſt part in this, of which I doo moſt ſpecially ſpeake in this place, that they haue not been builded vp in this faith & perſwaſion, that God will further their weake beginnings, & fortifie their hearts againſt the ſtumbling blockes and diſcouragements, which ſhall ſtand vp in their way. I haue now onely ſhewed that this faith ſhould be in a Chriſtian, when he firſt ſetteth on a godly life: but how it ſhould accompany him after throughout his life, that ſo he may liue by it, being the ſame to the whole life that the eye is to the bodie, I ſhall in place fit for it, if God will, declare & ſhew ſo farre as ſhall be expedient.

The want of a good foundatiō, is the ruine of many.

Note.

F

Chap. 4.

Of the heart, and how it ſhould be clenſed and changed, and ſo the whole Man, which is true ſanctification, tending to repentance and a godly life.

The ſecond generall head of this Treatiſe.

AND now that I haue ſhewed, that true godlines commeth from faith which iuſtifyeth, and that the one cannot be without the other; and that with the ſame faith we muſt beleeue all other his promiſes alſo, made to his children; and all doctrine that doth inſtruct vs to obedience: I will goe forward. And to the end the beauty of the godly life may be ſeene in ſome ſort, and that the beleeuer may bee able to practiſe it, and know that he doth ſo: I will, as I propounded, here ſpeak of the heart: which is the ſecond generall head in this treatiſe, and the next to be handled, according to the deuiſion made in the firſt Chapter. And thus I will ſpeake of it: firſt ſhewing, that it muſt be renewd and changed; & then (in place fit* for it) that it muſt be kept ſo afterwards: for both are neceſſarie to the beleeuer. And when he is reſolued to be guided by Gods word in al things as he hath been taught before, and ſo to liue by faith, and then hath an heart fit to yeeld it ſelfe to doo ſo: who doth not ſee, that the worke is in good forwardnes (to liue godly) and (as we ſay) by ſuch a good entrance and beginning, halfe at an end?

G

Two things to be knowne about the heart.

**Looke for it in Chap. 12.*

H

Note.

The heart the fountaine of godly life, muſt firſt be purged.

Here therefore vnderſtand and knowe, that the heart which is the fountaine from whence the practiſe of godlineſſe muſt grow and come, ought to be purged and clenſed: and conſequently, the bodie it ſelfe, ought to be firſt made a fit inſtrument for the ſame, (to the accompliſhing of that which is good, and to the well ordering of the life) in which two, conſiſteth the ſanctification of the whole Man: Wee muſt thus bee changed before we can will well, or liue well: euen as a filthie and vnſauourie veſſell muſt be well and throughly ſeaſoned, before it can be put to vſe and occupied: and wee muſt hate ſinne with a deadly hatred, and haue the power of it abated in vs, and loue goodneſſe and righteouſneſſe, and be renued in them before wee can bring forth fruites of repentance and amendment of life. But to the end wee may ſee it more neceſſarie, that this change and ſanctification of the heart ſhould be wrought, and alſo what an excellent grace and gift of God it is; it ſhall be meete to lay forth the nature and diſpoſition of the heart: what it is ſince the fall of our firſt parents in it ſelfe, and of it ſelfe, before there be any worke of grace in it, and before the moſt exquiſite cunning, and workemanſhip of the holy Ghoſt in reforming and renuing thereof, bee ſhewed vpon it. And when we haue ſeene into it, know we that as is the heart; ſo is the life, both before the clenſing and change of it, and after. And according to the prouerb, *like tree, like fruite*: for *a good man out of the good treaſurie of his heart, bringeth forth good things: and the wicked man out of the ill treaſurie of his heart, bringeth forth euill things*. This heart of man therefore muſt bee good, and holy,

A ſimile.

I

Note.

K

Like heart, like life.

Matth. 12. 35.

A holy and pure: it muſt be brought to yeeld, and ſubmit it ſelfe willingly to better inſtruction, than naturally it hath beene acquainted with; that ſo it may bring forth fruite of amendment of life; and be readily diſpoſed vnto euerie good worke.

But (as I ſayd) that men may not deceiue themſelues, who for the moſt part being ignorant about the heart, and the nature and properties of it, doo thinke that they may liue godly, whatſoeuer corruption doth infect the heart; it ſhall be requiſite to know it better, and how all godlineſſe is but fantaſie or hypocriſie, vntill the heart be reformed and changed. Wee muſt haue it clenſed and well ſeaſoned, and afterwards kept ſo, that it may be no longer an
B enemie to vs, or an hinderer of vs, in any of our good actions: but contrarily that by the helpe of it, we may daily go forward in wel doing; at leaſt by ſtriuing or after a repulſe, to returne againe. For this we are to know, that the hart of man before it bee emptied, is a dungeon of iniqnitie: before it bee inlightened, a denne of darkenes, before it be clenſed, a puddle of filthines: & that which S. *Iames* ſpeaketh of the tongue, may much more be ſaid of the heart, *that before it be tamed it is an vnruly euill.* *The heart is a dungeon of iniquitie.* *Note.* Iam 3.8.

If then ſuch an heart be the guide of our life, how monſtrous and loathſome muſt that life needes be? Hereby therefore it is cleere, that the heart
C muſt be purged of this corruption, as I haue ſaide: it muſt be changed from this nature and cuſtome; that when any departing from ſinne ſhould be, or any dutie to God offered, this may not be a pull backe, and hinderer, but readie to giue conſent thereunto; and a furtherer thereof, in ſubduing the corruption of the ſame, from time to time. For who ſeeth not that this were otherwiſe a toyle moſt tedious, yea, a thing altogether impoſſible; as oft as we ſhould goe about anie good dutie, than to haue our heart to ſeeke (as they ſay) and to be ſet in frame: as if an husbandman ſhould alwaies be driuen to mend and *A ſimile.* ſharpen his plough ſhare, when, and as often as hee tilleth the ground; or a
D Carpenter to grinde his tooles ſo oft as he goeth to worke: but much more, ſeeing the heart is backward, and not willing, and ready to any good thing, yea rather rebellious againſt it; muſt not all of neceſſitie the more prepoſterouſly goe forward? But to proceede, more particularly to anatomize and deſcribe the heart, and in few words to ſay ſo much of ſo large a matter, we muſt *A view of the filthineſſe of the heart.* know that it is ouerſpread with vnbeleefe, deceitfull, vnruly, looſe, hardned, wilfull, vaine, idle, blockiſh, cold in goodnes, & without fauouring it, & ſoone wearie of it: high, big, proude, diſdainfull, ſelfe-louing, vncharitable, vnkind, conceited, impatient, angrie, fierce, enuious, reuenging, vnmercifull, froward and *Note.* teachie, churliſh ſullen, medling, worldly, filthie and vncleane, louing pleaſure more than godlineſſe, vnprofitable, repining, earthlie, greedie or couetuous;
E idolatrous, ſuperſtitious, vnreuerent, hypocriticall, diſobedient to betters, iudging raſhly, hardly reconciled: and in a word, prone to all euill: is it not then hardly tamed? Which muſt needes be graunted, when the moſt part of people vnder the Goſpell, doo either not know, nor ſuſpect this, and therefore are far from abilitie to hunt theſe corruptions out: and they who know it, doo yet loue them as their owne fleſh, and therefore bee neuer the neerer to the purging out, or remouing of them, but rather draw them to them with cords and cart-ropes.

It

It is not without cauſe therefore, that *Salomon* ſaith, *there are ſeuen abominations in the heart*, that is many. And *Ieremy* in like manner affirmeth, that *the heart of man is deceitfull and deepe aboue all things: who can gage or ſearch it out? Euen I the Lord* (ſaith God) *am the ſearcher or finder out of it.* Therefore alſo our Sauiour to ſet out the nature of the heart, ſaith: *Out of the heart come euill thoughts, murders, adulteries, fornications, theft, falſe teſtimonies, ſlanders.* Muſt it not then needes be a filthie ſinkehole, out of which ſo vnſauorie ſtinkes doe ariſe? So that it may truly be ſaid, *the heart of man is euil aboue meaſure*: and in the kindes thereof, in number as the ſparkles that come out of the fornace; and as the ſand of the ſea ſhore, which is innumerable. And what ſhould I ſay more? The time would be too ſhort to proceed further, and I ſhall haue occaſion, in another place, to ſpeake of the ſame. But by the way, this is worthilie to be lamented, that where the Scripture is ſo plentifull in deſcribing and ſetting out of the manifold and foule defilements of the heart, that men are ſo blind in vnderſtanding them; and ſee ſo little, when the holy Ghoſt bewraieth ſo much. And hereof it is, that they feare ſo little danger and ſuſpect ſo litile hurt to be comming towards them thereby, in the middeſt of ſo great and iuſt cauſe to feare and ſuſpect both. For who is merrier or more ſecure, than he that hath moſt ſinne in his heart to witnes againſt him? Which being ſo, who doth not ſee that ſuch a draft-houſe is to be emptied, and that much grace and water of life had neede to be poured in, to ſweeten and ſeaſon it, before it be fit to be imployed to good vſe, and to be *made a temple for the holy Ghoſt to dwell in, and a good treaſurie, that out of it, a good man may bring forth good things*? Yea, an admirable thing it is, that it ſhould euer bee brought to good.

Ieremi, 17 9.

Math. 15. 19.

Men ſee it not, & therefore ſuſpect no danger.

Note

What the purging of ſinne is.

But to go forward now, to ſhew what this purging of the heart is, and how it ſhould be purged. For the firſt, we muſt know, that it is a renuing in holines and righteouſneſſe by little and little, of all true beleeuers, they beeing firſt deliuered and freede from the tyrannie of ſinne, and feare of damnation: for as man is no ſooner ſet at libertie from the feare of euerlaſting death, and the wrath of God, but he is alſo ſenſibly drawn to let go his hold, & intereſt in ſin, which before he had; and feeleth the ſame to receiue a deadly wound in him, and the power thereof to be abated and crucified: And ſo, findeth that verefied in him which the Apoſtle ſetteth downe to the Romanes; that is to ſay, *How can ſuch as are dead to ſinne, liue any longer therein*? And withall, hee is quickened and ſenſibly ſtirred vp to a loue and earneſt deſire of things holy and heauenlie, euen that he may pleaſe GOD; *and being renued in the ſpirit of his minde*, doth affect and long after righteouſneſſe and true holineſſe. And herin conſiſteth this purging and changing of the heart, which I now ſpeake of, and ſuch a thing it is, ſhewing it ſelfe by an hatred of ſinne, and a delighting in goodneſſe. Which no power nor will of man can effect: for it is an enemy thereto.

Note

Rom. 6, 2.

Ephes. 4, 23.

And although this new change be not ſuch, as that it is able to beare down before it as a ſtreame, all the old corruption, that reigned in it ſometime, and to intertaine holy things onely: yet it is a mightie alteration, that goodneſſe hath any place in him in truth, which was before ſo farre from him, and ſinne and euill hunted out in will, and deſire, which alone bare ſway ſometime without

A out check and controlement. For there is (without queſtion) the firſt fruite of the ſpirit, which will afterwards bring forth an increaſe of the ſame for continuance: which work of grace and ſanctification (if he in whom it is wrought ſhould not liue to ſhew forth any further fruite of it) is an infallible marke of Gods election and loue towards him, and can no more be in a reprobate, than light can be in the bellie and bowels of the earth. But if any will demand what becommeth of this grace in time; becauſe it is too cleere, that it is not only dimmed, but euen choaked alſo in many, in whom it began to ſhine and giue light: ſuch muſt vnderſtand, that God doth ſtrengthen and continue this grace of holines & ſanctification, as it is nouriſhed, eſteemed, and ſet by;
B and as men do ſtir it vp in themſelues by asking after it, when they miſſe it, and prouoke themſelues to pray for ſuch good affections, and cannot be ſatisfied without them. As *Dauid* did often, ſometime one way, and ſometime another: *Why art thou heauy, O my ſoule, and why art thou ſo diſquieted within me?* Pſalm. 43. 5. Alſo, *praiſe thou the Lord (O my ſoule) and all that is within thee, praiſe his holy name.* Pſalm. 103. 1. And thus, and by the like meanes, we ſhall cheriſh our ſparkles, which (as the fire is blowne vp with bellows) ſhall not ordinarily faile vs, nor be extinguiſhed in vs, eſpeciallie for any long time, (except in time of temptatiõ, or when melancholly oppreſſeth vs) vnleſſe through our default & folly. Thus
C vnderſtand what it is, to haue the heart purged and changed, that thereby it may be a meete helpe vnto vs, to ſet vpon a godly life.

He that diuth in this weake eſtate is ſaued.

Holy deſires be oft times quenched in the beleeuer.

How to reuiue them.

The next thing is, how this is done; and how it commeth to paſſe, that men after they haue receiued the grace of iuſtifying faith, doo finde and perceiue in themſelues ſuch an alteration from that which was before? Euen as if a benumming colde ſhould be on the ſuddaine turned into a glowing and burning heate. I ſay, this is the proper and wonderfull worke of God: who mortifying our worldly luſts and euill deſires in vs by his holy ſpirit, doth reforme vs, and create this holineſſe and ſanctification in vs. He it is, S. *Luke* ſaith
D *that purifieth our hearts.* Act. 15. 9. He kindleth good affections, and ſubdueth the contrary in vs. There is no other beſides him in Heauen, who can work it: much leſſe on earth that can ſet his hand to it. Which if that man of ſin had duly conſidered, he would not haue arrogated to himſelfe a greater worke than it, (which alſo is inſeparable from it) namely, the authoritie of forgiuing ſinnes. The Lord (I ſay) by his holy ſpirit, it is, who ſtirreth vp in our hearts godly motions and good deſires: namely of knowledge, good gouernment, feare of him, communion with him and his people, the deſire of ſpirituall reioicing, and ſtrength againſt inſernall foes, & ſuch like: which good affections when they be kindled in vs, he ſuffereth not to vaniſh away, but teacheth vs to feede & nouriſh them by reading, meditation, & prayer. And the ſpirit of the Lord
E which raiſeth vp & worketh in vs theſe holy affections, is therefore deſcribed by theſe moſt excellent titles: for it is called *the ſpirit of wiſdome, of ſtrength & of the feare of the Lord, &c.* Eſay. 11. 2.

The heart is purged by the power of the holy Ghoſt.

Note.

And this hee doth to his deare children, when they are firſt brought to this happie change (euen in their firſt entring into the eſtate of grace) to the end they may loath, as ſtinking garments, the olde cuſtome, in which they had long lien; I meane, the vnſauourie draffe of their owne cogitations, deſires, and luſts of their hearts: the leaſt dannger where of, was this, that they deceiued

This is at the firſt turning of a ſinner to God.

Note. Aſimile. ued them. Theſe, when they ſee what varietie there is of better matter to ſeaſon and occupie their mindes and hearts with all, they doo ſhunne and flie from, as one that had eſcaped the loathſome priſon, doth crie out when he muſt be brought back to it againe. And although I deny not, but that they muſt hold and retaine the ſauour and ſmell of their olde filthineſſe and prophaneneſſe, which in times paſt, as bands and chaines, did keepe them in captiuitie: yet is not their condition, for all that, to be counted meane and little worth, becauſe they haue not full deliuerance from it, but happie and highly to bee iudged of, in that they haue obtained it in ſo great part already, and doo ſee how they may be partakers of a farre better condition afterwards. F

Euen this is a gratious worke.

I ſpeake now but of the beginning of a Chriſtians change, when hee can diſcerne no more in himſelfe than this, namely that he hath with faith vnfained, an heart ſanctified, and purified from his naturall corruption and wicked diſpoſition. And without regard of the fruite hereof, I meane the whole worke of Chriſtianitie, which ſhall follow this happie beginning, (then the which, he deſireth and longeth after nothing more) the weake Chriſtian, that hath his part in this, thinkes himſelfe, euen for it exceedingly indebted to God, who hath wrought it in him. True it is, that no man is to ſtay and abide in this eſtate, when his heart is thus renued and changed, but is to proceede further, euen to repentance, which commeth from it; as hereafter ſhall bee ſeene. But yet ſeeing the clenſing and purging of the heart, at the firſt conuerſion of a ſinner, is a diſtinct worke of the ſpirit, and in man but the beginning of all the worke of Chriſtianitie, which ſhall follow it; I would not paſſe it ouer in ſilence: and the rather I ſay ſo, becauſe it is but darkely and confuſedly ſeene into and diſcerned. And although it be but as *the graine of Muſtard ſeede*, in compariſon of the tree it ſelfe, to the full growth and perfect age in Chriſt: yet is it in poſſibilitie, nay in certaine and ſure hope, euen the ſame, and alreadie of the nature of it, and therefore hath part of the reward alſo. And now it tarieth but for further building vp in knowledge & grace, that ſo it may appeare to other, as it is in it ſelfe, the eſtate of a regenerate perſon, and new borne vnto God. G

We muſt not ſtād at a ſtay in this.

Note. H

But for al this which I haue ſaid of this matter, namely, both what this chāge of the heart is, and how it it wrought by Gods ſpirit, yet one thing is wanting, which the diligent reader will deſire to know: That is, why the Scripture ſaith, that although it be God which purifieth the hart, yet that it is aſcribed to faith; *their hearts were purified by faith* ſaith Saint *Luke*: And Saint *Iohn* (which is little difference) attributes it to hope, ſaying, *he that hath this hope purgeth himſelfe*: To this I will ſpeake ſomewhat at large, ſeeing it is a point of great moment and weight. It is true indeede, that our hearts are made new, and purged by faith: wee knowing thereby our ſelues to bee made the beloued of God. For it is faith in the precious promiſes of God which the holy Ghoſt worketh in vs (*whereby we fly the corruptions that are in the world through luſt*), and which purgeth the heart, caſting out the drooſſe and filthineſſe which was in vs. And vntill our minds be thus inlightned that we ſee cleerely that our ſinnes are forgiuen vs, and we vnited to Chriſt, and made one with him, & partakers of the graces of his ſpirit; we neuer come out of our ſelues, neither haue any deſire to heauenly things: *but our wiſdome is earthly, diuiliſh and ſenſuall.*

Act. 15 9. 1. Ioh. 3. 5.

Hart is purged by faith.

Act. 15. 9. Act. 26. 18.

Iames. 3. 15

I K

For

A For we being not yet assured of the happinesse of heauen, do know no better delights, than our blind and deceitful hearts doo dreame off here on earth. The which though we see by experience, that they are short and momentanie, (seeing they who haue greatest part in them, cannot keepe them long) yet we, who haue least part in them, will neuer forgoe the loue of them, vntill we see how we may certainly inioy better (which may cleerely be seen in the poorer sort of people destitute of grace, that although they haue no wealth, yet it doth their harts good to talke of it, in token that it is the thing which they loue best of all). And hereof it is, that many thousands, through ignorance, passe their time in sport, play, pastime and pleasure: accounting that the only life B that is to be wished, to liue deliciously for a season. Others, in quarreling, contention, murmuring, debate, suites, & accusing of their neighbours: The most tollerable & honest course seemeth to be the spending of mens yeeres, in, & about the worldly goods. And thus are mē occupied, although one sort diuersly frō nother, yet all to be pitied, seeing they walk amisse: I speak of such as know no better portion to belong to them. Notwithstanding, no one of these can be brought to mislike his course, or to turne his hart and delight from it, vntill he be assured of a far more excellent estate which shal indure & changeth not. No, although we bring tidings hereof vnto them, so as they beleeue that it is true, & haue great liking of the same: yet, till they see that it may be their own, C they will not so much as go about the dispossessing of such vnsauourie & fond lusts frō their harts. But when they beleeue that *God is a plentifull rewarder of all that seeke him, & that they who were once no people, are now freely made his people, and beloued of him, which were sometime not beloued*: then their harts turne, & aske after him: then they desire to know more of his will and mind: and repent that they were so ignorant before, and that so long time; and that they drunke vp the draffe of vnsauourie puddles, euen deceitfull pleasures, when they might haue drunke of the sweete cesternes which were able to refresh their soules with the water of life. And although there are many doubtings before they be setled in this perswasion, and assured of better delights: yet they D are no sooner resolued of their saluation, and what liberties they haue by Christ, whereby they are made happie, (which how it is attained, hath been shewed in the former treatise) but so soone are their euill hearts and affections changed, so farre as the iudgment is inlightned, and they contrarily affected to that sinne, which they liked before: as seeing now cause sufficient why they should doo so; for they receiue from Christ by his spirit both will and power thereunto. For *faith worketh by loue*, and so it causing them to loue God, and for his sake their brethren, it maketh them also readie to doe any thing for him, whom they loue; and therefore to auoide and cast off all allurements to euill, and sinne, which he cannot abide.

E So that it is faith which purifieth and changeth the heart, not as the cheife and highest cause; for that is the holie Ghost (as hath been said) which at the same time, when it assureth vs of our reconciliation with God, doth worke this change and sanctification also: which is a purging of vs from the corruption of our owne nature, and an induing of vs with a new qualitie, and disposition of minde, whereby wee begin to will well, and sincerely to goe about the things which please God: and both by the merits and power of Christs death

Worldly delights so sought for, because the heauenly are not felt.

Note

Iam. 5. 5.

Hebr. 11. 6. Hos. 1. 10.

So soone as any are assured of Gods fauour, so soone are their hearts changed. Note.

Gal. 5. 6.

Faith purgeth only as the instrument.

Col 3. 9.

Rom 6. 4.

death and reſurrection. Which I do aduiſedly, mention againe briefly, for the weaks ſake, who ſhall (the point being ſomewhat hard to conceiue) the better vnderſtand the one by the other. And theſe two, faith and a pure heart, cleere and appeaſe the conſcience from accuſation and checkes, and worke moſt ſweete peace and holy ſecuritie, Rom. 5. 1. For from faith and a pure heart, ariſeth a good conſcience, that is a quiet and excuſing conſcience (euen as true loue to God and to our brethren proceedeth from both.) And theſe doo ſet on worke the will to hate ſinne, which before it loued: and contrariwiſe cauſe the affections, as feare, hope, loue, ioy, &c. to be well ordered, in ſuch ſort, as the whole man is carried thereby (euen as the Chariot on the wheeles) agreeably and in good proportion: and the heart being thus renued, doth ſend forth and cauſe that glorious repentance in vs (a thing much in ſpeech amongſt profeſſors of the truth, but little in vſe or ſet by (as ſo excellent a worke ſhould be) beeing both a purpoſe of the heart, Act. 11. 23. an inclination in the will, Pſal. 119 verſ. 44. 57. and a continuall endeuouring in the life Act. 24. verſ. 16. to caſt off all euill, and to obey God both inwardly and outwardly, according to the meaſure of knowledge in euery one: For when we are ſanctified, we are deliuered from the tyrannie which ſinne had ouer vs, into the libertie of the Sonnes of God, to walke righteouſly, and obediently; that wee receiuing new increaſe of grace from Chriſt dayly, may hold faſt the ſame libertie vnto our end.

1 Tim. 1. 5.

True repentance.
1 Theſ. 5. 23.
2 Cor. 7. 1.
Col. 3. 9. 10. 15.

Rom. 6. 2.
1 Pet. 2. 24.

This I haue ſaid, ſeeing it maketh way to the renouncing and forſaking of ſinfull life, and to the practiſing of the contrarie (of the which more ſhall bee ſaide anone) it ſo neceſſarily following the change of the heart: and for that the reader may the better ſee, that if he can finde his hart to go with this doctrine, and that hee hath a part in it; heb may be aſſured, that all that I ſhall ſpeake of hereafter, being of the ſame kinde, and neceſſarily depending vpon it, ſhall the more eaſily bee receiued of him to his ſingular comfort: and that all men may knowe (whatſoeuer the wicked World doth glorie of) that without this effectuall cleanſing and purging the heart, there is no ſound repentance, and currant nor true fruites of amendment to be found amongſt them.

Without the change of the heart there is no amendment of life.

And this though all true Chriſtians cannot expreſſe, as I haue ſet it down: yet the moſt ſimple, when they heare mention made of it, can affirme that they finde it ſo, to their no ſmall conſolation and contentment, if they ſhould be asked.

The ſimpleſt Chriſtian finds ſome meaſure of theſe.

Now I hauing ſhewed that the heart, and conſequently the whole man muſt neceſſarily be changed and purged, before good life can come from it; and wherein this chaunge conſiſteth; and how it is wrought: I will returne to this laſt point, from which a little I digreſſed, that by faith in Chriſts promiſes, and by ſpirituall vnion with him this change is wrought. To this end (as I ſaid) S. *Peter* doth plainly lay foorth this truth vnto vs, *that the heart is purged by faith*, when he ſaith: *By the pretious promiſes which we haue from God*, (and they are made ours by faith) *we are made partakers of the diuine nature*, or *the graces of the holy Ghoſt*, by whoſe heauenly power *we are able to flie the corruption, and naughtines both of our hearts and liues*, which is the principall let of our obeying God. And therefore that corruption being ſubdued in vs by a ſtronger power than it ſelfe, we haue liberty to goodneſſe; whereas before we

Proues that this change is wrought by faith.

1 Pet. 1. 4. *opened.*

Note

were

A were in bondage: And not only ſo, but the nature and qualities of our harts being changed, we are no more they, who wee were before; but are led contrary to our former courſe. The which ſelfe ſame thing, though not in the ſame words, S. *Paul* by a moſt apt ſimilitude ſetteth downe, ſaying: *When we were in the fleſh, the affections of ſin which were by the law, had force in our members, to bring forth fruite vnto death: but now we are deliuered from the law, (he being dead of whom we were holde down) to ſerue in the newnes of ſpirit, not in the oldnes of the letter.* Here he deſcribing the firſt eſtate of life, wherein all liue to
B be diueliſh, and vnreuued, and ſetting as contrarie to it the regenerate and happy eſtate of Gods childrē after they be changed, maketh this compariſon: That as our corrupt hearts like an husband ſtirred vp euill deſires in vs, hauing the powers both of minde and bodie as the wife at commandement, and both theſe together brought foorth all ſorts of euill workes to our deſtruction: ſo the ſpirit, that is, the power of Chriſt beeing giuen vs, ſtirring vp holy affections in vs, is as an husband, and hath the powers both of minde and bodie (as the wife) at commandement, and both theſe together bring foorth all ſorts of good works (as children) to our ſaluation. Whereby it is manifeſt, that al-
C though there be nothing in vs, as of our ſelues to doo the will of God, and to bring forth fruites of amendment; yet God, *who purgeth the heart by faith*, putteth alſo a new nature into it, and maketh vs loue, and delight in the good and holy things which before we loathed; and to loath the euill which we once loued.

Note

Rom. 7. 5. 6. opened.

And for this purpoſe, to make more full this matter, which I haue entred into, which of the ſimple (I know) is hardly conceiued; that no exception may bee taken againſt it, conſider what our Sauiour ſaith: he compareth himſelfe *to a vine* and his beloued *to branches* of the ſame. To teach vs, that as the branch beareth no fruite if it grow not in the vine, but being cut off, withereth: ſo if wee bee not knit to him by faith, we can beare no fruite. But as the branch abiding in the vine ſucketh ſappe, and draweth iuyce from it, and is
D fruitfull: ſo all the faithfull, and true beleeuers receiue ſtrength from him, and grace, by the which *they crucifie their owne luſts*, reſiſt their corrupt will; and ſo bring forth fruite agreeable to the will of GOD. For from him the whole bodie gathereth increaſe fit for it: who in manner of the ſoule, quickeneth all the members. And to this end, Chriſt wrought our ſaluation, and gaue himſelfe for our ſinnes, to deliuer vs from this preſent euill world. And from him we *haue receiued a mind to know God*: an hart to loue him: a will to pleaſe him; and ſtrength alſo in ſome ſenſible meaſure to obey him, as he ſaith: *Know ye, that ye are dead to ſinne*, that is, ſo made partakers of the vertue and power of Chriſt, that naturall corruption hath loſt her vigour, and force, to bring forth
E moſt bitter fruites: and alſo, *that ye are aliue to God*, that is, haue ſtrength to liue holily through Ieſus Chriſt: which grace although it be not perfect, yet it is ſuch, & that in the weakeſt beleeuer, that there is apparant differencee by it, from his former eſtate; and ſuch as whereby a godly life is not irkeſome to him as before, but ſweete and pleaſant.

John. 15. 1. 2.

Eph. 4. 16.

Gal. 1. 4. Luk. 1. 74 1. Iohn 5. 20. Luk. 7. Pſalm. 50. Rom 6. 6. 11.

By this change, the beleeuer ſenſibly diſcerneth his preſent ſtate from his former.

That which moſt troubleth the weake about this matter is, that this change of the heart, and renewing thereof, is ſo hardly ſeene, and ſo meanly felt within them; that they cannot ſatisfie themſelues in wiſhing, and deſiring to

The weake troubled, that this change is too ſmall.

be more changed: And although before, their open groſſe faults did not ac- F
cuſe them, yet now their inward corruptions do diſquiet them: now idle mo-
Note. tions: and vaine thoughts, and fantaſies much trouble them: in their pray-
ing, reading, and hearing, they cannot be ridde of them: now they feare that
they beleeue not, (euen after they haue receiued to beleeue with ſtaiednesſe of
minde and peace) and all becauſe they want the feeling comfort of their faith
oftentimes: their vnkindneſſe alſo to God much greeueth them, and beſides
that, their vnfruitfulneſſe likewiſe: to be ſhort, they haue many accuſations a-
gainſt themſelues. All which duly conſidered, doo teſtifie indeede another
Yet this is a note that their ſtate is good. eſtate of their mindes, than was before; though thorough their weakeneſſe
and the diuels malice, they feare hereby ſome times, that they are not renued, G
and changed at all. But that is not to be maruailed at, for as much as they were
ſo lately drowned in ſin, and had no delight in goodneſſe: it muſt needes bee
ſtrange vnto them to be perſwaded, that they are in any better caſe, than they
were; ſeeing the motions of ſin do trouble them now, which did not before,
and they haue nor skill not ſtrength enough to thinke, that it is a good ſigne of
their welfare to be grieued for them, (as it is indeed) but they think it a ſigne of
their miſerie, that they haue them at all. And yet in that they do ſo earneſtly
ſeeke to be better ſtaied, euen from idle and vaine wandrings, & labour to ſee
their ſpiritual pouertie, and their inward corruption of ſelfe loue, priuie pride,
diſtruſt, &c. they may haue cleere teſtimonie, that they (though but in part) H
are truly reformed.

This change of the heart, is the foundation of a godly life. And this change of the heart, they haue neede to bee perſwaded of, who
deſire to liue Chriſtianly, (which ſhall be no hard matter for them to proue, if
they compare themſelues with that which I ſaid, about this matter, and finde
it ſo with them) but otherwiſe they ſhall but coldly goe about any ſeruice of
God whatſoeuer: this pure heart (I ſay) comming from faith vnfained, muſt
be as a ſtrong foundation laid in them, vpon which only, a godly life can bee
builded, that they may not neede to feare, that they are of a double heart: for
GOD abhorreth that in his ſeruice, and dooth not accept the halfe heart,
1. Sam. 15. 3. 9 nor to bee ſerued by halues, as *Saul* did, but will haue the whole to bee gi-
uen vnto him. Hee will not bee loued a little: for that is neither beſeeming I
Note his greatnes, neither fit for them to offer, who receiue ſo great good things at
his hands. And as none can doo this, but ſuch as ſhall ſee ſufficient cauſe
hereof; namely, that they are infinitely indebted to him for his bountifulnes
towards them; ſo will he, that ſuch ſhall make him their chiefeſt delight, and
treaſure, as other doo the world; and therefore to account it no tediouſneſſe,
nor toile to labour for it, till they haue obeied the voice which ſaith, *Giue mee*
Prouer. 23. 26. *thine heart, my ſonne.* And if all men did at the firſt embracing of the Goſpell,
If men at firſt gaue God their hearts, then ſhould their whole life be better. thus giue their hearts wholly to the Lord, (as all they do who vnfainedly be-
leeue in him) then ſhould we ſee it a common thing to haue God honoured
in the world, his true religion, and worſhip aduaunced, and there ſhould bee K
no ſuch difficultie to pull men out of their filthie and ſinfull liues, but they
ſhould be as readie to ſeeke it, as the godlieſt Preacher is, in Gods name to
vrge and require it. But ſeeing that will no be, let them, which ſee better,
Not a peece of the heart. what the infinitnes of Gods fauour is towards them, giue him their hearts a-
gaine, as they are commaunded, not a peece of their heart, but their whole
heart:

A heart: euen as the burnt offering in ſacrifices, was not in part the Lords, another part the Prieſts, or his who did offer it, but it was wholly the Lords: ſo God will haue thoſe, whom he maketh reckoning of, to turne to him with their whole heart, that ſo (as farre as their knowledge leadeth them) they may bee at his commandement: not halting, not flitting, not giuing him their ſeruice ſometime, and at other times refuſing and holding backe by ſuch occaſions, as ſhall fall out; as for their owne pleaſure, profit, for mens friendſhip and fauour, or ſuch like: for ſo doing, they ſhall neuer be fit to renounce either their will, or luſts, when they are inticed to euill by them, but muſt yeeld, and giue place to them; which kind of vnſauourie and fickle ſer-
B uice God abhorreth. But if wee freely giue ouer our ſelues wholly to God, and be reſolued to be guided by him in all things, and to this end, waxe better ſetled daily in the aſſured perſwaſion of Gods fauour; (which is better than all things beſides) ſo that we may alwaie ſee cauſe why wee doo ſo; then and not before, ſhall we haue good euidence that our hearts are changed from their old cuſtome in ſinne, and renued. And although men will long halt, and driue off, before they will be brought to this, hoping that Ieſſe may ſerue, and that they may pleaſe God without all this adoe, (as accounting it too hard) yet muſt they be brought to this, when all is done; or elſe they ſhall ſee, that all is in vaine that they doe beſides, what faire ſhewes and colours ſoeuer
C they ſet vpon their doings.

Leuit.1.13. *Note* *Many hardly brought to giue their whole heart, therefore giue ouer.*

For want of this ſoundneſſe, and well purging of the heart, as the people of Iſrael made many turnings to God, when he puniſhed them, but euer turned backe againe from their couenants, and promiſes of amendment: euen ſo at this day, there are many vowes to God of holy life, and purpoſes of repentance, but none of them hold, nor take any good effect, though ſome in longer, ſome in ſhorter time, doo vaniſh away, and come to nothing: becauſe men goe to worke in their moode, and haſtily, not ſufficiently conſidering how weake ſuch foundations are to beare vp ſo great, and weighty buildings, as the whole courſe of their liues to be holily paſſed. *Iudas* his preaching and
D working of miracles, (who was componiō with the other Apoſtles:) *Ahabs* haſtie repentance in ſacke-cloth, and aſhes: yea *Iehu* his zeale for the Lord of hoaſts (with all other ſuch ſhewes, as for a time in the eyes of men ſeemed to be great godlines, together with *Sauls* ſpeedie executing of Gods commaundements againſt the Amalekites: they had a time to be bewraied, & brought to light to the world, to haue been, either meere hypocriſie and fained godlineſſe, or ſuddaine and raſh attempts, or without roote from the heart, euen the beſt of them.

Pſalm.78.36. Iudg.2.11. *Note* Math.10.5.8. 2.King.21.27. 1.Ki.9.25.32. 1.Sam.15.4. *Note.*

Therefore firſt let this be knowne of vs, that before the euill life can be renounced, God purgeth and maketh cleane the heart, that ſo it may be fit for ſo
E great a worke. But ſeeing the heart is falſe aboue meaſure, and they ſooneſt deceiue themſelues, who do leaſt ſuſpect, and feare danger; let it throughly bee weighed, which hath before been ſet downe: that there is deadly hate of ſin & corruption, and that with much ſtriuing againſt it, with gripes of griefe when it preuaileth, and contrarily, great ioy, when it is ſubdued, this (I ſay) is in him, whoſe heart is truly renued.

Ezech.36.25. 26.27.

F

Chap. 5.

Of the renouncing of all ſinne: which is the firſt effect of a renued heart in the true beleeuer, and the third generall head in this Treatiſe.

We muſt be changed before our liues can be amended.

NOw the hart being renued and changed, muſt be kept ſo: but of that afterwardes, in more fit place. In the meane ſeaſon, I will paſſe to the third generall head or part of G this treatiſe, namely, to the effect of this clenſing and change of the heart, and ſhew what worke it bringeth forth in him that is thus renued and changed. For I hauing ſpoken of the clenſing of it, as I purpoſed, namely, that it muſt, with the whole Man, be changed and renu-

What the life of the beleeuer is.

ed, before the life can be amended; it followeth, that I ſhould now further proceed to this; that is, to the deſcription of the Chriſtian life, whereby I meane true repentance; or the life of the beleeuer, as I propounded: which is the building that muſt be ſet on that foundation: and that conuerſation, which commeth from the forenamed change; and is a renouncing of all ſin, H and a care to walke in a new life, (to glorifie God thereby, euen vnto death) as was ſaide before. Concerning which, more particularly (as I promiſed) this firſt is to be marked, that (the godly life ſtanding in theſe two parts: that is, the renouncing of ſinne, and practiſing of godly duties) the order in my diuiſion requireth, that I enter here into the former, and after proceede with the

All vngodlines, not ſome onely is to be renounced.

latter. Therefore know we that all vngodlines, & not ſome part or kind only, is nounced of the true beleeuer, and of him who will ſoundly profeſſe to liue godly: and they are brought to this power and grace, who truſt in the liuing God, and are indeede godly, that they are out of loue and fauour with the whole courſe of iniquitie, which was their only delight, and pleaſure before. I They are ſo changed from that which they were, that now hauing taſted of heauen and happineſſe (beeing become the beloued of the LORD:) they freely and willingly bid farewell to all the follies of their former times, and

Note.

the vnlawfull liberties, (with the which they were deceiued) at leaſt in affection and deſire as their frailtie doth permit: for they know (who haue ſo farre been inſtructed) that they cannot loath ſome ſinne and loue other; that were but halting: but as he who taught them that they ſhould not commit adultery, taught alſo they ſhould not lie, nor ſteale: in like manner they, who are taught of him, doo ſo iudge, and therefore diſclaime the one and the other. For how can they loath one ſinne, and loue another? Which were to doo contra- K

A ſimile.

ries? And *as pure and ſweete water, and filthie cannot come from one fountaine:* ſo neither doth the heart reformed, ſend foorth good and euill. So that as one

The beleeuer loatheth his former filthie life.

in priſon hardly dieted, feedeth with great appetite and greedineſſe vppon ſcrappes and parings, and is well at eaſe if he may fill his bellie with them; who yet when he is let at libertie, and conuerſant with his friendes, where hee findeth varietie and plentie, cannot fall to his old fare againe; but wondereth

now,

A now, how hee could finde fauour in euery mans leauings: euen ſo it is with him who hath beſotted, and made drunken himſelfe with the deceitfull baits of ſinne, who if like a ſwine he may fill himſelfe with that which his heart deſireth, and his eye luſteth after, he is ſafe and hath what he would: but when he ſhall ſee his eſtate as in a glaſſe, how ſhamefull and dangerous it is, and hath but taſted of the heauenly priuiledges and liberties of a Chriſtian, he caſteth out that former draffe as vomite, and by no meanes can be brought to be in loue with it againe. Behold ſuch honour giueth God to his ſeruants, that their olde conuerſation wherein they liued ſometimes with the reſt of the world, and could by no meanes be drawne from it, they haue it in moſt
B vile account and deteſtation, & *they which were of the ſynagogue of Sathan ſhall worſhip God among the faithfull.* This is the power of faith (which hath changed their heart) that it is able to make him who hath it, to ouercome, I ſay not, himſelfe, but euen the ſpirituall craftineſſe, whereby the diuell deceiueth many thouſands, and euen the poiſoned baites and allurements of the World alſo. Note. Reuel.3.9.

O power vnconquerable, and not to be matched! If there were any earthly ſtay or fleſhly hold in any ſort comparable to it, (which is impoſſible) in what price and reckoning ſhould it be had, think we? If there were any thing which at mens requeſt, could giue the life of their enemie into their hands, or
C helpe them with long life, or ſatisfie their deſire with aboundance of wealth, and varietie of ſinfull pleaſure, oh how welcome ſhould that be? But conſider (O ye ſeruants of God) and behold it, ye mightie and wiſe of the world, here is a greater, and another manner of treaſure, than all theſe: and bringeth other delights, than theſe are able. This ſuffereth you not to pine away with deſire of your enemies death: but it will make you as it did *Dauid*, to turne your hearts towards your greateſt enemie, (which is true manhood and wiſedome) and to preſerue his life, when you had him in your hands to kill him. And this ſuffereth not you to hunt about the world for varietie of ſinful pleaſures, as though there were no better vſe to be made of the time, which is ſo
D pretious: but this will make you (with *Moſes*) to renounce them when yee might haue them, and to finde greateſt pleaſure in doing ſo, and yet in forgoing them, to thinke your ſelues plentifully rewarded. *Power of faith and gaine thereby.* 1.Sam.24.10. 11. Heb.11.24. Heb.11.6.

Finally, this will not ſuffer you to fret and to be vnquiet in thinking vpon the day of death, and to put the rememberance of it farre from you by wiſhing long life: but it will make *you ſigh and groane to be out of your life*, and *with Paul to account it a priſon to liue in the body ſtill*: and as the Preacher ſaith, *to reckon the day of death* when you muſt liue here no longer, *better than the day of birth*, which is the beginning of life. O ye men of this world! if ye can tell vs of great commodities, and tidings of better things than theſe, and aſſure vs
E how wee may come by them, wee will forſake and leaue all, and reioyce with you: If ye cannot, but rather your beſt things are thoſe which I haue ſpoken of alreadie; namely, great riches, pleaſures, your enemies death, and deſire of long life to your ſelues, the vanitie, vncertaintie, and danger of the which I haue ſet downe alreadie; then renounce you all that ye cannot ſafely keepe; and reioice with vs: doo but *taſte and ſee how good the Lord is*: and when you ſee what is beſt, imbrace it: or els I will pronounce the ſaying of God by the 2 Cor.5.3. Eccle.7.1. *Vanitie of World by ieyes.* Note 1.Tim.3.

Prophet againſt you: which in time ſhall moſt ſurely finde you out, and take holde of you, although you hide your ſelues from it. *Behold and wonder and vaniſh away: for I will worke a worke in your daies, that if a man tel you the truth, ye ſhall not beleeue it.* F

Act. 13. 41.

More might be ſaid of this point, but the treatiſe is too long: now I will retume againe to ſhewe that the beleeuing Chriſtian doth renounce the ſinfull courſe, which all the world beſides lieth and walloweth in, (though ſome more than others) who, as I haue ſhewed, that he renounceth all kindes of wickednes: ſo hee doth it not in ſome good moode only, neither crieth out of his olde conuerſation, when he ſeeth ſhame or daunger approach, he doth not (I ſay) then onely ſignifie his miſlike of it; but vpon good deliberation, hee maketh proteſtation no more to haue to doo with it: as *Ephraim* was counſelled to ſay, beeing called to repentance: *What haue I to doo with Idoles, which yet before had been her glorie?* So whatſoeuer others doo, he is reſolued to forſake it: and caſteth off all ſuch behauiour, as a loathſome and ragged garment. And this it is which our Sauiour acquainted his Diſciples and followers with, after they had teſtified, (*Peter* anſwering for the reſt) that they beleeued in him vnto ſaluation: *Hee that will be my Diſciple, muſt denie himſelfe*, which is as much as vngodlineſſe, and worldly luſts: for then only indeede, and not till then, are Men fit to heare of any ſuch thing; but doo keepe out of the ſound of ſuch doctrine, as much as they can: which is the cauſe at this day, that many profeſſing the Goſpell, yet neuer knowe what this meaneth, namely, to abſtaine from the *filthy luſts which fight againſt their ſoule.*

1. Ioh. 5. 19.

He renounceth ſinne in good aduiſednes, & not in ſome good moode only.

Hoſ. 14. 9.

Epheſ. 4. 24.

Matth. 16. 24.

For want of this ſetled denying our ſelues, diuers neuer attaine true godlines.

G

H

Others which doo, and muſt needs heare ſuch things taught that all Gods ſeruants doo, and ſhall diſclaime their liues paſt, and be aſhamed of them, it it pitie to thinke how coldy they receiue it. Some of them ſcorne it and mocke, and ſo turne it off that way: ſome neuer conceiue it: ſome are often accuſed and made afraide to ſee their liues ſo farre off from that which is taught them, but ſoone forget it, becauſe they ſee the moſt of the world to do ſo. Some are euer in learning how to depart from euill, and to forſake their ſins: but the diuell holdeth them at a ſtay, that they neuer obtaine it, becauſe they go about it prepoſterouſly, not yet beleeuing aſſuredly that they ſhall be ſaued. A fewe finde the way, the Lord directing them to beleeue: which, others, who will not be taught of God how they ſhould beleeue, but by their owne reaſon doo neuer reach vnto.

I

Worſt ſort of Proteſtants, who hate this doctrine, & the teachers thereof.

But I haue not yet ſpoken of the worſt ſort of all, who heare this doctrine: For they hate them who teach it, moſt deadly: they raile on them and diſgrace both them and it; and if they can, bring them into danger for teaching of it: although their pretence ſhall be another thing. Yea doubtleſſe, (I ſay more) if by her Maieſties gracious authoritie and protection we did it not, (which more preuaileth with them than the authoritie of God, from whom and in whoſe name wee teach it) their poyſoned and malicious ſtomackes would ſuffer none to walke peaceably, who plainly and ſoundly publiſh it. Theſe therefore are farre from ouercomming themſelues: and yet whiles many ſorts in the World are thus farre off (as I haue ſhewed) from victorie getting ouer their wicked hearts, and conſequently their liues; in the meane while,

K

Gods ſeruants are at vtter defiance with the world.

A while, the ſeruants of God, who know *what the Lord hath done for their ſoules*, renounce all inordinate deſires, and wicked actions: that they haue afterward *no more fellowſhip with the vnfruitfull workes of darknes*, howſoeuer they were ſometime chiefe doers in committing of them. So that as the true repentant people of Iuda, who had before offended God by Idolatrie, when they were brought captiues into Babylon, loathed the ſight of falſe Gods: and as the good people, who repented by *Ezra* his preaching, did *put away their ſtrange wiues*, how deare ſoeuer they had beene vnto them: and as *Ephraim* was heard complaining thus; *I am aſhamed and bluſh, that now I beare the reproches of my youth*; ſo loathſome and wearifome it was vnto her: So are they

B who haue felt the ſaluation of God, at vtter defiance with the corruption of the world.

Ezra.10.12.

Iere.31.19.

Note

And yet if this were done but for a time, or for companie, or by conſtraint, and for feare, or any ſuch like corrupt end, it were not worth the ſpeaking of: for it is to be ſeene that after theſe ſorts, iniquitie is left of many; which kind of renouncing euill is little to their reioycing, and ſhall be to their reproch, when it ſhall appeare in how euill manner they haue gone about it. I will not digreſſe, but this I muſt ſay: wee haue had too much experience in our parts, and (I doubt not) ſo haue others, of ſundrie perſons, who once ac-

C counted their teachers *burning lights, and for a ſeaſon they receiued and reioyced in them*, caſting off their old courſe in the ſight of men readily: but ſome for companie of thoſe, who perſwaded them; ſome for feare of the woe which hung ouer them; and others for good report, as long as they could hold out: but theſe, becauſe they renounced them not, neither vpon good conſideration abiured them, they returned to them againe, as *the dogge to his vomite*: Whereas ſuch, who truly beleeuing doe of conſcience renounce ſinne, doe as they in *Nehemiah, came to the oath and the couenant, that they would neuer take againe their ſtrange wiues, which they were commaunded to put away*, nor looke backe to Sodome any more: *nor (being waſhed) wallowe againe in the mire.*

They leaue off ſin for a time, not by conſtraint, or for company, feare, &c.

Note

They vow and performe. Nehem.10.29

Abiure ſinne.

D Which I ſay not as though their word, proteſtation, or oath, could alone by any ſtrength thereof, performe ſuch a weightie vow: but becauſe therewith they duly conſidered what cauſe they had to doe ſo: how infinitely they were bound to GOD to diſcharge it: and how firmely they were perſwaded, that *God would make them fit*, (who had made them willing alreadie) *and able alſo to doe it.*

Not by their owne ſtrength.

Phil.4.13. Rom.9.31.

And therefore although they ſaw not that helpe preſent, with eye; yet they hoped for that which they ſaw not, and therefore waited patiently for it, till it ſhould be granted them. And thus both faith and hope being nouriſhed and ſtrengthened in them from day to day, they who are the Lords, doe

E finde both will to deſire, and ſtrength (though not perfect) to accompliſh, to the peace of their hearts, that which they haue ſet vpon and attempted; I meane a departing, and that with willingnes, from their former intemperance. Indeede it muſt be graunted, that this is not obtained without much ſtriuing againſt the ſame, and that it will coſt many prayers to weaken ſuch corruption, and to hold ſuch rebellion vnder: meditating vpon Gods promiſes alſo, with much ſighing, and ſorrow to ſee what vnlikelihoods there are of ſubduing ſuch vnruly paſſions, through our owne manifolde weakneſſes.

Their helpe is from God, attained by faith, waited for by hope.

Got with much ſtriuing.

But

But what then? Is it much, if ſo great a worke require our watching thereto, and diligence, when God is pleaſed that it be beſtowed that way, and without it no common worke will goe forward? Or is that any iuſt cauſe of diſcouragement to vs, to take paine for ſo great profit, when wee are ſure of it before we goe about it? F

No diſcouragement. Math. 19. 29.

Faithful alwaies preuaile not.

But it may bee demaunded, doe Gods ſeruants alwaies preuaile in ſtriuing againſt euill? and obtaine that which they ſeeke thereby? for otherwiſe, (ſay ſome) what deadly diſcomfort and diſmaiednes will come thereby? I ſay, that as God often helpeth them, that they ouercome; ſo they are oft ouercome themſelues of their affections againſt which they ſtriue: but yet they haue learned not to be troubled at this, as at any ſtrange thing which doth befall Gods people, as if their hope were either wholy or chiefly vpholden hereby, and as though they held their happines by feeling onely; when they are taught, that *by grace they ſtand*. Neither yet on the other ſide, doe they make light of it, when they are foiled and preuailed againſt: but as they reioyced in meaſure, and gaue God the glory, when they felt ſtrength of grace againſt their temptations: ſo after they come to themſelues againe, they are troubled, and ſorrowfull chiefly for diſpleaſing God, and they take better view of their owne frailtie, ignorance, and negligence, and confeſſe the ſame to God, and take ſhame to themſelues: and caſt not away their confidence, but be incouraged, and heartened both to hope for pardon, and alſo to be more circumſpect in looking to their waies afterwards. G H

Yet finde effect. 1. Pet. 1. 5.

2. Cor. 12. 6. Pſal. 116. 11.

2. Cor 7. 8. 9.

No hurt by abaſing.

Now tell me, if Gods children be thus brought low and abaſed, ſomtimes to pull downe and aſſwage the ſtrength of pride in them, what fearefull matter is hereby fallen out? what raſing out of their faith is there hereby procured? or what great cauſe of complaining is this? when it is manifeſt to all who can iudge, that the thing which through ignorance and weake faith they feared would ſeparate them from God, doth faſten them more neerely vnto him: and through his working, that which they thinke to bee cauſe of great ſorrowing, is turned indeede into ſound reioycing, and that for this cauſe eſpecially, that they doe better know themſelues hereby, and haue experience of his grace working in them; which otherwiſe they ſhould not haue had.

Note. I

Cauſe of our falls to purge vs.

I cannot more liuely compare the malice of Sathan in this caſe, than to one who thruſting in his enemie, and purpoſing to kill him, doth thereby let out the vlcer and corruption out of his body, and ſo preſerue him. After the ſame manner is it with Gods children: much priuie pride remaineth yet; and much ſecret fauouring of, and bearing with themſelues is in them; which is like to worke them great ſorrow and daunger: the diuell therefore ſore thruſting at them, and ſeeking to wound them with the feare of Gods anger, becauſe of their ſinnes, or ſome eſpeciall fall, doth thereby purge that corruption out of them by their ſeeing and confeſſing and forſaking the ſame, preuenting and watching againſt it afterward, and reſorting vnto God by prayer of faith for pardon thereof, and that in earneſt ſort; ſo that they doe, or may thereupon, obtaine it.

Note. K

Prou. 28. 13.

And thus wee may ſee, that euen then when GODS ſeruants are maſtered of their affections, and in fighting againſt them, are found the weaker:

yet

A yet euen thoſe falles of theirs, doo turne to their exceeding good, afterwards. And therefore it is not their vndooing, when any ſuch thing falleth out, as for want of Faith, and experience many doo often feare. But yet let this (which I ſay) bee wiſely receiued: that to the true Beleeuers it ſhall thus come to paſſe, and not els: leaſt any hearing this, ſhould after hee hath fallen, be little carefull to riſe vp againe in ſuch manner as I haue ſhewed, and yet thinke all ſhould be well with him notwithſtanding, which is not poſſible. *This is only to the beleeuer.*

Thus by occaſion of this obiection I haue been longer than I had purpoſed in this matter. By this it may appeare, that how vnskilfull ſoeuer the Chri-

B ſtian beleeuer was, and as vnable, as he was vnskilfull to renounce his ignorance and ſinfull luſts before the Lord became his teacher; yet ſince that hee taught him to fight, he hath growne expert in that ſpirituall battell: whereas others who haue not beleeued truly, ſhall find it is as poſſible for *a black Moore to chaunge his skinne, or the Cattamonntaine her ſpots, as for a man accuſtomed to euill, to leaue it.* As Chriſt ſaid of the rich man: *It is as eaſie for a Camell to goe thorough the eye of a needle, as for a rich man to enter into the kingdome of heauen*: ſo no more can a wicked man renounce his courſe: *for the wiſdome of the fleſh*, that is, of man vnrenued, *is an enemy to God, becauſe it neither is, nor can be ſubiect vnto him.* If this were throughly ſetled in mens

C hearts, that there is no dramme of goodneſſe in them, by which they might bee able to turne from their former wicked waies, but that their carnall wiſdome and reaſon, to the which they moſt cleaue, doo hinder and hold them backe from it; whereby it commeth to paſſe that it is ſo hard for them to renounce all that which is euill: would they not thinke it worth all labour and trauaile to come by it? who now are content to be deceiued in thinking that they haue it, and yet are vtterly without it. Neither can this bee otherwiſe with them whiles their harts are is vntamed, & remaining in their olde eſtate: but when they be indued with new qualities, they ſhall find this both poſſible and eaſie, (as hath been ſaide) to commaund their luſts and deſires, (which

D were ſometimes vnruly) & haue them in ſubiection by little and little, becauſe in ſo dooing, they take vppon them the yoake of Chriſt, who himſelfe ſaith, it is eaſie. Matth. 2. 30.

Beleeuers can renounce all.

Vnbeleeuers cannot.

Rom. 8 7.

No dramme of goodnes in a naturall man.

(***)

CHAP.

E

Chap. 6.

Of the diuers kinds of euill to be renounced, and namely, in this Chapter of those which are inwardly both against God and men.

BVt to proceede: as we haue seene, in what manner sin is to be renounced; so let vs now consider the diuers kinds of euill, which are to be renounced, before we lay foorth the good fruites & duties which proceed from the same. G

Diuers kinds of euill to be renounced.

And these kinds of euill are of two sorts, either inward or outward.

First inward lusts.

And to speak distinctly of them (that I may proceed) we are taught, that in the godly life, in whomsoeuer it be found, the lusts and concupiscences which reigne throughout the World, and make them whom they rule, to bee as bruite beasts: these corrupt lusts (I say) with all other such defilements of our actions, are in the godly life renounced, according to the light which we haue to discerne them; yea the faithfull desire to abstaine from thē, as men who haue receiued another manner of spirit than the men of the world, and therfore can take vp their delight in better things: and as such who know the hurt which these vnruly euils bring with them, whatsoeuer shew of pleasure they offer. H

Not all in like measure.

And although all the godly haue conflicts with them, and doo not hold them vnder in a like measure; yet of the weakest of Gods Childrē they are hated, and striued against, when they are once seene and perceiued.

The effects of our naturall corruption be here meant.

But by these inward euils, I mean not the natiue infectiō of the hart, for of this I haue spoken before, but the fruites hereof, namely, the wandring, noisome, and blind thoughts, fleshly desires, & worldly lusts, which arise from the hart so infected, which are contrarie to the commandement of God, & tend directly to the destruction of them, who bring them forth: So that as the hands, I

Iam. 1.14

A similie.

feete and eyes bee the membes of the bodie, and doo whatsoeuer the body hath need of; euen so these are the members, and as the armes, feete and eies of the heart, and execute and performe whatsoeuer it desireth: And although they are so many that no man can number them, (euen as the fountaine of the heart is so deepe that no man can gage it) yet because they are much vnknowne, I will giue some helpe in the vnderstanding of them, and so much the rather, because they being vnknowne, many neuer mislike their liues, neither are ashamed nor wearie of them, though they be stained shamefully with thē, and so become most abhominable. And first the roote of all the rest is vnbeleefe, when a man not giuing sound credit to the Word of God, and the holy Scriptures, dareth be bold to harbour the same whatsoeuer is forbidden in them. K

Col. 3.5.

Psa. 19.12.

Ier. 17.9.

Heb 3.12.

Vnbeleife the roote of all.

Three sorts of lusts.

Frō hence grow out, euen in those which professe; three armes, or boughes, of the which euery one shooteth forth as branches, innumerable worldly lusts: the first, impious against God: the second, iniurious to men: & the third sort, most properlie concerning themselues.

A view of some corruptions.

Touching

A Touching the Maieſtie of God, as Mens hearts are full of blindneſſe, and couered with darkeneſſe; ſo it goeth againſt them to be taught the true knowledge of the true God: it is death to them to be drawn out of their ignorance: they cannot abide to heare of his iudgment day: they would there were none: they rebell againſt the ſpirituall and true ſeruing of God, and that which they yeeld him, is a will worſhip, euen that which phantaſie, cuſtome, or fleſhly wiſdome teacheth them. Iob.13. *Ignorance of God, & no minde to come out of it.* Act.24.25. Iob.21.14.15. Math.15.9.

And whereas hee requireth that confidence ſhould be put in him, for continuall defence, deliuerance and ſuccour in ſoule and bodie, they are caried with diſtruſt, as with a whirle-wind, and therefore their hope is faint, B or none at all, before they ſee their deſire accompliſhed. In their great dangers when meanes to come out, doo faile them, they are ouercome with feare, and almoſt beſide themſelues. In loſſes impatient and full of murmuring, receiuing them as from a cruell Iudge, and ſorrowing for them deadly. And as ſome haue their hearts thus boiling in their trialles, and affliction: ſo others haue them ſwelling againſt GOD in obſtinacie and contempt for his afflicting them, and are looſe, careleſſe, and deſperate, whatſoeuer pincheth them: yet in a ſcoffing ſpirit they ſay within themſelues, let him doo his beſt, yet will we not turne vnto him, nor ſeeke vnto him: (oh horrible blaſphemie, fearefull to be once named!) that I ſay nothing of them, who aſcribe all to blinde C fortune, (in curſing of the which they curſe God; or as the Atheiſts doo, to nature. Are not theſe loathſome gueſts to lodge in the hearts of Chriſtians? I doo not goe about to ſet downe the poiſoned corruptions, and luſts of Heathens, Turkes, and Atheiſts, as they are properly called, that is, ſuch as denie God vtterly, for ſo ſhould I neuer haue done; but to lay forth ſome part of the corruptions which dwell, and abide in the hearts of ſuch as goe for Chriſtians: that many of them who can beare out matters boldly here among men, may ſee what villanie and treacherie they commit againſt God. This is a little of a great deale of the diſhonour which they offer to God. And as this declareth what rebellion is in men vnder the croſſe: ſo how they be- D haue themſelues towardes him in the daies of their proſperitie, experience teacheth and I could ſhew at large, if the time would ſuffer me to declare it. As for thankefulneſſe there is little or none in them: I appeale to their owne conſciences, what doo their hearts yeelde to God the whole day thorough, for his manifold mercies; and if ſome do, yet is it done onely in words for a faſhion, and from the very teeth outward: and yet many are aſhamed euen at their table to doo that. They reioyce in the merry World, whileſt they haue eaſe and plentie; they looke for no other, but wiſh it alwaies ſo: yet what grace doo they deſire the more, although they haue their fill, but are rather more headſtrong, and inordinate? And if they aske ought of God, *it is to beſtow it on their luſts*, being made drunken with their pleaſures: ſo that *they are louers of them, more than louers of God*, and become inſenſible thereby, and paſt all feeling. If ſome bee not thus hardened, yet ſhall they bee found to haue ſmall deſire to furniſh their hearts with the beſt gifts, when yet they ſee, that he which hath giuen the one, is as readie to giue the other alſo. And as for the true worſhipping of God, how farre are the moſt from taking pleaſure therein; when yet one day beſtowed in it is better than a Thouſand in any

Diſtruſt. *Inaduerſitie impatient.* *Obſtinate.* *Loathſome gueſts.* *Inward corruptions in proſperitie* *No thankfulnes* *Carnall reioycing.* *Note* Iam.4.4. *Drunke with pleaſures.* *No delight in Gods worſhip.*

delights beside? For superstition and blinde deuotion carrie many to false worships: affirming boldly, that they cannot rest in that manner which God prescribes in his Word, that is, to do it *in spirit and truth*: though God sendeth vs to the Scriptures to know his will and minde; but the will worship which they deuise to themselues, and which they take vp by tradition, or fancie, as to represent God by an image, & Christ by a Crucifix, that onely pleaseth them: and their deuotion is frozen and cold, except it be helped by such counterfeit delusions. And many of them which imbrace the truth, and retaine the right manner of worshipping God according to his word, yet are content to be deceiued, while they are willingly voide of that which onely maketh the other well pleasing to God, and sauoury to themselues, that is, to do it with their hart and ioyfully, without which God telleth them plainly *that in vaine they worship him*. And as in their worshipping of him, by the vse of religious exercises, their hearts take no delight; euen so in his seruice, throughout the course of their priuate conuersation, how vaine, prophane, and dissolute are their harts, what pleasure is it to them to please him, though it should be their meate, drinke & pastime, and how lightly are his iudgments passed ouer, how fearefull soeuer they bee? So farre is it off, that they can expell their hypocrisie and other sinnes.

P

G

Ioh. 4. Ioh. 5. *Superstition & blinde deuotion.*

Deutr. 28. 47. Math. 15. 9. *Prophanenes, dissolutenesse &c.*

Note.

Moreouer, they haue no desire in peace to be taught the true vse of it: namely, to haue peace with God, and *as much as in them lieth to be at peace with all men*, no, not in their owne houses, which yet to be without, is a little hell to them. And as for the Lords Sabbath, and other many good meanes appointed on the same to season and change their hearts, they sensiblie loath them, or finde no sauour in them: neither is it any part of their thought, to seeke any comfort in them (although they be the cheife flower of a true Christians garland:) or if some of them doo, it is in superstitious deuotion, wishing that religion vp againe, whereby God is dishonored highly: but as their fathers before them did, euē so do they passe through the world, as shadows, their minds looking no higher: so that though *they were made to honour, yet they not vnderstanding it, are like the beasts that perish.*

H

Deut. 28. 46. Rom. 12. 18. *Abuse of peace.*

Loathing the Lords Sabbath.

Psa. 8. 5. 6.

I

These may serue for a taste of the corruptions and worldly lustes, which men not worst accounted of, do swarme with, directly tending to the dishonour of GOD: from which with the rest that follow, when we shall see how God deliuereth his beloued, we shall haue cause to loue the godly life more heartily, which is by Gods grace freed from such intemperancie: freed, I say, so that it ruleth them not, neither reigneth in thē, although sometimes in some thing it preuaileth against them, till they repent of it: which grace none of the other doo finde, nor obtaine, when they be at the best.

But to goe forward: to acquaint men with some of the vnbridled and worldly lusts, which carrie them after the hurt of their neighbour: what vnreuerence, contempt, and obstinacie appeareth to bee in the hearts of many against their betters, diminishing that authoritie, credit and estimation, which God hath giuen them, so that place, yeeres, and giftes are had in meane account of them? Where is that auntient reuerence which younger men in the Ministerie haue giuen to those who haue gone before them in labours, giftes, and good example? they imagining themselues able to doo farre better than

K

Wicked lusts towards men. The 2. Table, fift Commandement.

Contempt of betters.

Note.

their

A their elders, and therefore ambitiously aspiring to that which they ought not: and lifting vp themselues aboue them, when yet they should haue learned to honour and *submit themselues to those of low degree*? What vnthankfullnes in the people, to them which labour for their peace and welfare in their outward estate, and are instruments to conuey the glorious Gospell of Iesus Christ vnto them? I meane Christian Princes, and gouernours? How many esteeme of them, who labour to make them happie and to liue for euer? what wishing is there that there were none such, which is all one as to make sure worke to goe to hell? How doo many hunger for their dearh, (yea though they be their B naturall parents) by whom they might be inriched and preferred, although to make their follie and madnes the better appeare to themselues and others, the Lord taketh them oftentimes before now them? What stoutnesse, saucinesse, & boldnesse in youth towards their auntients and rulers, till it breake out from within and shew it selfe in gesture and words? which bringeth forth such rudenesse and barbarousnesse, as were too bad among Heathens. But I will containe my selfe.

Rom. 12. *Vnthankefulnes in men.*

Sawcines in youth.

Further, whereas the soule of our neighbour should be most pretious to vs, how do many reioyce to see them fal into anie sin, deuise to make them offend, *Reioyce in euil.*
C as to be drunk, to leaue off hearing Sermons, and fret or disdaine at them who liue Christianly; rather than to reuerence the graces of GOD in them? And whereas wee should *loue others as our selues*, that is, *indeede and vnfainedly, not in word and shew only*; yet how truly is it verified through the world, that through the strength of their lusts, one man is a woolfe, yea a diuell to another? What anger which cannot be appeased? what deadly hatred one against another? what earnest and bitter seeking of reuenge; and yet none of these go once to their heart to take shame for them? How easily and readily doo men take the least occasion from others of hard conceiuing of them, and yet how vnmeete do they thinke it, that others should take the least displeasure by the greatest occasions which they offer them? What little care is there that none
D be hurt by them, but a churlish senselesnes of it, if it be so, rather than pittie & compassion in steed of it? As concerning cutting off broiles betwixt men, who is warie to auoide occasions thereof, sometime by readines to loose some part of their right, as *Abraham did to Lot*, and by comming to lawfull and equall conditions of peace, which were but their dutie? Nay rather, men bethinke themselues of all meanes to prouoke others further than yet they haue done. And as for bearing of them, if they passe bounds toward any, what meekenes or mildnesse is there to forbeare them, and to be patient and long suffering towards them? no not when it may wel be done, once to passe ouer their offence burie it. Where is any pacifying of wrath in men selues, & a free forgiuing of
E them, but rather a seeking of reuenge for the smallest wrong? This is far from the Apostles rule: *Weep with them which weepe: reioyce with them which reioyce, and be alike affected towards all men.* In these kinds of fleshly lusts, the commonnesse which I see of them, and the bold iustifying of the same, hath made me somewhat the longer.

Reioyce in euil.

1. Ioh. 3. 18.

Wrath.

Noli

Gen. 13. 8. &c. 9.

No bearing.

Prou. 12. 15.

Ephes. 4. 32.

Rom. 12. 15.

No fellowfeeling.

Now I come to that kinde of these fleshly lusts, which are most properly so called: And they are, when men let loose their heartes to filthie vncleane thoughts and desires, with purposes of defiling their bodies, which should be

Vncleane lusts.

kept holy to the day of mariage, and after to the end of their life. What varietie of vncleane wishes and desires doo occupie them? how are they inflamed thorough euery obiect, of such persons as please their eye, and so are caught and deceiued with that which is pretious in them? And least that should not be enough against them, they rest not in this (which yet is most shamefull) but they delight to blow vp these burning lusts further, euen to occupie their thoughts in all talke of vncleane matters, to feede their eyes wantonly, that they may shew themselues to be those, whom the Scripture describeth, namely, *to haue eyes full of adultery*: and to such places their delight is to goe, where they may haue that carnall humour satisfied, or incensed by all prouocations; that thus the pretious treasure of the minde which is fit to haue receiued most divine matters, and to haue made it more like vnto the Angels, is made a stinking brothel-house, and a nurserie of filthinesse, and a most noisome harbour for vncleane spirites and diuels. What beating of their braines is there about deceiuing and intrapping innocent Virgins, and modest Matrones to bring them to their lure? for common strumpets, & such harlots as haue been defiled alreadie, may be come by with lesse studie. I speake not of the practise of the worst sort of the people of our Land, but of them who are ciuill, liue outwardly in some honest course: yea and many of the maried persons themselues, and for want of better, beare office to see good order in townes, of which sort there are many thousands, who are possessed of these deceiueable lusts, *neighing after their neighbours wines*, as the Prophet speaketh, & so stopping the course of a Christian life, from the which some of them otherwise had not beene far off. But this for a taste.

Feeding of them.

Eyes full of adulterie.

Zach. 12. 8. *The minde made a nurserie of filthines.*

Note. Not only the worst sort deceiued this way.

F G H

8 *Couetousnes.*

I will proceed vnto that kind of lust which is the greedie desire of money and gaine, if they may come by it, whosoeuer smarteth by the losse of it. What a Sea of euilles is there in this kinde? How many waies, and that all the yeere thorough, are mens heades occupied about this, how they may by some new deceit, winde somewhat from others? what vnsatiable desire is there of other mens goods? and how do men resolue that they will be rich, though the Apostle to *Timothy* doth shew them the vnauoidable & deadly danger of that purpose? What repining is there in all sorts to see others get that which they themselues cannot come by? How doth the mightie deuise to pill and make bare the meaner sort, the Landlord the poore tenant, till he hath fleeced him of all, and left the bare carkasse? whereas the predecessours of them both liued together before them in loue and good will, the one well contented, the other well refreshed vnder him and sufficiently maintained? which is one maine cause of so great beggerie. How doo many, without regard of other, follow this point of Wisdome, that they may haue some commodities wholy in their owne hands, that so they may raise an vniuersall dearth for the satisfying of their priuate appetite? in common dealings, nothing (to speake of) is sweet to men, *but stolne waters*, as it is in the Prouerbs, when men can see how to get more than their owne: the borrower (though he hath found friendship) yet seeketh and bethinketh how to defraude the lender, if by any meanes he might pay it backe no more: so doth the lender deuise new kinds of vsurie and oppression against the borrower, whereby so manie Thousands are vndone: when the Lorde commandeth streightly that there *bee no oppression*

1. Tim. 6. 9.

Note.

Prouer. 9. 17.

1. Thess. 4. 6.

I K

nor

A *nor vſury at all*: So of the ſeller, and the buyer; the loue of equitie and indifferencie is thruſt to the walles amongſt men, if it ſtand not with their gaine. Pſa.15.6.

And this they will do, who are otherwiſe not voide of religion: by all which it may be ſeen, how mens minds are occupied, and with what good ſtuffe their heads are filled.

But to draw to an end in the laying forth of theſe worldly luſts, tending to the hurt of our Neighbour in his goods; and to goe to another kinde: whereas men ſhould ſeeke to preſerue the good name and credit of others, as their owne, they are carried to nothing more prepoſterouſly, thorough their
B vnruly luſts. For how rare are thoſe men, which take well, and interpret in the better part things done, or words ſpoken doubtfully, but rather ſuſpect as ſoone as they heare them, that all was done of malice, and therefore conceiue hardly againſt them by and by? ſo ſtrong are their rebellious luſts, that they cannot be held in: what deepe conceits therefore doo ariſe, and raſh ſurmiſes of them, (as they did in *Saul* againſt *Dauid* and *Ionathan* his ſonne) and all thorough miſtaking of that which was rightly done, and honeſtly meant and ſpoken? How doo their hearts burne hereupon (thinke wee) to ſpeake and doo, not ambiguouſly and doubtfullie againſt them, but reſolutely whatſoeuer commeth into their head, as *Shemei* did againſt *Dauid*? So
C that they thirſt to defame them by word or writing: yea, and if many yeeres before there were any offence committed by them, of which they are priuie, although they concealed it till then, and made light of it, yet now, (if it hangeth them) they are ſet on fire in their mad mood to diſcloſe it, as the wicked Hebrue did abuſe *Moſes*. What inuenting of libels, and deuiſing of new ſlanders; yea, againſt their *own brother and mothers ſon*: & with ſuch ſhameles boldnes and impudencie, that *Iezabel* was not able to goe beyond them in that facultie. And by theſe, it may be geſſed not doubtfully what ſwarmes of outragious luſts do lurk ſecretly in their boſomes, who yet ſee little, or nothing amiſſe in themſelues, & oftentimes ſet as good a ſhew vpon their doings in the ſight
D of others, as the beſt: nay, I ſay more, who ſhall with a *Iudas* his kiſſe imbrace them, whom behinde their backe they thus abuſe. And none of theſe foule and ſhamefull faults would breake out openly by mouth and life, if they were not nouriſhed ſecretly in the heart before.

9 *Luſt againſt our neighbours name.*

Note

Surmiſes. 1 Sam.22.8.

2.Sam.15.7.

Exod.2.14. *Libels.*

Pſalm.50.22.

But that I may ſhut vp all that I haue to ſay of theſe ſorts of worldly luſts, leaſt many ſhould obiect, that although they graunt that ſometime they bee led with theſe frenſies, yet they be not alwaies ſo bad: I ſay that is ſmallie to their commendation and reioiycing: for as they are now too oft & common, ſo ſhould they be commoner, if other things did not breake them off. But can they denie this, that whereas their deſires ſhould tend to good, and leade
E them to GOD, that (yet) they are the moſt of their time taken vp in wiſhing ſomewhat of their neighbours to their hurt? Whereby, beſides their deceiuing of their owne hearts, and ſpending their pretious time in dreames about thinges which come not to paſſe; ſo they plainely ſhewe what they would haue: wherein, although ſome containe themſelues at one time without conſenting to that which they haue fooliſhly wiſhed: yet haue they no more gouernment ouer their hearts, but to offend after the ſame ſort at an-

Though not alwaies, yet theſe be common.

The heart is taken vp with dreames & hurtfull ſlaughter.

other time: and what a deceiueable, vnprofitable, & weariſome life is this, (to ſay nothing of the perill which commeth to their ſoules hereby) thus to become ſeruaunts to their owne luſts, who are created of GOD to ſo ſingular ends? F

Thus I haue in ſome ſort laid forth the luſts of the heart againſt God and men throughout the Commaundements, the which ſwarming in wicked men, as I haue ſhewed, and ruling and carrying them, are the cauſes of all diſſolutnes, licentiouſnes, and diſorder in their liues, and of many ſore puniſhments thereby. By that which I haue ſaid of this matter, it may appeare, what a ſingular mercie of God it is vnto his children, that their hearts are not nurſeries of ſuch draffe, but that they abhorre it rather: For though this grace of renouncing ſuch filthineſſe be little regarded of the common ſort, but counted preciſenes, yet it ſhall be an high honour and ornament before God in them who inioye it, and a moſt precious comfort vnto themſelues, and procure them much reuerence among men. And this be ſaid for a taſt, of the inward luſts, which God inableth the beleeuer to renounce. G

Theſe luſts be cauſes of all wee.

Chap. 7. H

Of other inward euils and ſinnes, moſt properly concerning our ſelues, and that they be renounced of the beleeuer alſo.

Euill luſts concerning our ſelues.

NOw follow the branches of earthly corruptiõs, & worldly luſts, (which although they doo offend God; yet they doo not directly concerne the perſon of God, or of our neighbour, but eſpecially our ſelues,) that in ſome ſort I may diſcouer and bewraie the loathſome kennell from whence all ill life doth come: which few do well know, & therefore ſuſpect in no ſort the danger that they are in: a taſt of the which, as of the former, but more briefly, I will ſet down. And they are ſo euill and monſtrous, that though men who are poſſeſſed of them, deale neither with God, nor men directly; yet their hearts are too lamentably, yea and that for the moſt part continuallie incumbred with them: theſe outragious luſts of theirs doo ſometime ſo wilfully carrie them, (as it were a ſtreame) that miſſing of their wil, I mean that which they would haue, they deſire nothing more than to be out of the world; forgetting al Gods kindneſſe toward them, how great ſoeuer, as though it had neuer been any, and yet when GOD calleth them hence indeed, they cannot abide to heare of it, but rebell againſt it, more than againſt any thing in the World. I K

Fretting when we be croſſed of our will. 1. Sam. 31. Act. 16.

4. *Exceſſiue delight in abundance.*

Againe, they are ſo vnruly, that if God giueth them the bridle, and follow thẽ with abundance of his outward benefits, they haue no delight in thẽ, except they abuſe them moſt exceſſiuely in eating, and drinking, not to liue thereby, but to ſurfet & to be pampered, ſo as they be fit for no good thing: in play from one kind to another, *counting it pleaſure to liue deliciouſly for a ſeaſon*: in

Iames. 5. 5.

coſtlines

A coſtlines of apparell,& curious trimming vp of their carkaſes, not mindfull of the neceſſities of others, howſoeuer their ſuperfluity would helpe to apparell many which goe naked. How doe they pleaſe themſelues, and imagine that others doe admire them for the ſame? yea and for all this, oftentimes (that I ſay nothing of them which runne in debt for it) wringing and powling others, for the maintenance of it; ioying beyond meaſure in their children, though little caring for their good education: which is the very pride of life ſo manifeſtly condemned. Vpon theſe, and ſuch like, their hearts are ſet, in their abound- *Pride of life.*
dance and plenty, and contrarily, fretting, murmuring, and vexing themſelues, 1ohn.2.13.
when they fall into neceſsitie: and although they heare that *a good name is*
B *better than golde*; yet they will follow their appetite ſo groſſely, vntill the fruite of it cauſeth them to loſe credit, and good name, as if it were nothing worth. What ſhould I ſay of their priding in their wit, wealth, beautie, ſtrength, wiſedome, and other gifts? when they are, who knoweth not what? yea, if it were but by this deſcription, that they are tranſitorie? and themſelues vncertaine how long they ſhall inioy them: they account of *to morrow what they will do,* Iames.4.13.
and cannot tell what may fall out to day. Their lightnes, vnſetlednes, and wilfull *Frowardnes* Prou.27.3.
frowardnes for euery thing that doth diſpleaſe them; their vaine, idle, and deceitfull deſires of things, which become not the grauitie of ſuch as are borne to a better life; their deadly pangs of ſulleines, when nothing will pleaſe them;
C with their curious heads, which are euer medling in thinges not pertinent to *Note.*
them; and their ſottiſh ſelfeloue, that ſo much blindefoldeth them from hea- *Selfeloue.*
ring that any thing in them is offenſiue, with innumerable other concupiſcences, that daily come from them: may eaſilie perſwade them to confeſſe, that their hearts are burthened, and loaden, though they had not outward ſinnes to preſſe them downe, & to ſay that it is diuine power and grace from aboue, that muſt purge theſe and ſuch like vnſauorie draffe out of them. And yet theſe, & many other ſuch are renounced as they come to be knowne of Gods ſeruants, and are reſiſted accotding to the wiſedome which God hath giuen them, although in others they rule and reigne. And the obtaining of grace to
D doe this, is one part of the Chriſtian life, as I haue ſaid. For they making the *The word of God*
word of God their guide, haue this benefit by it, that they are made warie and *maketh his children warie againſt theſe.*
circumſpect againſt their euill and noiſome corruptions, as *Dauid* ſaith in the Pſalme, where hee ſetting downe many vſes and benefits of the law and word of God, as that *It is more to be deſired than fine golde, and more ſweete than the* Pſal.19.11.
hony combe; addeth this: *Moreouer thereby is thy ſeruant made circumſpect and warie.* And *Salomon* ſaith the like, *When wiſedome delighteth thy heart, and* Prou.2.10.
knowledge entreth into thy ſoule, then ſhall counſell preſerue thee, and vnderſtanding ſhall keepe thee from the euill way: And what way is worſe, than the deuiſes and deſires of our owne euill hearts? Saint *Paul* likewiſe, to ſhew that
E God hath giuen this grace to his faithfull ones, ſaith: *The weapons of our war-* 2.Cor.10.4.
fare, are not carnall, but mighty through God to caſt downe holds: caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of God, and bringing into captiuitie euery thought to the obedience of Chriſt: and to the Epheſians 4.22. *If we haue learned Chriſt aright, we haue been taught to caſt off, concerning the conuerſation in time paſt, the old man, which is corrupt through deceiueable luſts.*

A ſpeciall part of a godly life to renounce theſe.

Thus therefore I hauing laid open in this chapter and the former, the packe E
of theſe loathſome wares, I meane of fleſhly luſts, and proued that the Lord
by the Scripture giueth greater grace to his, than to obey them, I will pro-
ceede now to ſhew, that this is a ſpeciall peece of Chriſtianitie, conſcionably
Iam 4 6. to hold vnder, and reſiſt them; ſo as in ſome ſort, wee may be made able to o-
Rom. 6. 16. uercome them. No man (I am ſure) will greatly denie this, if he be aduiſed:
for what ſhould hinder one, (if he be vnburthened of his paſſions, and inor-
dinate deſires which binde him from dutie as cords) but that he may goe for-
ward without let, readily, and roundly? This being alwaies vnderſtoode, that
It is not done without daily ſtriuing. he is not without daily combat and ſtriuing to obtaine it, although he be cloſ-
Hebr. 3. 12. ed about of infirmities ſtill. *It is the euill heart*, (ſay men what they will) *that* G
Luſts marre all. *cauſeth them to fall away from the liuing God: they are their fleſhly luſts which*
1. Pet. 2. 10. *fight againſt their ſoules*, that both hinder them from walking with God, and
Iam. 4. 1, 2. will bring deſtruction in the end: euen theſe luſts, as S. *Iames* ſaith, *which fight*
in our members, they are, that carrie vs violently and fooliſhly after them from
our ſetled peace, to fret and rage, (as enemies in warre, one againſt another)
when we haue not our deſires ſatisfied, nor obtaine what wee would. There-
fore theſe being weakened, and their force reſtrained, we may cleerely ſee, that
with eaſe and cheerefulnes the Chriſtian life ſhall be ſet vpon, and that the
greateſt toile about the practiſe of godlines is ouer, where this libertie is in-
ioyed. For as our Sauiour Chriſt, becauſe he was voide of all corruption and H
ſinfull deſires, therefore the Prince of this world attempting him, (as he doth
other men) yet *found nothing in him which he ſought*, fit for his purpoſe; and as
Adam in the time of his innocencie ſtood free for a ſeaſon from falling, when
as yet his heart was not tainted: euen ſo our hearts being cleanſed and purged
from their naturall corruption, although not wholy rid of it, and our trouble-
ſome luſts and paſſions being appalled and weakened within vs, and hauing re-
ceiued a deadly wound, cannot ſo maſter vs, as that we ſhall not loue, deſire,
long after, and doe the will of our God, though, in reſpect of that which wee
ought, weakely, and vnperfectly; yet in reſpect of that which otherwiſe wee
This ſhall be accepted. ſhould doe, both ſoundly and in good ſort. And this will God accept for ho- I
Pſal. 130. 3. ly ſeruice, and *not looke ſtreightly what is done amiſſe*, but *pardon our ſinnes be-*
1. Ioh. 2. 2. *cauſe of our aduocate*: ſo that notwithſtanding our obedience be farre from that
it ſhould be; yet we may reſt therein, euen ſuch as it is, with ſound peace, void
of feare.

And thus farre, God in great mercie, hath made vs partakers of the know-
ledge of his will, that hauing our deſires in this wiſe ſubiect to him, as I haue
He that obſerues and reſiſts theſe, is occupied in a godly life. ſaid, we may poſſeſſe our ſoules after in peace and heauenly manner. There-
Iam. 4. 7. fore if any man, whoſe *heart is purified by faith*, doth exerciſe himſelfe in kno-
wing theſe his foule and ſhamefull luſts, & marke how he is led away of them,
and deceiued by them, and which of them doe moſt trouble him, and oftest K
preuaile againſt him, and therefore by the helpes which God hath giuen him,
(which ſhall be ſet downe in the next Treatiſe) doth reſiſt them; let not him
doubt, but that he is occupied in the godly life, and that he is come out of the
ſtinking Sodome, of his old ſinfull courſe: and thus doth the godly man car-
rie himſelfe, and at this marke doth hee chiefly aime. For *the true wiſedome*
which is from aboue, of the which euery godly man hath his name, that is, he is

called

A called wiſe, this wiſedome ſheweth it ſelfe *in all manner of holy conuerſation in meekenes*, and ſuffereth not the contrary luſts to dwell and abide in the heart, (*as bitter enuying, prouokings one another*, ſwellings, tumults, and ſtormings one againſt another, with ſuch like,) as euery one hath his meaſure. In deede all men haue not ouercome themſelues alike; no not euen they, who haue ſet themſelues to this worke of plucking downe the ruines of their old building: for they who haue great and cleere knowledge of the will of God, and of the whole myſterie of godlines, ioyned with affection, they are the moſt forward:

All ouercom not theſe alike.

B And to ſpeake plainlier, they who make faith and a godly life their treaſure indeede, finding and feeling that they are greater riches and pleaſure to them, than gold or all ſubſtance, and in their account take them ſo, as in their iudgement they know and will ſay, they ought to be ſo; they are the men, who will take moſt paine to withſtand their luſts and deſires; they get moſt victorie ouer them, and are leaſt ouercome of them: they (it muſt needes be graunted) haue greateſt aduantage ouer them, and know beſt what fruite in ſound peace, and many other waies is reaped thereby. And ſuch examples, God be bleſſed, wee haue, and thoſe not a few in the Scriptures, who haue attained to this, I meane, to a great meaſure * of ſuch grace: and by their good example, there

The better ſort, how farre they come, and by what meanes, Note.

** Moſes meeke,* Numb. 12. 3. *Abraham beleeuing.* Rom. 4. 3. *Ioſeph conſtinent,* Geneſ. 39. 10. *Daniel zealous for the Lord,* Dan. 1. 8. & 6. 11. *The woman* in Luke *full of loue.* Luk. 7. 47. *with many more ſuch. Therefore they ruled their euill hearts from the contrary corruptions.*

C are through Gods goodnes, in this age many, who haue inioyed great libertie from God this way, that no man may thinke this (which I am now about) to be a thing impoſſible to attaine vnto, neither denied to be granted vs of God, as it ſhall be ſought and cared for. But, as I ſaid, all Gods ſeruants haue not one and the ſame, therefore not this excellent meaſure.

To goe forward then, for the edifying and building vp of theſe weaker ones, who, by Gods grace, are many more than the former, who all deſire to leaue and forſake their noyſome corruptions, and rebellious willes; but yet haue nothing the largenes of heart, and meaſure of grace, which ſome others haue, I would willingly ſay to them that which the Lord hath reuealed vnto me: That they be not troubled at this, that they be behind others of Gods ſeruants in

The weaker are not to diſtruſt for not matching the beſt.

D the ouercomming of themſelues, and for that they haue not gotten maſterie ouer their affections in ſuch ſort, as ſome haue done: neither doubt they, that faith and godlines are vtterly to ſeeke with them, becauſe of this, that ſome are before them therein. For all beleeuers haue not their part in one and the ſame meaſure of mortification, and grace: all men cannot reach and attaine to that which ſome doe: all know not alike; all value not goodnes and libertie from fleſhly luſts alike: and therefore cannot take paines for the ſame, as ſome others doe: *ſome receiue thirtie fold, ſome ſixtie fold, and ſome an hundred fold, by that which they heare.* It is commendable and meete, that we ſhould walke, as we haue the beſt, for our examples; and to follow them, as they are paternes

Note.

E of good things vnto vs: but to ſtay at this, that we are not at all in Chriſt, becauſe wee are not in all points like vnto ſome other in ſubduing our affections, that is in no ſort to be yeeld vnto, if that which is in vs, be in vs in truth. Which thing I ſpeake for their cauſe, who both thinke, and oft vtter the ſame, ſaying: Oh I am not, as ſuch of Gods children! they are happie, for that they are not troubled with frowardnes, impatience, anger, wearines of good exerciſes, nor with wandring thoughts in hearing of Sermons, reading and prayer, nor with ſuch other like carnall deſires, as I am: and yet the ſame perſons, while they

thus

thus complaine, both haue had a true taſte of eternall life, and haue earneſt combates with their corruptions: yea and teſtifie their going forward in ſubduing them, (farre otherwiſe than they who are not ſo troubled) and doe declare plainly that they loue the grace which they mourne for, and hate deadly the corruption, whi h they complaine and crie out of. Therefore let no man meaſure himſelfe by another: but in that little which he knoweth, let him be faithfull, renouncing fleſhly luſts, as hee ſeeth what an excellent eſtate of life it is to be freed from them, I meane, not to be in bondage to them: for there is no libertie like this: (which maketh Chriſtes yoake eaſie, and his burden light.) All other, when we ſeeke to fulfill our owne deſire, is vtter ſlauerie and bondage.

Note

Mat.11.29.30.

F

G

Theſe luſts are reſiſted of all beleeuers in their meaſure.

And theſe things being rightly conſidered, it may appeare, that in a godly life the inward luſts of the heart, and knowne corruptions of it, how common ſoeuer they be in the world, are reſiſted and declined, of all true Chriſtians in their meaſure, according to that which is alleaged by the Apoſtle S. *Peter*: *Wee hauing moſt pretious promiſes giuen vs of God, are made thereby partakers of the grace of the holy Ghoſt, by the which wee are able to flie the corruption that is in the world, and reigneth among it the vngodly*. Whereupon it followeth, that if they who imbrace and beleeue the promiſes, and ſo flying the luſts and corruptions which others delight in and imbrace, are ſoundly and conſtantly ſetled in a godly life, (as hath beene proued) it followeth then I ſay on the contrarie, that they, who are ruled and led by theſe furious luſts and carnall deſires, can claime no part in a godly life. For he that is ſo minded cannot be but carnall: eſtranged from God, & a bondman of hell: which if it were weighed, would cauſe many thouſands, who now think themſelues good Chriſtians, to take ſome paine to bridle their intemperate and vnruly hearts, and to be wounded for the ſame deeply, who contrarily giue libertie to them in moſt things that they deſire. Let ſuch weake Chriſtians (to omit theſe) reſt their hope in ſome certaine eſtate: and not ouerreach themſelues with things which they cannot compaſſe: I meane by reſting in ſome certaine eſtate, this: Firſt, that they haue a cleere knowledge of their ſaluation. Secondly, that they account it as their chiefe treaſure. And thirdly, be ſet forward in ſome plaine and good courſe of life, whereby they may grow in faith, & the obeying of God, though with ſome ſtriuing. But if they walke deſtitute of any of theſe three, they ſhall be ſnared much with feare, and vnquietnes, while they feele that all is not well with them: oft fearing that they haue not begun aright, nor were euer truly called: and yet (if they ſhould forgoe this hold) ſeeing there is ſome liuely worke of the new birth in them, let them not breake off and faint vtterly, as the wicked doe, but moane and ſeeke home againe, as a bird wandring from her neſt, leaſt otherwiſe they walk heauily many moneths, it may be, yeeres, before they finde deliuerance. And vntill they doe ſo ſet themſelues to nouriſh their faith with great care and diligence, their godly life (with what labour & toyle ſoeuer it be) is but a building vp and a pulling downe: for one day they ſhall like, and another day miſlike: ſometime they may feele themſelues well ſtaied, and oft at other times without peace. Yea and I ſay againe, when they are ſtaied, yet if they hold not this as their beſt riches, to ſolace their ſoules euery while (as they may well and eaſily doe, hauing ſo many good helpes among them)

They who be ruled by their luſts, can claime no part in a godly life.

H

The weake may ſtay for their eſſort in theſe three ſpeciall graces.

I

Cant.3.3.

Note.

K

A them) with this ſweete fauour of God, which may ſurmount all follies & de- Iohn.15.8.
lights, in their perſwaſion and eſtimation, they ſhall not either abide long in
that poſſeſſion of peace, or like the courſe of their life which they leade: but
the diuell who knoweth their weakenes, and enuieth their godly and ſweete e-
ſtate, will raiſe many occaſions to vnſettle and trouble them.

Theſe three things therefore being of ſo eſpeciall price, muſt be more re- *Theſe three muſt be earneſtly laboured for.*
garded, and ſought after of ſuch as want them, more carefully than they haue
beene: and Preachers not onely heard teaching theſe, but alſo conferred with
about the ſame: that the peoples hungring after them, may whet on and in-
courage their teachers with all willingnes and readines to reſolue and comfort Luk.15.1.3.28
B them comming vnto them, as the people in the Goſpell: or rather as Chriſts Luk. 8.2.
Diſciples came oft to him to be taught, and haue their queſtions anſwered. Math.13.36.
And although other doctrine is not to be neglected, yet I would haue all to
know, that nothing is ſo neceſſarily to be learned throughly and reteined con-
ſtantly, as theſe three are; of ſuch as haue alreadie truly taſted of the know-
ledge of true happines by Ieſus Chriſt, what other things ſo euer be wanting.
All goeth forward vntowardly, without theſe, as I haue ſaide. And as a man
knoweth nothing profitably vnto ſaluation before he beleeueth: ſo after hee
beleeueth, hee knoweth nothing profitably to growe on with comfort, in his
Chriſtian courſe, without theſe three faithfully and carefully looked vnto and
C preſerued.

For my part, I doe thee to vnderſtand, that it was the moſt principall regard *A chiefe end of this booke, is to ſet forward a weake Chriſtian.*
I had in ſetting out this booke, to helpe and direct the weake Chriſtian tho-
roughout from his firſt entrance into the knowledge of Chriſt Ieſus, that hee
vnderſtanding and beleeuing, what a rich portion God hath beſtowed vpon
him, he may make ſuch account of it, as it deſerueth, that is, eſteeme it farre *Note.*
better than all that he hath; and then inioy the fruites of it in an holy life after,
as God hath taught him to doe, and is willing he ſhould. Who ſo trauaileth
faithfully in purchaſing theſe things, (and yet the purchaſe is eaſie and cheape *How to make godlines a pleaſure.*
enough, euen without money) ſhall goe forward readily, and with eaſe, and
D make no toile of godlines but pleaſure: neither haue his teeth watering after
the greateſt mens dainties, but they after his. Hee ſhall not be at the point of
them, whom I deſcribed a little before by their ſpeech in the way of obiection,
who ſometimes are driuen to doubt of their calling, but be able to guide him-
ſelfe, how to riſe when he is fallen, and to returne when hee is ſtept out of the
way: and to walke in moſt ſweete ſafetie vnder Gods protection all the day *Note.*
long, as ſhall be ſeene afterward. Deut.33.12.

Thou wilt aske me, what thou ſhalt haue for thy portion: I ſay not this mea- *Gaine of your courſe.*
ſure, not that of heauenly peace, full contentation, and other graces: neither
as this man or that: but ſuch as for the beautie and brightneſſe of it, ſhall cauſe
E thee to maruaile, and to ſay, as it is, euen more than thou couldeſt haue asked.
If thou further demaundeſt, how thou ſhalt attaine to this: that thou maiſt
thus knowe, eſteeme, and keepe it: this preſent Treatiſe (beſides all helpe of
publike Miniſterie, and priuate conference) ſhall teach thee: neither doe I
doubt, but that in one part or other of it, the humble and teachable Reader
ſhall finde it.

1. Againſt God & his honour & worſhip in the firſt table.

When God withholds ſome grace from him.

Note.

2.Cor.12.9.

Cauſes in our ſelues of not growing.
Ignorance.
Sloath.
Fauouring ſin.

Note.
Timorouſneſſe.

Iames 1.6.

Remedie of our vnbeliefe.

1.Iohn.3.23.

But yet further to ſatisfie thoſe who cannot reſt, becauſe of the want of ſuch graces as God affordeth to ſome of his children; they are to vnderſtand, that as we cannot, nor may not appoint the Lord his times, & meaſures; ſo we can ſhew no reaſon, why we ſhould not hope for that which he hath promiſed, if we ſeeke it as he teacheth vs, & as hereafter ſhall be ſhewed. And if the Lord, in this caſe, increaſeth not our faith, knowledge, experience, ſtrength ouer our corruptions, our comfort, and ſuch like fruites of his ſpirit, (as wee haue no cauſe to feare it, while we feruently deſire it) he knoweth ſufficient cauſe why he doth not: And his holding backe, is not, for that he is vnwilling to beſtowe them vpon vs, but becauſe he ſeeth that they would be to the hurt of vs; as that we may be vnfit to vſe them well, (but rather as many doe) to waxe proude of them: for the which cauſe the Apoſtle himſelfe ſaith; *That the Lord did denie to him a gift, which he had oft, and earneſtly praied for*, that is, leaſt he ſhould be lifted vp aboue meaſure. Euen for this cauſe God may denie bleſsing to his owne faithfull ſeruants, as alſo to trie them, whether they loue them ſo well, that when they ſeeme not to finde thoſe graces which they ſeeke, they wil ſeeke after them ſtill: and yet this ought not to be taken hardly of them. But otherwiſe, (theſe excepted) if they grow not, it is moſt iuſtly to be imputed to their owne fault; as their ignorance, or darke ſight in knowing how they ought to labour for theſe graces, & their ſlothfulnes in refuſing paines taking, or ſleightlie and houerlie going about it, and fauouring themſelues againſt their conſciences, and not remouing out of their way ſuch clogges as they ſaw to hinder them: Or if theſe be not the cauſes, then is it their owne timorouſnes, and vnbeleefe; they fearing that ſuch heauenly grace as they ſeeke after, ſhall not be giuen vnto them ſo vnworthie, wherein they doe God no ſmall diſhonour: *who is more ready to giue, than they to aske: and giueth plentifully to them which aske, and caſteth no man in the teeth; but then they muſt alſo aske in faith, and wauer not, as though they ſhould not receiue; for if they wauer, they can receiue nothing.* Can the Lord prouide more ſtrongly & ſurely, to remedie our diſtruſt, than by ſpeaking in this wiſe vnto vs, to imbolden vs, who are ſo ſore letted and hindred by vnbeliefe, that when we do that which in vs lieth to pleaſe him, and to grow on in grace; yet we ſtick faſt, as in the myre of vnbeliefe? and when we haue done all, yet we doubt, God will not graunt vs our requeſt? ſo ingrauen in vs it is: thereby ſhewing that we can hardly beleeue further, than we can ſee. I know mens anſwere herein is this; they dare not be ſo bold, as to aſſure themſelues that they ſhall haue the grace which they pray for and ſeeke: But I ſay, let an euill conſcience be taken out of the way, and their doubt may ſoone be at an end. Oh but they are afraid, leaſt they ſhould preſume? What? when God promiſeth and commaundeth vs to truſt him? Reuerence no doubt, (leaſt we ſhould be too bold and light-minded in dealing about ſo holy matters) is a vertue much to be ſought after, and imbraced: but wee muſt be able to put a manifeſt difference betwixt a full perſwaſion of that which God promiſeth, and an vnreuerent boldnes to chalenge that which he promiſeth not. And therfore to returne, faile not thou (to the accuſation & wound of thy conſcience) in ſeruing Gods prouidence, & in vſing the meanes faithfully to grow and increaſe in his graces and gifts, ſtaying vpon the Lord by faith: and aſſuredly hee will not faile, nor diappoint thee.

CHAP.

A

Chap. 8.

How the mindes and hearts of the beleeuers are taken vp vſuallie, ſeeing they renounce inward luſts.

BVt to returne to the renouncing of our luſts: If ye aske me what manner of perſons they be who are at defiance with this vnſauorie ſtuffe, and what thoughts ſuch haue, as expell theſe corruptions, & haue them in heartie contempt, ſeeing the minde is euer buſie, and ſeldome vnoccupied, I anſwere, that the perſons are, as I haue ſaid, ſinners, as others be, but ſanctified: and weake, but willing to be better; and that their thoughts and the deſires of their hearts are, not as they would, but in great part, vnprofitable, yea rebellious oft times, & ſuch as they would not, as they themſelues are but in part regenerate: and as the Apoſtle complaineth himſelfe that hee did not the good that hee would haue done: and the euill that he would not, that he did. And further I ſay, that they count their greateſt perfection to be imperfection: Ye will then ſay vnto me what is their prerogatiue, or matter of reioycing aboue other men? to that I anſwere; for all that I haue ſaid of their infirmities, their prerogatiues are very great. For firſt, they are much taken vp of this conſultation: how they may leſſen and chaſe away their euill thoughts and deſires, which other men neuer goe about, neither can they diſlike or finde fault with them. But beſides this, they deſire all vnfeinedly (with the Prophet) that the meditations of their harts, as well as the words of their mouthes, may pleaſe him, and that they may be heauenly minded: which grace according to their requeſts, they doe obtaine: and heerein alſo they differ greatly from any other. But this matter, as not plaine and cleere enough to the Chriſtian Reader, I will lay open more fully, that it may be ſeene, not onely what are the cogitations and deſires of the godly in generall, but alſo, about what things the ſundry kindes of them haue their mindes chiefly taken vp. Now the ſundry kindes of them are according to the diuers growths & ages of them in Chriſt, * which are three. Theſe I will firſt deſcribe, and then ſhew how their mindes are diuerſly taken vp for the moſt part afterwards. The higheſt degree, is olde age, or the experienced eſtate: which yet is not the perfect age in Chriſt, for that ſhall not befall vs vntill the life to come, but a firme, conſtant, and ſetled going forward vnto that perfection. The ſecond, is the middle age in Chriſtianitie, in which, as young men in wraſtling, we haue courage againſt our ſinfull luſtes; but yet like vnto them, we haue many foiles, and are oftentimes cooled in our courage, though we ſometime preuaile. And in this eſtate, we are very fitly compared to the graine of muſtard ſeede, after that it is ſhot vp, and hath a blade and ſtalke, till it come to haue boughes and branches to ſhelter the fowles of the ayre; ſo in this we are euer growing, though ſlowly: and this degree of Chriſtianitie, is betwixt olde age and infancie. The third is childhood or infancie, the loweſt and the laſt, the which is principally diſcerned by an earneſt *deſire of the ſincere milke of the word*; and namely of the promiſe of the forgiuenes of ſinnes: which although ſome of theſe deare children of God cannot with full aſſu-

How the minds of the godly are occupied.

Rom. 7. 15.

Pſal. 19. 14.

Three ages of Gods children.
* 1. *Olde age.* Heb. 5. 14.
Heb. 11. 12. 13
2. *Middle age.* Ephe. 4. 14.
3. *Childhood.* 1. Pet. 2. 1.
Euery one of theſe deſcribed.

rance lay holde of, yet this their hungring deſire after it, (which cānot be ſatisfied without it) with a ſenſible feare to offend God, is a true ſigne thereof. And this is the loweſt degree of true beleeuers; which eſtate is at firſt, weake in reſpect of the other two, as it is in the naturall bodie: for the young babe, is firſt weake, and after groweth to greater ſtrength, as it groweth in yeares: yea, and this is an excellent eſtate, in reſpect of the counterfeit, which haue moſt neere reſemblance of it, in whom may bee ſeene ſome flitting motions after good things, but in time, they vaniſh and goe away, as they came. Theſe degrees of the ſpirituall birth being thus deſcribed, which by the Scriptures may eaſily be diſcerned, I will now ſhew, about what things the thoughts of theſe three are chiefely occupied, or about what they deſire at leaſt to haue them occupied, though they doe not euer attaine to that which they deſire. And to begin with the firſt, ſome of Gods elect, through long experience, and much acquaintance with the practiſe of a godly life, haue obtained grace to guide themſelues more conſtantly than others: whereby they ſo ſerue God, that they may pleaſe him with a reuerent awe of his maieſtie, which holdeth them within bounds, and in holy and religious feare of offending him, while the other often breake out more eaſily. And this eſtate, though it be to be aimed at, of all godlie people; yet it is not obtained, but of ſuch as haue through long practiſe exerciſed their wittes to diſcerne both good and euill, and accuſtomed their minds to the heauenly courſe, and to whom good meditations and thoughts to ſhunne and auoide euill, are become a pleaſure; and therefore as they are able to diſcerne the ſame by their vnderſtanding, and iudgement, ſo they haue their will in good ſort at commaundement to follow the good, and ſhunne the euill. Such as Saint *Iohn* calleth fathers, in his Epiſtle (ſaying, *I write vnto you fathers*) becauſe they had knowne the Lord, and his manner of dealing with his people, and had experience of the diſcipline and gouernement of his houſe in a godly life a long time.

Note

Heb, 5 14. Ephes. 4, 14. 1, Pet, 2, 2. *The higheſt degree of Chriſtians.*

Heb, 5, 14.

1, Iohn, 2, 13.

How the mindes of ſuch are vſually taken vp.

Now ſuch as haue beene trainted vp in the obedience, which the Scripture teacheth, from their youth, are able, vpon their ſo long triall of God directing them in that courſe, not onely to goe forward cheerefullie and readilie themſelues, but alſo to perſwade and hearten on others. And ſuch therefore throrough this grace receiued at Gods bountifull hands, are much freed from this bondage, and ſeldome ſo groſſelie holden vnder of their corrupt luſtes, as others, ſauing that God will make them ſee their weakenes from time to time, eſpecially to ſubdue pride, which is ſoone kindled in them, and to holde them vnder: they haue therefore their minds vſuallie ſet vpon ſome one or other of the infinite heauenly inſtructions, which from time to time they haue treaſured vp in their hearts, both out of the Scriptures, and the fountaines of other holy men; whereby, although they are not quickened as they would, and deſire to be, yet they ſee by looking backe to their former courſe, that they are held from much euill. The particulars, as of Gods vnutterable kindneſſe, of mans mortalitie, the momentanie eſtate of all things vnder the ſunne, the bleſſed eſtate of the elect, the endleſſe woe of the damned, &c. who can recken? They haue much time taken vp in the beholding and meditating of Gods Maieſtie, as they can conceiue of him, his power, his wiſedome, his euerlaſting being: of his iudgements; and how he is prouoked: of his patience,

Hebr, 10, 24.

and

A and long ſuffering towards the world; his daily pulling of them frō their plea-
ſures, who thought ſometime they ſhould neuer be taken from them: and
their owne eſtate, and ſeuerall parts of their liues much occupie them; how
they may keepe in their way: *For it is the wiſedome of the prudent to vnderſtand* Prou.14.8.
their way. Alſo, how they may hold out conſtantly the profeſſion of their hope
with ioy vnto the end: how they may reſiſt all occaſions of euill: (for they pre-
ſume not without daily helpe from God for all their ſtrength) they conſider
what lets they ſhall finde from Sathan, the world, and their owne hearts: how
they may order well their particular actions in, and through the day, in their
B callings, giuing to all men their due: that they may proſper, and alſo, that they
may make a good account at the end of the day, and ſo at their laſt end. They Pro.2.10.11.
who haue theſe, and the ſeuerall particularities vnder all theſe contained, and
ſuch like to buſie their mindes about, is it doubted, what thoughts, deſires, and Pro.6.22.
what occupying of their heads, and hearts they haue, to keepe them *that they* 2.Pet.1.8.9.
may neither be idle, nor vnprofitable? The thought they take daily (vnleſſe they
be much blinded) is in the greateſt part, this: how they *may haue a good conſci-* Act.24.16.
ence in all things, pleaſing God, and how they may be prepared for the croſſe, Coloſſ.1.10.
and to keepe the ſame minde vnder it, that being exerciſed therein oft and Note.
C much, they may reape the fruite of righteouſnes, euen moſt ſweet peace: and
as their ſaluation groweth neerer, than when they firſt beleeued; ſo they may be fit- Hebr.12.12.
ter, and readier to meete the Lord, their latter daies being farre better than
their former: and to be merie whileſt they cannot but thinke he leaueth them, Rom.13.11.
and neuer at eaſe, nor to like themſelues well, but while they are vnder his go- Reuel.2.22.
uernment. Acts.2.25.26.

They are not flitting off, and on, either in deepe dreames of earthly feli-
citie, or prophane occupying of their heads and hearts about vaine and tran-
ſitorie pleaſures, as if they knew no better, (vnleſſe they be fallen a ſleepe for a
time, and ſo haue forgotten themſelues) neither ſauour they good things, by
ſtarts, as men of the world doe: and therefore euen the auncient in yeeres, who
D alſo profeſſe the Goſpell, are farre from fathers in the church in deede, though
they be fathers in age, if with them who are fathers in deede, they be not oc-
cupied ordinarily and vſually, as they haue beene deſcribed to be.

For doe wee thinke that ſuch haue no other thinges to doe, but that with
the ſcumme and ofscourings of the world, they muſt aske how to ſpend the
long Sommers day, and the wearieſome Winter nights? Although with o-
thers, who are prophane, it is ſo, yet with theſe, wee may ſee, it is otherwiſe. Pſalm.1.2.
What? doe men thinke, becauſe the diuell hath filled the moſt parts of the Pſal.119.97.
world with darknes, ſo that the greateſt part ſee none of theſe thinges, and ha-
uing no experience of, nor acquaintance with them, doe not deſire to be par-
takers of them: doe men, I ſay, therefore thinke, that there is no other, nor Note
E better way to take vp the mindes of Gods children, but that they ſhould doe
as they doe? And like brute beaſts, and wilde Iriſh, to paſſe their time as the
prophane and irreligious doe, or to iumpe with the world, and ſo to be like o-
thers? Oh land! oh people, infatuate and ſottiſh! that vnder the Goſpell, and
the ſame ſo long in thee continued, yea, and that in many places ſo fruitfullie
and faithfully preached, art yet to ſeeke of the true fruite of the Goſpell; and
art not led to God by it, more than if there were none: oh that men created of

God to liue for euer, ſhould be content to bee ignorant, and without care or F
loue of the infinite good things which are reuealed to bee knowne and de-
lighted in of them! The Lord hath done great things for thee (ô man!) but
Luke.19.42. they *are not wonderfull in thine eyes*: this bleſſed *time is the day of thy viſitation*,
but it is hidden from thee!

But to returne: I haue ſhewed thee, how ſome of Gods people haue their
minds exerciſed, when they haue chaſed away the noyſome droue of ſuch vn-
The beſt are moleſted ſometimes with luſts. cleane luſts, as were wont in times paſt to poſſeſſe them as well as other; yet
doe I not conclude that theſe are not at all troubled with euill thoughts and
vaine deſires, as though I would preferre them before the Apoſtle himſelfe,
who ſaid, *that the meſſenger of Sathan (euen ſome prickes of corruption) was ſent* G
2.Cor.12.9. Rom.7.24. *to buffet him*: and at another time, *O wretched man that I am, who ſhall deliuer me from this bodie of ſinne*! Nay I am ſo farre from ſaying ſo, that I contrarily
affirme, that their holyeſt actions are mixed with corruption: and no better
then pure and ſweete water running thorough an vnſauorie veſſell: euen their
faith, loue, vprightnes, mercie, &c. Now then, if God ſhould looke vpon their
faults, though they may be kept from foule and filthy vncleanneſſe, *how ſhould
they be able to abide it?* no, if it were no more then vntowardnes and vnfitneſſe
to the duties of their callings, and to other good workes, & much wearieſom-
nes therein. I doe not (therefore) forget my ſelfe in ſpeaking thus of ſome of
Not comparable to the Apoſtles. Gods ſeruants: for whatſoeuer I ſay of them, let no man gather that it is a ma- H
king of them equall with the ſingulareſt of the Apoſtles. For wee know what
2.Cor.12.4. *Paul* could haue ſaid *of his ioy in his ſufferings, & that oftentimes, & the ſtrangnes, and varietie thereof, and of his lifting vp into paradiſe, and that hee had heard ſuch things as are not lawfull for a man to ſpeake.*

Paul had ſpeciall priuiledges. Theſe and ſuch others, I thinke, God gaue him as priuiledges, which
were meere arrogancie and oſtentation for any man among vs to dreame of,
or compare with him in: ſeeing our ſufferings (to ſpeake of them who haue
ſuſtained the greateſt afflictions for the Goſpell in our age) haue bin ſmall:
and the other things mentioned to haue bin ſhewed him, are more extraordi-
narie: but to haue our minds and hearts ſo clenſed, & purged from the ſtrength I
of corrupt luſts, as I haue ſaid, *that we haue no fellowſhip with them*: and when
they are kindled in vs, to haue grace & ſtrength ordinarily, and vſually againſt
Zach.12.8.9. 10. them, and to ſee and know how to auoide them; it is ſo farre off from arrogan-
cie to thinke that it ſhould be ſo, that it is farre vnbeſeeming the grauitie and
Note age of fathers in Chriſt, and ſtrong Chriſtians, not to haue it ſo. So that as an-
Theſe be fathers cient men, who haue liued long, are called fathers for their age, skill, and ex-
perience: ſo theſe for their time and long continuence in Chriſts ſchoole are
called fathers; and therefore ought to haue wiſedome and knowledge, how
to walke thorough the world (though a wildernesſe) in ſafetie: how to with-
ſtand the diuell in his aſſaults (though ſubtile) and skilfull alſo in their courſe K
Tit.2.4. and carriage of themſelues, how to *be paternes of good life vnto the younger ſort.*
And thus they hauing their minds eſtabliſhed with grace, and vnburthened
of ſuch affections and thoughts, they may rightly, and in good ſort, goe about
their workes and dealings: as labouring, bargaining, iourneying, com-
panying, ſeruing their Prince, and doing any other lawfull actions; and yet
not bee diſtempered by them: which things for want of ſuch a well ordered

minde,

A minde, no other men can doe, as by the complaints of the weaker ſort of Chriſtians may be ſeene, and by experience of the bad ſort of people at this day is perceiued, and daily found. And this for the higheſt degree, and greateſt meaſure of grace in Gods children.

The ſecond ſort is compared to yong men, who then are in their ſtrength, rather than when they are either children, or olde men: ſo ſome of Gods ſeruants are as yet neither experienced nor throughly acquainted in the Chriſtian battaile as the fathers, not vtterly ignorant of it, as the new borne Chriſtians: theſe are eſpecially occupied in fighting againſt temptations, and re- *The ſecond ſort of the godly, in battell.*

B ſiſting and ouercomming their vnruly deſires, which hale and draw them violently to fulfill them. Therefore, as they who are yong men in age, and in their luſtie yeeres, are commonly of this middle ſort of Chriſtians (if they be truly religious:) ſo S. *Iohn* writing to them, doth ſhew them what is their chiefe and principall worke: that is, to reſiſt the diuell, and his ſtrong aſſaults, which in them, luſtie and ſtrong, are not eaſily ſubdued: and perſwadeth them to this combat, not onely by telling them what a glorious victorie it ſhall be to them to vanquiſh ſuch an enemie; but alſo that they may bee ſure of it, as if they had got it alreadie. Theſe knowing by the light of the Scriptures and the *Their preſſe.* 1. Ioh. 2. 14.

C Commaundements, how corrupt their hearts are, and how many ſinfull thoughts and deſires doe ſwarme in them, doe watch their hearts; whereas before they knew of any daunger, they little looked after them: they pray againſt them now, often, and earneſtly: they haue ſome feare in companie, and alone by themſelues, (which is no part of euill mens thought) leaſt they ſhould be ouercome by any ſuch affections, as they are in danger of, and yet they are oft ouercome. They doe alſo oft times conſider how they may auoid the occaſions of ſinne, leaſt thereby they ſhould be inticed, and ſo diſquieted in their mindes, and breake out to the offence of their brethren, and the reproach of their profeſſion among the bad: anger, impatience, frowardnes, fretting, ſenſible deſiring of their neighbours goods, wife, ſeruant, or ſuch *Sinne is odious to them, though not euer ouercome of them. Note*

D like, which in times paſt were common matters with them, and their delight, their hearts haue now ſuch ſmart and wound for the ſame, that they growe to beware of them, wearie of them, aſhamed to thinke that ſuch vices ſhould bee found in them: and count it no needeleſſe nor loſt labour to haue their care thus ſet on worke, that they may auoide them. Therefore ſuch as knowe the vſe of faſting ioyned with their prayers, do vſe it as occaſion ſerueth, and as their neede requireth, that they may the eaſilier *purge out that old ſower leauen:* They renue their couenants with the Lord to pleaſe him better, when they ſee how they haue ſlipped and fallen from their good purpoſes; and yet are ſoone vnſetled againe. They are in very good caſe this day or weeke, to with-

E ſtand any ſinne; and yet to morrow or next weeke vnſetled and ſenſiblie diſtempered; in their proſperitie ſoone forgetfull of their feruent care which they had, and then as much miſliking themſelues for it, when they ſee it: and to be ſhort, they are much grieued for their ſinnes, and yet oft ouercome of them by inward ſuggeſtion and outward occaſions. And what is ſuch a life, but a combat and conflict? which, although it may ſeeme miſerable, yet is it ſafe: and the life that is voide of this, is the life full of woe and dangers. Furthermore, whatſoeuer their earthly dealings are, although they neglect them

not, yet they are not moſt deepely and earneſtly ſetting their harts vpon them F
(as farre as they can eſpie it in themſelues) but often looking to the princi-
pall, and that which is moſt worth, that they may finde peace betwixt God,
and their hearts. Through ignorance and vnacquaintance in their Chriſtian
Theſe are ſometime diſcouraged. courſe, knowing, what hardneſſes and difficulties are in their way, they are
many times diſcouraged; but they, who haue laide their foundation ſtrongly,
riſe vp after ſome heauines, and diſcomfort, out of their ſleepines and ſecuri-
Cant. 3. 1. 3. Glad to vſe all helps. tie, complaining thereof, and come to themſelues againe. All good helpes
that they can inioy, they are glad of, publike, or priuate, and thus (I meane,
by the ſtrength heereof) they haue oft and much refreſhing of their mindes,
and put away much tediouſnes, fearefull panges, and dangers of euill: by all G
which, and ſuch like, it may be perceiued, what the thoughts of ſuch are, and
how their hearts in great part are occupied. And although they haue not, as
the former ſort which I haue ſpoken of, abilitie and ſtrength to occupie and
exerciſe their ſenſes and mindes ſo continually and conſtantly to be heauenly
hearted, and to haue God their guide ſo ſenſibly, as they: (for want of experi-
ence, and perhaps knowledge to) yet are they much delighted with the good
examples of ſuch as goe before them, and giue them light: and to be framed
after them, as they are after Chriſt, is the thing which they moſt looke after
and deſire.

They hauing thorough Gods goodnes preuailed ſomewhat, eſpeciallie at H
ſometimes againſt their ſtrongeſt corruptions, which were wont to beare too
Yet againſt ſmaller ſinnes. much ſway in them, they earneſtlie are ſet againſt the ſmaller, and ſuch as
ſeeme leſſe dangerous; as the idle, and vnprofitable rouings of their braine:
Note. (which doe not directly ſo much carrie them after euill, as hinder them from
good, blindefolding their iudgements firſt, and then poyſoning the will after-
wards) as the dreaming of outward peace, and proſperitie, of long life, of plea-
ſure, and profit; vaine wiſhings of that which other haue, being things preti-
ous in their eyes: Which they are oft tickled with, till they come to better re-
membrance of themſelues; much like the Apoſtles (when they were yet weake)
dreaming of promotion, of an earthly kingdome, and who ſhould be greateſt
among their fellowes: which toyes and other like building of Caſtles in the I
ayre, the diuell had filled not onely their heads, but alſo their hearts with the
delight of them ſometimes, and their mouthes alſo with the talke of them, as
their chiefeſt pleaſure.

So that they hauing thorough cuſtome long lien in them, they cannot ſo
eaſily and readily caſt them off, though they ſee the ſhame and vanitie of them.
Their labour therefore (of their minds, I meane) is in great part, this: to keepe
themſelues from being taken vp of them, ſeeing good meditations are hinde-
red, yea, and eſtranged farre from them heereby; ſometime preuailing, ſome-
time preuailed againſt, whereby their ſorrow is the more: but they doe not K
all the while, ſee the happines of this their combate, which ſeemeth their grea-
Theſe behold vnder their infirmities for their good. teſt miſerie. Becauſe it is certaine, that for their great good they are holden
vnder of their infirmities, euen that they may be the more humble, when they
ſee themſelues ſo vnperfect, and corrupt, who yet had dreamed ſometime,
that they were void of that corruption (though the more was their ignorance)
a long time before: and their ſhort mourning ſhall bring, after deliuerance
from

A from that bondage, great meaſure and continuannce of reioycing: whereas if they were not held downe after this manner, they ſhould forget what they were in times paſt, when they liued vnder the power of darkeneſſe & the bondage of ſinne. By this which I haue ſaide, it may appeare how the minds of theſe are occupied, and that this ſecond age and growth in Chriſtianitie is a ſtriuing rather, betwixt feare and hope, ſorrow and ioy, than a ſuperioritie ouer the vnruly affections: and an eſtate ſtanding in need of counſell and helpe, rather than fitted and experienced to counſell, direct & ſetle others. But the more ſure they bee of their ſaluation, the more expert they ſhall be in the battaile. *Note*

B Now the third ſort of the people of God are compared to little childrē: of the which alſo wee may ſee, that there are two kinds; for ſome are as it were in the birth, the Apoſtle ſpeaketh to the Galathians: *My little children, of whom I trauaile in birth againe, till Chriſt be formed in you*: who though they as yet know it not, are deere to God, and haue ſure tokens of it, as I haue ſhewed in the firſt treatiſe: and they haue many proper tokens of the young ones and babes in Chriſt, there mentioned. The other be ſuch as are young, and hang vpon the breaſt, euen as infants which are new borne: for as ſuch grow to know the father and mother, when as yet they know nothing elſe, and crie after them, and deſire the breaſt, whereby they are *The third ſort of the godly.* Gal. 4. 19.

C nouriſhed, and ioy and take their pleaſure in theſe: euen ſo it fareth with this third ſort of Gods elect, if they be well grounded in the truth, and haue rightly bn taught, how weak ſoeuer they be, except in temptation. For they (as the Apoſtle ſaith) *know the father*: ſuch light and vnderſtanding they haue of the Goſpel, that though they know not how to ſerue him, yet they know, that his fauour is all in al to them: in ſo much, as if ſome of thē haue not full certaintie that he is tēderly affected towards them, they ſo long after it, that nothing can ſatisfie thē without it: About which their thoughts are chiefly occupied, and in the which their delight is, after they know what it is worth; and in the meanes of their ſpirituall nouriſhment, which is the 1. Iohn. 2. 14. *About what their thoughts are chiefely occupied.*

D word of God; and not leaſt of all in this, that they may not in the ſmalleſt thing offend or diſpleaſe God. This S. *Peter* ſetteth forth by the ſame ſimimilitude of young children, when he teacheth young Chriſtians, how they muſt look to grow vp in their ſpirituall life; *Deſire* (ſaith he) *that ſincere milke of the Word, that ye may grow thereby.* 1. Pet. 2. 2.

And theſe are the eſpeciall things which are moſt apparantly to be ſeen in them, by others; and felt of themſelues: who alſo are much troubled for want of ſtronger faith, thirſting after, and ioying in the ſenſe and feeling of Gods louing kindneſſe. True it is, they haue little minde to the ſin, which they were wont to offend in; yet that is not ſo much to be counted ſound

E practiſe of godlines, (for that they oft times little marke and conſider how they are tempted and inticed, hauiug their minde taken vp in that, wherein they moſt deſire:) but are more like to freſh and vnexpert ſouldiers, who haue not, as yet, bin feared in the field: but where they ſee that they haue offended God, they take it heauily. Their calling is cheerefully followed, whileſt their ſmall faith is vpholden, by cleauing to the promiſe: & as vncheerfully, when that faileth, moning and pining, if it be long wanting. There is *Note. The danger that theſe are ſubiect vnto.*

great ſubtiltie, which they yet are ignorant of, and vnacquaintedwith, as they are with moſt of the other hindrances of their going forward. F

The firſt danger in comfort. The one of them is, leaſt whileſt their comfort continueth, they ſhould neglect their lawfull buſines, as thinking it to be the greateſt let which they haue, ſeeing by meanes thereof, they cannot attend to reading, praying, and thinking of Gods loue, to the quickning of their hearts when they would: although when they haue leaſure and opportunitie to ſuch duties, they haue no ſuch deſire for the moſt part; neither doe they vſe it commonly to the moſt and beſt aduantage of their ſoules as they might. Here Sathan appeareth and ſheweth himſelfe *as an Angell of light*. *Note.*

The ſecond danger, when they feele want of comfort. The ſecond daunger is, leaſt when they be voide of this comfort, they fall into heauie dumpes, diſtruſtfulnes, and feare that all was but a ſhadowe, and a dreame: from hence may ariſe deſpaire for a time; and after, a ſleepie and ſecure conſcience, as fearing that the Lord will no more reſtore to them the grace that they were wont in him to finde. Here the diuell ſheweth himſelfe *as a roaring Lyon*. But before experience teach how to deale herein, counſell and helpe of other, who are able to miniſter it, with calling vpon God, (as well as ordinarie hearing of Sermons) is chiefely (when they are ſo weake, that they cannot helpe themſelues) to be ſought for, and regarded. And the rather, for that their childiſhnes doth require the ſame: For many follies, weakneſſes, and groſſe ignorance are in the moſt of them, and many deceiuings of themſelues, many phantaſies, and ouerſights are caried about of them: yea, and theſe not onely long lien in, if they be troubled with melancholy, and not teachable, neither followe carefully the light which God reuealeth to them; but alſo the luſts which ruled them before, will hardly be maiſtered, but keepe their hold, and abide in great ſtrength to their diſgrace and diſcouragement: eſpecially when after that they haue a while ioyed in their ſaluation, they afterwards not well knowing how to occupie themſelues, nor ſufficiently grounded and inſtructed, ſhall waxe idle and vnprofitable, and ſo growe to their olde courſe againe, when they cannot get into a better, which Sathan doth mightily labour to bring them to. G

Many defects are in theſe. H

Yong Chriſtians compared to children. For we muſt remember, that they are compared to children, for that they ſhould daily growe out of childiſhnes; and not looke, as it were, to be alwaies ſet on the lap. Which wiſedome God giueth, teaching euen his weake ones to know themſelues better from day to day: and to looke to beare ſome croſſes, (which God ſendeth for the exerciſing of their faith and patience) becauſe he their father doth ſee it meeteſt for them to haue it ſo; and to prepare them for greater by little and little: And as children growe to leaue childiſhnes, ſo they ſhould begin to miſlike ſuch faults as they eſpie in themſelues, as being too childiſh and vnbeſeeming them, and not thinke, that they ſhould be from time to time borne with, and their follies winked at in them. Therefore, our Sauiour compareth the eſtate of his Church and people in the firſt age and beginning of it, *to a graine of muſtard ſeede*, which being once rooted, how ſmall ſoeuer it be, groweth forward from appearing aboue the ground, to be a blade, and ſo to branch: Teaching hisc hereby, that they ſhould ſo looke to goe from one degree to another, that though they did not know what was to be done of them in this their Chriſtian courſe, when they firſt entred into it: I

Note

Theſe muſt grow. Math. 13 31. K

yet

A yet now after they haue beene trained vp in it for a ſeaſon, and haue taſted of the promiſe of life, they ſhould haſten thither, thorough all lets which might hinder them; and purge out, as they come to eſpie them, many vnbeſeeming qualities and olde euill cuſtomes, as excrements. And ſeeing their happines is not here below, therefore they may not dreame of any ſuch thing, that is, to haue their heauen here: nor for their profeſſions ſake looke, that the ignorant and wicked world ſhould commend and eſteeme of them; but contrarily: yea, perhaps of their owne fleſh to be deſpiſed and hated for it. Pſal. 88. 9.

They are to begin to knowe the multitude of fleſhly luſts, which ſecretly *Their duties.*
lurke within them, ſeeing they are now much fitter to diſcerne and finde
B them out in themſelues, then euer they were at any time, the Lord tenderlie dealing with them, as not to ſhew them all at once, which were enough to diſmay them: nor how many afflictions abide them, which were like to confound them. *Note.* Their religion muſt not be to eſpie faults in other, (for that religion is ſoone learned) and to hold a vaine and deceitfull hope of their owne righteouſnes, when it is but froth: for that is readie enough to take holde on them, eſpecially where they are not vnder good teaching. Neither let them thinke much to heare a rebuke, which ſauoureth in them of much pride and blindnes; nor to thinke euery good thing rare and admirable in themſelues, when many euils are within them, which they doe not yet eſpie and finde
C out: but reuerence Gods graces in others, that they may the ſooner be like them.

Thus I haue ſhewed in ſome ſort what are the thoughts, affections, and deſires vſually, and for the moſt part of the weaker ſort of Gods children, (about matters of the ſoule) this being added, that they are grieued, when they are led of the contrarie: and this is to be vnderſtood of that part of their eſtate, which is free from ſtrong and vehement temptations: for otherwiſe, it may beſt be gathered out of the former Treatiſe how it is with them; the which I haue partlie laid forth and deſcribed plainly, and partly ſet downe in the way of exhortation. For the ſame things that I exhort them vnto, are the very anatomie and
D repreſentation of their hearts, except the diuell hath caſt them into ſome ſpirituall ſicknes, as I haue ſaid: which he doth to many of this weake ſort, as alſo he may doe, and doth where he can enter, with both the other ſorts alſo. My meaning is, that the children of God weake or ſtrong, doe not onely ſtep aſide ſometimes from the peaceable eſtate, wherein they deſire to keepe: but alſo are in danger, (without continuall watchfulnes, and earneſt and oft praying) to be ſenſibly dazeled, as men not knowing where they are, and ſtript of grace vtterlie to their owne feeling, as if there had neuer beene any: Which I ſay, that none may be diſmaied (as they might eaſily be) if they ſhould heare onely the beſt of the ſtate and condition of the godly, and not vnderſtand ſomething of
E the worſt alſo; and yet, euen that worſt part God turneth to their good, as they in time by experience doe eaſily perceiue. *Gods children are in danger ſometimes to be dazeled and without feeling.* *Note.*

But if any thinke that this laſt ſort of Gods children (which indeede is the weakeſt of the reſt) or either of the other, bee nothing differing from the vnregenerate in their thoughts and deſires: they muſt knowe, that the ſecreteſt hypocrite, which of all vnreformed ones commeth neereſt them, is yet farre differing from the weakeſt true Chriſtian: as both may bee ſeene by *Yet euen in this eſtate they differ from hypocrites and vnregenerate.*

that

that which hath beene ſaid of both, and as the ſame hypocrite would confeſſe, F
if he might be conuerted, and I will in few words ſhew as much as ſhall be ex-
How they differ. pedient. For when a godly man diſlikes himſelfe moſt, yet euen then hee is
farre before the beſt of the other: who haue not their mindes occupied about
heauenly matters; nay the thought thereof is tedious vnto them: they deſire
no acquaintance therewith: neither delight they to thinke how they may be
better reformed; neither can they be brought to put themſelues *in the weights
of the Sanctuarie*, that is, to trie their eſtate by the word of GOD: But their
Note thoughts and deſires are about carnall libertie, pleaſure, profit, long life, re-
uenge, &c. euen as their ſpeech is, that commeth from their hearts, frothie
and vaine, idle and vnſauourie, earthly and worldly. And when it is any bet- G
ter, it is either by conſtraint of others, or to ſhew the pride of heart, or for vaine
glory, or to ſome ſuch end, or elſe they are ſoone wearie of it. So that, it may
truly be ſaid, that the deſires and thoughts of Gods people, euen the weakeſt,
differ much from others, who are vnrenued. And this may in ſome ſort ſhew
the vſuall thoughts and deſires of this third kinde of godly people, as of the two
former.

As for the diuers meaſures of ſpirituall growth in them, in degree one a-
boue another, as I haue followed the Scripture in the ſetting out thereof; ſo I
Theſe degrees may in ſome reſpect fall one into another. thought good in a word to put the reader in minde of this, that euery action
mentioned in the three kinds of our eſtate, muſt not preciſely be ſo appropria-
ted to that kind, in which it is reckoned, that it may not alſo pertaine to one of H
the other: but for the moſt part, the affections which are reckoned to euery
one, are moſt proper to that, to the which they are referred. Neither is any to
think, that theſe cogitations, which I haue ſet downe to belong moſt properly,
to euery kind of age in Chriſt, are the onely meditations & thoughts of them;
but that amongſt others (according to the diuers occaſions of euery one) they
haue oftentimes theſe, and ſuch like occupying their hearts, but more oft de-
Note ſiring, than inioying them: whereas others which are not partakers of the
promiſe of life, haue ſeldome any good thoughts; or if they haue, they are flee-
ting and momentanie, and either cauſed by feare, or prouoked of others, and
as I may ſay, violent, ſo that they abide not; and not voluntarie, ſeeing they I
haue not the ſpirit of Chriſt, which onely doth worke them.

Examples of theſe three ſorts of Gods people. And all this that I haue ſaid of the three ſorts of Gods people, may cleerely
be illuſtrated and made cleere by the many examples out of the holy Scrip-
tures, *who of weake became ſtrong*: As *Moſes*, who was firſt afraid to looke *Pha-
rao* in the face, deſiring that another might goe who was meeter than he: yet
Exod. 3.11. afterwards hee was not afraid to doe his meſſage boldly and thoroughly in the
Exod. 10.29. name of the Lord. And *Peter*, who in his middle eſtate, as I may ſay, was ſo
faint and fearefull, that he was ſtriken & ſlighted with the voyce of a ſilly dam-
Luk. 22.57. ſell, yet after, when he grew to the degree of a Father, was not abaſhed at the
Acts. 5.29. threat of the high Prieſt, and yet both theſe were weaker than in either of theſe K
eſtates, at their firſt beginning: As the plants, corne, and graſſe, are firſt tender,
then ſtronger, and at laſt ſetled and at their full growth. And thus much of the
cogitations and affections of the three ſorts of Gods children, that it may
be ſeene that they are not caried about of their luſts as the vnregenerate: but
haue their hearts occupied in farre better manner,

CHAP.

A

Chap. 9.

Of the ſecond kinde of euils or ſinnes to be renounced, namely outward.

AND thus to returne, and to ioyne this which followeth to the end of the ſeuenth Chapter, (for this former came in by way of a parentheſis, to anſwear a queſtion propounded in the entrance into it.) Now that I haue ſpoken of
B inward luſts & ſinnes of the heart, and ſhewed how they are diſliked and renounced of all true beleeuers: it followeth, that the ſame be proued, concerning the outward ſinnes of the life, that they abhorre and ſhunne them alſo; that all, who liſt, may ſee, they haue little cauſe to pleaſe themſelues, or to reioyce either about their ſaluation, or the goodnes of their heart, if their behauiour be ſtained with outward wickednes, and their holy profeſſion blemiſhed with open and ſhamefull ſinnes: which is the more to be marked, ſeeing many boaſt that they haue good hearts to God, when their liues are wicked. When *Samuel* willed the people to trie their repentance to be found, he willed them *to put away Baalim*
C *and Aſhtaroth*, that is, their ſtrange Gods, and ſhamefull Idolatrie which they had delighted in. And *Paul* telleth the Corinthians, that they *muſt cleanſe themſelues from all filthines of the fleſh, as well as of the ſpirit.* But the leſſe ſhall be needfull to be ſaide of this, ſeeing the whole courſe of the Scriptures, both doctrine and examples, as alſo common reaſon doe teſtifie the ſame, that none can proue their hearts vpright, if their behauiour be offenſiue and euill.

Outward wickednes muſt be renounced.

1. Sam. 7. 4. Vide Iudg. 10. 14.

Hoſ. 14. 1.

2. Cor. 7. 1.

Proued.

For doctrine firſt, that of S. *Peter*, doth plainly ſhew it, where he ſaith, *If a man after he hath profeſſed a Chriſtian courſe by acknowledging the forgiuenes of his ſinne, and the hope of euerlaſting life, ſhall yet be intangled againe in his olde*
D *ſinnes, and ouercome of them, the latter end of that man is worſe than the beginning: for it had beene better neuer to haue acknowledged the way of righteouſnes, than afterwards to turne from the commaundements giuen vnto him:* And they that doe ſo, are moſt fitly compared *to dogges which returne to their vomite*, and *to ſwine which hauing beene waſhed, doe wallow againe in the mire.* S. *Iames* alſo is bold to ſay, *that if the tongue onely be vnbrideled*, (be the reſt of the life reformed how it can) euen that one diſorder in a man profeſſing the Goſpell, ſhall be enough to teſtifie againſt him, *that his religion is nothing worth, but vaine.* If his religion be in vaine, he can neither haue any part in ſaluation, nor in a godly life: *How can we which are dead to ſinne* (ſaith the Apoſtle) *liue any*
E *longer therein?* The reaſon is, ſeeing they which are dead to ſinne, are ſo made partakers of the power, vertue, and grace of Chriſt, that naturall corruption hath loſt her force to bring forth bitter fruites. So that neither may we can profeſſe religion without caſting away their olde behauiour, but they muſt be diſſemblers: neither can they be truly godly, but they muſt endeuour to walke free from offenſiue euils, (this alwaies prouided, that theſe offenſiue euils be ſuch, as are knowne of the parties to be ſinnes.)

1. By doctrine of the Scriptures.

1. Pet. 2. 20.

Iam. 1. 19.

Rom. 6. 2.

Nota

As

Secondly by Example.

As for examples, they are many and cleere, which ſet this truth plainly before our eyes. When *Ioſeph* ſaw that he could no otherwiſe keep fauour with his miſtreſſe, and hold ſtill many other liberties, which in his place he did inioy, vnleſſe he would defile his bodie, and giue ouer himſelfe to her whooriſh demaund: becauſe he was a godly man, he would neuer conſent; although hee brought vppon himſelfe thereby, vtter diſpleaſure, and for ought he could ſee, perpetual miſery: *How can I* (ſaid he) *do this great wickednesſe, and ſinne againſt God?* *Moſes* being a verie man of God, refuſed, when he might haue inioyed it, *to be called and counted the ſonne of Pharaohs daughter* an idolater, and choſe rather to leade an hard life with the people of God in the wilderneſſe, than to liue in ſinfull pleaſures for a ſeaſon. *Zacheus* one of the chiefe tole-gatherers, an infamous man counted by the very multitude, (inſomuch that they thought hardly of it, that our Sauiour Chriſt would go into the houſe of ſo bad a man) yet when Chriſt had conuerted him, whilſt he abode that day with him, and for prooſe thereof, had pronounced of him openly, *that he was that ſame day made the ſonne of Abraham*, who at his entring in vnto him, was a manifeſt oppreſſor and poler of the people, what did he? a thing ſeldome ſeene in ſuch as haue their harts nailed to their goods, and haue their whole delight taken vp in them: He reuenged himſelfe vpon his couetous, and miſerlike minde, and his greedie deuouring of other mens goods: and as ſweete as they had bin to him in times paſt, yet to ſhew how this ſin was in account with him, *he giueth halfe of them to the poore: and made reſtitution with the reſt, foure folde*, to ſuch as he had wronged.

Gen. 39. 10.

Hebr. 11. 24.

Luk. 19. 2

The ſinn that hee loued beſt are renounced of the beleeuer.

Oh worthy example to all oppreſſors, or Vſurers! with whom al is fiſh that commeth to net: and which (whoſoeuer ſmart for it, begge, complaine, yea and pine awaie for verie ſorrow of that which they haue loſt) will not forgoe anie peece of their appetite: herein comming behinde *Iudas* the traytor. Oh happie *Zacheus*! who haddeſt learned in ſo ſhort time, that which many of thy companions in ſinne, as greedie as thou wert, as vnmerciful to the poore, as violent in drawing from others, to the inriching of themſelues, can neuer learne in all their life time. Full truly doo they verifie the Scripture, which ſaith, *It is as eaſie for a Camell to goe through a needles eye, as for a rich man to enter into the kingdome of GOD*: Wel it were with them, if they could learne of thee to caſt vp their gorge, and to ſet leſſe by that, which aboue al things, yea aboue God himſelfe, though to their owne perpetual ſhame and woe, they haue made their delight.

Note.

Luke 7. 37.

But I muſt proceede. To ende therefore without laying foorth any more examples: how forcible is that of the woman in the Goſpel of Saint *Luke*, who hauing been (as *Zacheus* had) a Woman of notorious life; yet when ſhe ſaw that her *many and great ſinnes were forgiuen her*, had her vnchaſt life in ſuch deteſtation, that in token thereof ſhe made her eyes which had allured men to vncleaneneſſe, a baſen of water to waſh Chriſts feete, and her haire of her head, which had been abuſed to the ſame purpoſe, (now in token of vtter renouncing ſuch vngodlineſſe) a towell to wipe his feete: and yet this deteſtation is not ſaid to haue been ſhewed of them towardes

ſinnes,

A ſinnes, which had not greatly troubled them, but they were thoſe, which had ſtuck moſt neere them ſome time, and in which they had moſt delighted.

Now if theſe with manie other could not allow their ſinnes, which by nature they loued, & by cuſtome they had long lien in, we need not doubt, but that other, leſſe inticing them were much further from them, and renounced of thē: that it may truly be concluded, that the beleeuer in Chriſt forſaketh his olde ſinnes euen outward and open with which he had beene branded, as well as the inward, though they were neuer ſo pleaſant vnto him before God calleth him effectually to true and vnfained repentance.

B

CHAP. 10.

Of foure ſorts of ſuch as hope for ſaluation, yet renounce not open ſins and outward offences.

BVt wee neede not ſpend many words about this matter, that the ſeruaunts of God haue, and ought to caſt off outward ſinnes. Another thing here is chiefly to be regarded; and this I thinke good to aduertiſe the chriſtian reader of: (that there are many who ſeem godly, and are not, but do ly) that hee may take more heed to himſelfe, leaſt to be found of the number of anyofthem. I referre them all, to foure ſpeciall kinds: the firſt are groſſe offendors, whom euery vile perſon which knoweth them to haue made greater ſhewes of godlines, than the common ſort doo, (and yet not to be lights in good liuing nor ſuch indeede, as they go for, but deceiuers) euery vile perſon (I ſay) will be readie to laugh them to ſcorne, and hath reaſon enough, be thinketh, (they beeing ſuch) to bring them into diſgrace. For when ſuch a prophane perſon once hath found out their hypocriſie and hollowneſſe of heart, by open and oft committed euils, he is the further off from all little reuerence, (which yet he ſhewed to them before) and hath Chriſtian religion it ſelfe in meaner account afterwards for their cauſe. I will not denie, but (ſuch is his ſhame) that if any walke ſincerely indeede, and without iuſt cauſe of rebuke, yet he is little moued to be better reformed by their example, neither greatly reuerenceth them, or takes anie good by them, but reprocheth them rather. But that is, becauſe he hath ſeen ſo manie, who beſide ſome outward appearance of zeale, were little more gratious in their liues, or better than himſelfe; and therefore he is hardened to thinke ſo of all the reſt. Which wilfull blindneſſe and hardnes of heart, though it be too fearefull a ſigne of Gods vengeance to him, and that GOD hath giuen him ouer vnto his owne hearts deſire; yet in the mean while, this in great part may be iuſtly attributed to the liues of thoſe, *who profeſſing godlineſſe, in their deeds denied the ſame*, and were nothing leſſe than they went for. Whoſe curſed courſe of liuing, (I meane them which haue cauſed others to fal moſt dangerouſly) doth witneſſe and ſpeak ſore a-

C D E

4 kindes of ill.
1. Groſſe offenders.

The vngodly will ſcorne profeſſors, if their liues be faulty.

2. Tim. 3. 5. 6.

gainſt them: and they are enemies to their owne ſoule, and nothing the men they goe for: and ſeldome haue I ſeene ſuch to be reclaimed from their euill F

Such are ſeldome reclaimed.

cuſtome and courſe when they haue long lien in it, and to be brought to any ſuch change, that in charitie, better hope might be conceiued of them, but as they liued, ſo they haue died; that little other good could eaſily be reaped by them, but this, that ſuch as knew them might beware of them. For when they be ſo groſſe in their liues, that for all the appearance of religion, they be iuſtly ill ſpoken of among the prophane: it had beene better they had neuer made any profeſſion at all: as in that one example of *Saule* is to be ſeene, who though he offered ſacrifices to the true God; yet hee did things odious in the eyes of the wicked world, and ſuch as the worſt of his ſeruants could not bee G

1. Sam. 22. 18. brought to approue, and ioyne with him in, ſaue that one, I meane curſed *Doeg* the Edomite.

But of ſuch as are notorious offenders, howſoeuer they haue a ſhew of godlines, there is no queſtion, but that their eſtate is damnable, the Lord himſelfe giueth ſentence on them ſo plainly, ſaying: know ye not, that the vnrighteous

1. Cor. 6. 9. ſhall not inherite the kingdome of God? Be not deceiued: neither fornicators neither Idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunckards, nor railers, nor extorcioners ſhall inherite the kingdome of God. And againe: Bleſſed are they that doe his commaundements, that their right may bee in the tree of life, and that they may enter in H

Reu. 22. 15. through the gates into the Citie; For without ſhall bee Dogges and enchanters, and whoremongers, and murtherers, and Idolaters, and whoſoeuer loueth or maketh lyes. But of this firſt kind enough.

Now if to the fore mentioned ſort of euill liuers, we ſhal adioyne three other

The ſecond ſort of bad profeſſors, ignorant and careleſſe.

kindes of bad ones, it ſhall eaſily appeare that there are infinite perſons liuing among good Chriſtians, and of ſome ſo accounted of alſo, at leaſt of themſelues; who yet haue not renounced open & apparent ſins. The firſt of theſe three kinds, are the rude and common ſort of people: and as ignorant for the moſt part, as they are rude and barbarous. Theſe as they feare no danger by their ſin to meete with them, ſo their own ſpeeches do beſt bewray the what I

religiō is in them, & how God is worſhipped of them, when they be reproued, their ſhift & anſwere is; that their hearts are as good as the beſt mens, though they cannot talke greatly of religion, nor make no ſuch ſhewes as many can: & as for their liues, they hope they ſerue God, as Chriſtian people ought, (they ſay) and keepe there Church, and haue no acquantance with any that hold falſe opinions, but haue the good will of their neighbours, and if neede were, could get the hands of many, for their honeſtie. Indeed, (they muſt needs ſay) they haue ſuch euill nature, that they cannot but be angrie, when they haue occaſion offered them; and reuile, and reuenge when men prouoke them: and that ſome are ſo euill, that they can neuer be in charitie with them: K

Note

and though there bee hard agreeing betwixt them and their wiues, yet it laſteth not long, though it bee often: neither haue they many times had their neighbours to ſet them together, they thanke God: and they thinke the beſt couples iarre ſometimes. They giue their ſeruants and chdren liberty (they ſay) to doe what they will, and to goe where they liſt, ſo as it bee but on the Sabbaoths, and on ſome other holy dayes, as long as they

will

A will do their buſines: and if they hap to curſe and ban, or ſweare, (they ſay) they were greatly vrged to it: and though they doo not like this ſinging of pſalmes, and prayers, & reading in their houſes, (for they think there is reaſon in all things) yet they loue as wel to heare their own man ſay ſeruice, (I ſpeake in their own phraſe) and ſometime to heare a good pulpit man too, as the beſt: And they hope, they ſay their prayers (which they count the ten Commandements and the Articles of their beliefe, as well as the Lords prayer) in their beds by themſelues, although they follow not the orders of ſome of the precizer ſort, who muſt haue their whole houſholds (forſooth) to come togither to prayers, which they muſt needs ſay, they doo not like,
B neither can they away with it: They thanke God, they know as much as any of theſe preachers can teach them, and that is to loue God aboue all, and their neighbours as thēſelues. And when their cattel, or they themſelues be not well but ſo as they think they are bewitched, they ſay, they ſee no harme in it to go to a cunning man or woman.

Note the woful eſtate of the rude ignorant.

They are no common gameſters, they ſay, but after they leaue work, whē they haue any good company, ſuch as they themſelues be, and on the Sunday out of ſeruice time. The world being ſo hard as it is, they are faine (they ſay,) to put awaie their bad ware for good, and to mixe droſſe with corne, and to make a lie in commending of that which is euill, or elſe they cannot
C liue: And if they be tolde that God wil caſt ſuch into hel for their euil liues, they hope, they ſay, in moſt things, they ſerue God as well as others; and God haue mercie on vs, they ſay, if we ſhould be damned for euerie ſuch thing: and we repent whē we haue done: we cannot be ſaints here: we wil ſet our good wil to Gods, and that which we cannot doo, we hope Chriſt hath done for vs: and if the hardeſt ſhould fall out, yet if we may haue but one houre to repent vs before we die, we truſt to do well enough.

Theſe with manie more ſuch ſpeeches, which lay open their heart, & eſtate which they are in, towardes God; to euerie man that can iudge, are ſutable fully to the courſe of their liues: and therefore hee that iudgeth by
D the Scriptures, will thinke them far from euerlaſting life. And yet as groſſe & brutiſh as they are, there wāt not ſuch who ſhould tel thē the truth more plainely, who yet hold thē vp with good hope of their ſaluation, in ſo dangerous eſtate as they are in: which they themſelues ſo flatter themſelues in, that they had need to be driuē frō their deceitfull hold by al means poſſible, and not vpholden therein, being not vnlike to them in the Prophet *Ieremy*, who ſaith of thē: *They haue healed the ſores of my people with gentle words, crying peace, peace, when there is no peace.* Alas, the Apoſtle might ill ſay, that he, to whom the Lord hath giuē aſſured hope of ſaluatiō, muſt renounce vngodlines, & worldly luſts, of neceſſitie, if a man loadē with ſuch a burthen, might
E yet as one that runneth wel, attaine to the crowne of glory in the Lordes kingdome!

Yet there want not ſuch as flatter them in it.

Ieremi. 6, 11.

If any maruaile what I mean to ſet down this rabble of euil qualities, it may pleaſe him to vnderſtand, that it is the thing which I am to proue, that no ſuch life ſtuffed with ſuch groſſe iniquities can be that life, which God will accept of: & yet manie thouſands think otherwiſe, & their opinions being moſt welcome to theſe, whom I haue deſcribed, it was moſt meete that I

ſhould by ſo good occaſion, debarre ſuch ignorant men, hauing no good conſcience (as much as in me lieth) from ſuch boldnes. F

Many laugh at the rude for their homely ſpeeches, who yet are like them in qualities.

Beſides, I would wiſh others (who doe not perhaps vtter their mindes ſo rudely and plainely as theſe, but are more ſubtile to beguile themſelues) to take me as ſpeaking to them, if their liues be corrupted, and defiled with theſe, and the like offences; and yet will needs hope and truſt for ſaluation: for it is to be feared (and therefore I account this watchword not in vaine) that many a one will be readie to laugh, when they heare the homelineſſe of their ſpeeches, who had more need to weep for being ſo like them in qualities.

Note.

A third ſort. Cruel Profeſſors.

But to proceede: There is a third ſort, which come yet more neere (in the iudgement of men,) to the godly life, and may ſeeme to haue great wrong offered them, if they be not ſo taken: Theſe are hypocrites, but differing from the firſt ſort, ſeeing they ſhun infamous abhominations: who becauſe they keepe within ſome ciuill courſe of honeſtie, and are free (ſome of them eſpecially) from groſſe offences, thinke themſelues to be of the beſt ſort of good liuers, & ſcorn to be accuſed, though their open faults are many: whom God doth ſufficiently brand with the mark of infamy, whē he ſaith, *That harlots ſhall enter ſooner into his kingdom than they*: but becauſe they take no warning by his word; hee doth further bewray them, and ſet them out in deede to be knowne for ſuch as he neuer tooke pleaſure in, bewraying their hipocriſie as it is to be ſeene in *Iudas*, and giuing them ouer in the end, to their owne deſires to commit grieuous ſinnes with greedines: that ſeeing they would needs offend in a cloſer maner otherwiſe than God would, he lets them offend otherwiſe than they themſelues would, euen ſhamefully: and ſuffereth now & then, heere and there, in all ages ſome of them, to hang & drowne themſelues, or to dirin deſpaire, or other miſerable maner, when their ſins are brought to their remembrance powerfully, if poſſibly he might bring ſome of the reſt to repentance by their example. Theſe perſuade themſelues that they do liue godly, & yet by apparant proofe of Scripture, they may ſee plainly, if they would examine it, that they do not ſo: for of ſuch our Sauiour ſpeaketh when he ſaith to his Diſciples, *Except your righteouſnes exceed the righteouſnes of the Scribes & Phariſies, ye cannot enter into the kingdome of heauen.* Theſe (it feareth me to vtter it, but that it is Gods truth) as farre off as they be from Gods kingdome, goe in ſundrie points farre before the two former ſorts, who yet thinke their eſtate to be good. Oh therefore how many (thinke we) do periſh? And yet ſome of all theſe three ſorts, are ſometime pricked in conſcience, and ſore diſquieted in themſelues for their ſinnes (which is hardly procured and wrought in the moſt hearters, no not euen by oft and ſound teaching) but yet in deed this is onely a ſlauiſh terrifying of them, for feare of the puniſhment: in which they feare they do alſo confeſſe their ſinne, and that in teares ſometime: and yet though they take Gods word & couenant in their mouths, they hate to be reformed. There may be ſeen in them alſo a leauing for the time of ſome of their old euill qualities, that a man would marueil at them, as *Iohn Baptiſt* did, *when he ſaw the Phariſies reſort to his baptiſme*. Howbeit this is but externall, in ſome things, and for a ſeaſon as *Herod, who did many things at Iohn his teaching*: and as *Ephraim* in *Oſee, whoſe goodnes was as the morning dew. In their trouble they ſeeke the Lord, but they ſeeke him not, as they who would find him*: for then would

Mat. 21. 31. 5. 20.

1. Cor. 10.

Mat. 5. 20.

Some of all theſe 3 ſorts are ſometimes pricke in conſcience.

Exod. 9. 27. 1 King. 21. 27. Pſ. 50. 16.

Marke. 6. 19. Hoſ. 6. 4. Micha. 6. 6.

G H I K

A would they not leaue off to ſeeke, vntill they had found him, as the Church did in the Canticles. Neither doo they regard his waies, when their trouble is ended; (though they ſought him early while it laſted) as *Iob* ſpeaketh, deſcribing the hypocrite thus: *The hypocrite doth not pray*, that is, ſerue God alwaies: meaning, in one condition of life as in another: in peace as in trouble. Yea more particularly, when God ſmiteth and plagueth them, (either by their enemies, diſeaſes, loſſes, and ſuch like) they couenant religiouſly with him, *that they will neuer fall from him any more: but they flatter him with their mouth and diſſemble with their tongue, their heart is not vpright with him; neither are they faithfull in his couenant.* They wil ſharply tel others B of their faults, though they be but ſmal; yea though they be but ſo in their opinion: as though they could not abide that God ſhould be diſhonored: but they themſelues wil not take a reproof, but hate the, who giue the admonition. They are zealous in ſome things; but it breaketh out manie waies, not to haue bin true godlines by their inconſtant feruencie and other paſſions.

Cant. 3. 3. 4.

Iob 27. 8, 9, 10

Note of their hypocriſie.

Pſa. 78. 36.

Pſa. 50. 16.

Iohn. 3. 19.

They heare the word of God willingly ſometimes, and ſome of them ſpeake of it with ioy, and wonder at the heauenly wiſdome of it; but it vaniſheth away and fleeteth: whereas if it had been ſound, it would haue increaſed and continued, as the hearb that taketh roote in good ground, becommeth fruitful. So they attaine to manie good gifts of God, whereby C one would thinke ſometimes that they were not farre from eternall life; but they either *burie them in a napkin*, and do no good with them, or vſe the amiſſe, as *Iudas* did Chriſts communion with him, to their own hurt, while they dare be bolder by means of theſe gifts to offend God, than if they had them not.

Sudden flaſhes of grace.

Note

But if I ſhould reckon vp the beadrols of open & apparant faults, though not odious to the world; which they ſuffer in themſelues, and nouriſh (yet vnder the name of infirmities) it ſhould eaſily appeare, to ſuch as haue anie iudgment in the Scriptures, that they cannot be reckoned among the beleeuers, and beloued of the Lord. For howſoeuer he gather his elect out D of all theſe kinds, yet are none of them to be accounted for his, while they abide and continue ſo. From theſe faults therefore let the beleeuers ſeparate themſelues.

A fourth ſort, and thoſe diuers from theſe now mentioned may be added, who, being ſore ſtumbling blockes, and offences, to many, deſerue to be reprooued with the former: ye ſhall know them by the deſcription which I ſet down of them, by rehearſing their particular properties: who if they repent not, wil in the end (though I hope better of ſome of them) prooue no better than the reſt. Theſe though their ſin cannot properly be counted hypocriſie as the former ſin is, for they doo not ſo much ſeeke the E applauſe and praiſe of men, yet it is cleere, that they are not faithfull in the couenant which they made with God, when they firſt imbraced and receiued the Goſpell: that is, that they would ſet God before them, and walke with him continually: neither abide they in their integrity which they ſeemed ſometimes to haue.

A fourth ſort of bad profeſſors, ſchiſmatikes, inordinate liuers.

Among whom they are to bee counted, who ſeeming to bee of the forwarder ſort, doo yet offend daungerouſly, and ſuffer the ſame ble-

miſhes before men, to breake forth in countenance, ſpeech, behauiour (a- F
gainſt ſuch as they miſlike, though farre better than themſelues) which te-
ſtifie that their hearts are inwardly poiſoned in the ſight of God: who for
their zeale that they haue towards the worſhip of God, do thinke ſo well
of themſelues, that they cannot brooke nor abide any other, who differ
from them in iudgment, about ſome things; though they haue no cleere
ground in the word of God for their ſo doing. And if they be at variance
with anie, (how honeſt and godly ſoeuer) yet they cannot affoord them a
They are taun-ters, railers, and ſlaunderers of their brethren. Chriſtian and friendly countenance, nor ſpeake a word to them, without
taunting, girding, rating or wounding them, and in their abſence deface
and defame them verie vncharitably, for ſomewhat which they miſlike in G
them: and yet oftimes without any iuſt cauſe at all. Yea and ſome of them
being themſelues but priuate men, (but put the caſe ſome of them bee in
And cenſurers of others. the Miniſterie) and men vnlearned, do make it a great piece of there religi-
on: to cenſure ſharpely and deſcant arrogantly of their betters and ſuperi-
ours: ſo that it is well knowne that many of them haue turned vtterly to
become Schiſmatikes, and others haue not been farre from them. Which
kind of zealous profeſſors, I doe the more boldly reproue, becauſe ſome
haue thought mee a fauourer of ſuch: their readines in receiuing the Goſ-
pell I haue well liked, and as I haue been able, furthered it: but this arro-
gant, bold, and vncharitable ſpirit of theirs bringing forth ſuch fruite, as I H
haue mentioned, (neuer taught them in anie ſound Miniſterie) I vtterly
miſlike, and haue done from time to time, ſince I had anie iudgment. Who
Note Soone ripe in their owne conceite. hauing beene content for ſome yeares ſpace, to be taught, (as ſeeing great
need thereof) haue in a few yeares, I may ſay moneths, outgrowne their tea-
chers, (in their owne iudgements) and haue thought almoſt none of them,
good and meete enough, or ſufficient for them: and therefore ſome of them
haue giuen themſelues (as they ſay) to grow by their priuate reading, when
they might haue beene taught alſo in the publike aſſemblie: which ſome of
them refuſe to doe, eſpecially by the miniſterie of ſuch as they are exaſperated
againſt: and ſo, for the ſeruing of their owne cancred humour, they ſinne a- I
gainſt God in breaking one of the greateſt commandements. I giue herein a
taſte of the reſt of their qualities of like ſort: Is this behauiour beſeeming
Chriſtians?

To whom may bee referred theſe, who goe for zealous perſons, and yet liue
2. Theſ. 3. 10. 11 *inordinatly*, without attending vpon any honeſt trade, but are idle, vnprofitable,
Inordinate li-uers. buſie bodies, and counting it godlineſſe to talke of the faults of others; yea and
oftentimes ſpeake to pleaſe ſuch as are in the companie, and this not by vna-
wares, or ſuddenly, at ſome one time; but oft, and without any heartie repen-
tance (for elſe they would amend:) which when they haue done, how can
they deſerue any ſuch name of reuerent Chriſtians, or to bee ſo accounted? K
when they, who will be thought forwarder than other, ſhall not looke alſo,
Note. Worſe in dealing than men who profeſſe no religion. that they liue more without offence than other, but in their dealings one with
another ſhall be worſe than ſuch ciuill men, as haue no religion: what a re-
proach is it to them? when there ſhall be contending in words, bitternes, open
braules, vnſeemely crowings one ouer another, caſting one another in the
teeth with their infirmities, reporting in all companies what wrongs they haue
ſuſtained

A ſuſtained one by another, laughing for ioy when they are fallen, whom they miſlike; when there ſhall be froward and curriſh anſwers, *taking all things in the worſt part*, and for no perſwaſion, remitting any thing of their vttermoſt due, toward ſuch as be in their danger, what reckoning is to be made of their religion? when men will be taken for earneſt profeſſors, and yet they ſhall be found hollow, and double in their dealings, one ſpeech to ſome, and at ſome time, but contrarie at other times, to other perſons; and ſo be void of plaine dealing: ſo that for commoditie, they depart from manifeſt dutie. What are they in reſpect of that which they doe pretend? when they dare yet feed their eyes with vnchaſt lookes, thereby making way to the defiling of their bodies, Rom 1.29.

B when they will nourish the occaſions therof, although not ſo openly, as others do, by company, talke, amorous lookes, laſciuious & wanton ſtage-playes: and to conclude, when they carrie about them ſuch other bad qualities, though more ſubtilly couered and ſecretly hidden in them; let no ſuch pleaſe themſelues in their ſeruing of God, by praying, hearing the word, or in the beſt things that are in their liues, for all their hope is but deceiueable; they are groſſely guiltie of great vngodlines, the which the true Chriſtian hath baniſhed from his life and renounced. *Theſe with the former are farre off from a godly life.*

Now if this ſort (partly mentioned alreadie, and partly to be mentioned) who (I muſt needs ſay for ſome religious duties which they doe) come moſt

C neere of all the three former to the godly life, (as no doubt they doe) doe yet faile of it, and haue little part in it: I ſhall not need to ſhew how farre others (of what profeſſion ſoeuer they bee) are off from it, I meane Papiſts, the famelie of loue, which ſect are no better than colóured Atheiſts; or any other ſuch, of whom, as a matter needleſſe, I will now be ſilent. *Much more Papiſts, Familiſts, &c.*

For the benefit and good of the offenders whom I haue bewraied, and to gather into a ſumme, that which I haue ſaid of the renouncing of inward and outward euils, this I ſay, if by any meanes, I may ſet before their eyes, and perſwade them, how odious their eſtate is: (and I ſay it in compaſſion of them) that neither the inward rebellious luſtes, which I haue ſpoken of, nor the out-

D ward behauiour which I haue mentioned, is any way or in any manner beſeeming the Chriſtian man. But whiles the Lord vrgeth this at his peoples hands, *that they haue no fellowſhip with ſuch vnfruitfull workes of darknes, but cleanſe themſelues from all that is euill, both of ſoule and bodie*: ſo long ſhall it bee reprochfull for all which reioyce in the name of Chriſtians, to bee eyther in their hearts ſtained with ſuch corruptions, or in their liues defiled with ſuch bleamiſhes. Which being ſo, is it not to be wondered at, eſpecially, ſeeing the will of God is ſo cleerely reuealed, that this ſhould be ſo harſh and vnſauorie a thing; yea and fooliſh euen among ſuch as will be thought zealous, that wee ſhould ſo particularly ſift our ſelues from theſe, when yet the Lord

E by the Prophet requireth that this be done againe and againe, ſaying, *Fanne your ſelues, fanne your ſelues, O nation not worthie to be loued?* It is manifeſt in the better ſort of thoſe forenamed, that in their particular actions, and daily courſe of their liues, there is ſmall moderation of their affections, and vnbridled deſires, or watchfulneſſe ouer them: ſo that well ordered gouernment is as farre off: and therefore raſh and vndiſcreet going about their matters is almoſt euerie where to bee ſeene, which, beſide offence to God and men, *Reprochfull for any to reioyce in the name of Chriſtians, & to be ſtayned with inward luſts, or outward euills.* Ephe.5.11. 2.Cor.7.1. *It ſhould not be counted herſh to ſift our ſelues particularly, & oft.* Zephan.2.1. *Note.*

bringeth bitter repentance(if any)to themſelues. F

Beare with me(gentle Reader)though I go farre and abide long in them; it may be ſome ſhall take more good at the hearing of them, and their hearts more relent, than euer they could bee brought to doe at the committing of them. Such frowardneſſe, heartburning,and moſt ſore broiles there are one againſt another,and that for trifles: ſuch earneſtneſſe is alſo in their worldly dealings: and yet deadneſſe of heart, and little courage in matters of the ſoule: ſuch nimbleneſſe and vnweariednеſſe in the one, and ſuch tediouſnes and irkeſomneſſe in the other, that all which ſee their conuerſation in the one and the other, would geſſe that the things which they contend about, were matters of life and death, the other verie light and of ſmall reckoning: ſuch G griping of the poore and needie, in their ſales, couenants, and other dealings, eſpecially not forgoing or yeelding the leaſt piece of their right, (bee their neceſſitie neuer ſo great)nor any regard had of their diſtreſſed eſtate;who can thinke of it without lamentation? Such giuing mens ſelues the bridle in their merie makings, (I ſpeake ſtill of ſuch as fauour the Goſpell) to talke what they will, ſo as it be not meerely impious, how vnprofitable ſoeuer it bee to edifying, or hurtfull to example, when *yet for euery idle word men ſhall giue an account*: when as alſo ſuch times of friendly meetings ſhould bee vſed for the gaining of one another to God,or *confirming one another in their moſt holy faith,as alſo for the prouoking to loue*. Such vnquietneſſe in the gouernours of H families, for euery thing that is not to their liking,as pettie loſſes,and diſcommodities in houſe,or without, by neighbours or ſeruants, when yet their own vnruly hearts and impatience doe make their loſſes farre greater than they are, and they ſhould haue learned to be prepared in the day for the troubles thereof: (I vnderſtand this of profeſſed Chriſtians) let ſuch as theſe are little reioyce in themſelues. Such broiles and breach of dutie betwixt husband and wife, ſuch ſtrife, and oft contentions, that euery ſmall occaſion of diſſenting one from another about any thing, muſt bring peeuiſhneſſe, heartburning,ſtrangeneſſe, ſowerneſſe; yea and oft times abſence from bed and boord: ſo that they muſt commonly haue a day of debating the caſe be- I fore it can be forgotten and digeſted: who can thinke,how common it is,without deepe bewailing it? And where more agreement is betwixt couples, yet to marke how little one is the better for the other, to Godward in knowledge, faith, amendement,meekeneſſe,patience, by reading, praying, communing together, and watching ouer one another, for their mutuall good,(which yet they ſhould doe to others) and therein be helps each to other, as well as in things of this life: to marke, I ſay,how little good is done betwixt them, is it not worthily to bee complained of? And yet of theſe two thinges the latter is thought needleſſe to bee vrged, as though weightier matters were in hand alwaies: the former is defended, that ſometime iarres K muſt needes be,and it cannot be otherwiſe, and therefore not to be ſpoken againſt.

Againe, in ſuch as receiue the Goſpell with good liking, how doth the pride of life(I meane iolitie in earthly things)beare ſway in them, the fitteſt bane of many other to poyſon them? What reſting of themſelues is there in the commodities, pleaſures, preferments of this life,(which yet they may loſe

Other diſorders of ſuch profeſſors. Earthlineſſe.

Idle talke. Note.

Math.12.36.

vnquietnes Note.

Vnprofitablenes. Heb.10.25.

Gen.2.18.

Pride of life.

A loſe ere to morrow) in eaſe and proſperitie, in wife, children, friends (great benefits no doubt) and in that which they haue? and in the ſumptuous apparelling of themſelues, thinking themſelues thereby, to bee others than they are; and therein not only to impouerish themſelues, but in al outlandiſh and monſtrous maner to diſguiſe themſelues thinking that others admire them as greatly, as they doo themſelues: how doo they fill their harts with theſe, and pleaſe themſelues therin, I ſay not till they diſpleaſe God, but till they are eaten vp of the loue of them; yea and their religion ſo quailed and cooled in them, that ye may eaſilie ſee, that *they loue darkeneſſe more than light, and pleaſures more than God*, how ſoeuer they hold ſtill with the Ioh. 3.19. 2.Tim 3 4.

B Goſpel, leaſt their iniquitie ſhould be too manifeſt to them? I may ſay, as manie haue confeſſed, and I hope by this, & ſuch like remembrances, ſome other wil be admoniſhed to remember, conſider, and confeſſe, that they haue ſo offēded in ſome of theſe, that their conſciences haue accuſed them, that the life thus led is not the life which God requireth, nor theſe are not the works which faith affoordeth: neither is this a denying of themſelues, to giue all to themſelues, which heart wiſheth, or eye luſteth after: neither is *this to take vp their croſſe daily*, that is, receiue meekely the troubles which God ſendeth them, without which yet, they cannot follow Chriſt, nor be his diſciples. *Note.* Luke. 9.23.

C What ſhould I ſpeake of them, who although they will boldly affirme, that they will not beare with the ſinne of anie, (no not their own children) to offende God for their ſakes; yet will take part with them hauing done wickedly, and bolſter them vp, when they ſhould bee puniſhed, though it be to the offence of manie? What grieuous eye ſores are they to manie, who ſuffer ſuch as are vnder their gouernment, not only to run after their pleaſures at ſuch times as they ſhould ſerue GOD, and neither teach them their ſelues, nor bring them where they may be taught, but alſo are priuie to their ſtealing of their neighbours commodities: yea beare their ſaucines, ſtoutnes, and malepartnes, and annoy other with ſuch intollera- *Ill educating their Children.*

D ble burthens, vntil they be check mate with the moſt auntient elders; and at laſt, come to a feareful end themſelues, and kil their parents with their ſorrow and griefe? But alas, what end is ther of complaining, (I ſay againe, not of irreligious, prophane and blockiſh men, but of ſuch as looke verely to be ſaued) if I ſhould not plucke my pen from paper? For I haue ſaid nothing of the hollownes in friendſhip among Chriſtians, as they are accounted: how their loue is mixed with much *diſſimulation in word only, not in heart and in deed:* and how hardly credit may be giuen to their faire words, or countenances? But as for faſhion they were ſhewed; ſo according to the faſhion of the world, they are changed into another affection, than they *Hollow frienſhip* Rom. 12.9. 1.Ioh. 3.18. Proue. 20.7.

E promiſed: I haue not mentioned many of the ſtrong corruptions and rank rebellions breaking out in ſome Chriſtians, & thoſe of no common hope among their brethren.

I haue ſcarcely mentioned this, what deadly ſuſpitions and hard conceiuings they haue of manie, better men than themſelues; how imperiouſly they iudge, and maiſterlike they cenſure them, whom they are not worthie to liue with: when yet it is giuen vs in charge, that *we be not many maiſters*: Iam. 3.1. *Vncharitable ſurmiſes.*

yea,

Iames.3.1. yea,and theſe faults are committed many times, when no occaſion is giuẽ; F
which maketh their ſinne the greater: and if there were anie, yet meeknes
and lenitie, which ſhould be in all reprouers, might eaſily remooue them,
whereas forward and vncharitable condemning doth no good. A poiſon
which dwelleth,as I haue ſaid, moſt principallie in the Schiſmatikes of our
time,and ſuch as haue learned that way: who if they had not deceiued thẽ-
ſelues, in thinking themſelues the moſt zealous of others,they ſhould haue
alaide the bitternes of their ſtomackes with humility & loue, which would
haue bin a more comely ornament than the other, whatſoeuer they thinke
of themſelues. But here an end of theſe things. G

CHAP. II.

Of certaine Obiections raiſed from the former doctrine, and anſweres thereto: & why we ſhould put differences betwixt men: and whether the godly may fall reprochfully, and what infirmities they may haue.

Ob. Are all ſuch damned.

Anſwere.

BVt me thinkes I heare ſome obiecting thus: what? are all damned, and out of the eſtate of grace, which H
commit any of theſe ſinnes? And may not many of theſe offendors notwithſtanding their faults, bee the children of God? and if men cõmit ſuch faults,do they not (thinke wee) repent afterwards? (I ſay,if they doe, that obiection is anſwered,)Alſo they ſay,they cannot abide that ſuch differẽces ſhould be made of men. And haue the godly,whõ ye ſhoale out of others,no faults,but are they without infirmities? are they ſo pure,that they liue not as other men?and do not their liues gather vp the common ſinnes of the time, as holy as they be? and do they not lie in them alſo for a ſeaſon, as well as in thẽ who are not thought ſo holy? Which if it I

God ſhoales out ſome from others. Pſ 1.2.50 16. 1.Theſ 1.9. Iob.1.&10.

be ſo, why ſhould wee haue ſuch differences of men? why ſhould one bee ſhoaled from the other? I anſwere, as for differences of men they are put by the Lord himſelfe,both in name,conuerſation,and reward: to the Theſ-ſolonians, he ſaith: *The Lord ſhall recompence tribulation to them which trouble his: but to theſe which are troubled, peace and reſt*: and the end of the Mini-ſterie is to ſhoale Gods elect & beloued ones from the world,and to bring him to his ſheepefold.

Infirmities in al. Ma.7.22.25. 34.

As concerning infirmities, it is defended by no Chriſtian,that the moſt godly which liue here, are voide of them,but rather confeſſe that they bee burthened ſore with the weight of them:& ſo may they be, although theſe K
foule euils be not common with them, nor long lien in of them, which I haue ſpoken of; of whoſe infirmities I will ſay more, when I haue ſatisfied in ſome ſort theſe obiections.

The godlie ſomewhat infected with common corruptions

Therefore where it is demaunded, if they be not partakers of the ſame ſins that other men are; I denie not, but that it is poſſible for them in ſome ſort,and for a time,to be carried after the ſtreame of the euil example of ſo manie,

A manie, which are in the world ſo cõmon and almoſt vniuerſall: for the beſt liue, *where Sathans throne is*, that is among the children of diſobedience, who are ruled by him, (euen as the Iſraelites and the Ægyptians dwelt together) whoſe vnſauourie and ſtinking breth, what maruaile were it, if the whole and ſound ſhould be infected with it? And further, as they may poſſiblie haue their part in the ſins of the vngodly; ſo I denie not, (if God beare not the greater authoritie with them; and be not the more regarded of them) but that they may alſo lie ſtil in the ſame loathſomnes for a ſeaſon though ſmallie to their comfort. This to be true, both lamentable examples of the Scripture doo ſhew in *Noah*, *Lot*, *Dauid*, and *Peter*: and wofull experience
B among vs in all ages doo teſtifie. But what then? are they therefore giuen ouer of the Lord to lie and abide in them, and being waſhed to wallow againe in the mire?

Note.

And as I denie not but that it may be poſſible, and is too cleere by wofull experience, that the beſt may be ſnared with the ſinnes of others; ſo yet, I ſay, that when they fall, it appeareth plainely, that it was the ſubtill malice of the diuell, watching his opertunitie ſo narrowly, that he deceiued them, rather then that they were giuen ouer like wicked men; to lie therein, and to adde ſinne to ſinne without combate and conflict, as though they *had made a league with ſinne*, *and were without God in the World*, as the other
C be. And the rather I ſay this, becauſe when they haue beene awaked, and come to themſelues againe, they are ſo ſtrangely amazed at their offence, and ſo tremble to thinke what they haue done, and can haue no peace within themſelues vntill they returne: and that after they haue got out, they are made more warie and vigilant againſt the like another time: the which of the wicked cannot bee ſaide, in anie of their repentings, till God change their hearts indeede; although in ſuddaine, and raſh feare they may bee ſlighted, till it vaniſh away againe like ſmoake, and ſo come to nothing.

Difference betweene the fals of the godly and the wicked.

Cant. 5. *Note.*

Cant. 3. 4. 5.

Laſt of all, when haue they fallen dangerouſly, who had ſo well begun?
D Hath it been while and when they haue held on in their courſe of Chriſtian dutie? Haue they been violently carried from the platforme and direction of a godly life, whether they would or no, as not knowing what they did? or how they were brought to it? Yea rather, haue they not at ſuch times giuen themſelues the bridle, and ſuffered their mindes to runne too farre, after that which they tooke pleaſure in, and offended by? and haue they wiſely auoided the occaſions of ſuch miſchiefe and daunger at ſuch times, as they vſuallie were woont? Neither obiect here, that a man cannot bee at all times watchefull: and the wiſeſt ſhall or may bee ſometimes ouercome? I anſwere: were they warie, but as they haue
E beene vſually, in which time they were preſerued from ſuch reproachfull falles? For if it were ſo with them, they could not thus offend: but if they haue beene wearie of GODS gouerning of them, and haue thought long till they haue gotten more libertie to the fleſh; and to bee at their owne hand with the World, and *to count ſtollen waters ſweet*: it is no maruaile though they haue ſmarted with *Dinah*, for ranging and ſeeking to haue their will amiſſe: for if his owne children prouoke him,

The godly fall not, but when they are ſecure, & take libertie. 1. Sam. 35. 14.

hee

Pſalm.89.31. he muſt *puniſh euen their ſinnes with the rod, and their offences with the ſcourge,* F
til they returne and ſay, wee haue ſinned.

Pſalm.91.11. *How we may be fenced.* Phile.3.13. God hath promiſed *to keepe vs in all our waies*, wherein he appointeth vs to walke, and whiles our minds are leading vs thither, we are in no danger, and he hath promiſed vs ſtrength to walke in them. But if wee will runne out of our bounds, with *Shemei*, where our owne hearts tell vs that we are in daunger, is it anie wonder, if afterwards it take hold of vs? and was it not thus with that deare ſeruant of God, whom the Scripture commendeth by this title, *that he was a man according to Gods minde?* that when that one time befel, (more to his reproch, than all other) he was found to giue himſelfe the bridle of vnlawfull libertie, and to ſhake off the ſecret reign of ho- G
ly feare, more than vſually he did. And who denieth, but that in ſuch a caſe, if they refuſe to ſtand vpon their watch, they may become like other men? but yet for al that, is there great difference betwixt the one and the other, as hath been ſaid: the one offending in that ſort, ſeldome, neither then long lying therein: the other making it his practiſe to breake out, one way or other. And therefore we muſt know, that when we haue obtained once to beleeue, and thereby to haue our poiſoned hearts purged and made cleane, as it is the greateſt of all other benefites; ſo it is and may be kept, by ſuch
Prou.4.23. meanes as God hath prouided, and not loſt any more, but confirmed and
continued in the feare God. But then, as we be one with Chriſt, and par- H
takers of him, and as branches of a vine, which ſucke our ſappe and draw our ſpirituall ſtrength and nouriſhment from him: ſo it is required of vs (& we willingly yeeld to it) that *we hold faſt the beginning of our abiding in him,*
Heb.4.1. Heb.3.12. that is, *our faith vnto the end, and that we take heede that there be not at any time in vs an euill and corrupt hart, which will make vs fall from the liuing God*, to our owne deceitfull imaginations and deſires, and ſo to fall dangerouſly, and to purchaſe heauineſſe thereby, our bellies full.

And this let euery one endeuour to do, & he ſhal ſee himſelfe ſo ſtrongly fenced, that through Gods bleſſing, which faileth not in ſuch a caſe, he ſhal be free from the diet of the careleſſe liuers (who are euery while ſhaken) be- I
Prou.1.9 *Note* cauſe they *who walke vprightly, walke ſafely: but he that peruerteth his waies, God will finde him out*. For whereas manie of Gods beloued ones procure ſore wounds in their liues, and anguiſh thereby, it is but the fruite of their owne labours, who will not be held within holy compaſſe, but pleade for ſome vnlawfull libertie, and count it ſtrictnes more than needeth, by harkning too much to the vnruly fleſh, to tie themſelues to anie certaine directing of themſelues in his ſeruice, (when yet his ſeruice is perfect freedome) whoſe euils I defend not but yet I ſay, as I haue ſaid, if they be his, they ſhall
2.Tim.3.13 riſe & repent with *Peter*, if they haue fallen with him, when yet the wicked ſhall lie ſtill and waxe worſe. K

No warrant of not falling dangerouſly. But ye demand, and would needes haue me anſwere, whether I can warrant ſuch as feare God, that they ſhall neuer fall into ſome reprochfull and dangerous euill, as other men doo, as well as they may breake out ſome other waies. If I might anſwere a wiſe and ſober demander, I would not refuſe to ſpeake my minde; although it may in part be gathered by that which I haue ſaid alreadie: vnto ſuch a one therefore, I ſay (for if anie other ſee

his

A own practiſe not to agree with my anſwere, let him impute it to his owne ſinne rather than to my raſhneſſe.) I ſay therefore, ſeeing rare and deere ſeruants of God haue fallen thus into ſhamefull ſinnes, it may ſeeme ſcarſe poſſible for the beſt in theſe latter times, being far inferiour to ſome of thē in grace, to be free from the like fearefull falles. But yet we muſt know, that ſome other of his good people, God hath preſerued from that kind of ſhamefull ſinnes and ſtaines, *Enoch*, *Abraham*, *Caleb*, *Ioſua*, with manie others: and therefore it may of vs be hoped for, eſpecially ſeeing it is no other thing than we are commanded to haue ſpecial regard and care of: that is, *to liue without iuſt reproch in the middeſt of a crooked generation, and vnſtai-*
B *ned.* Saint *Peter* ſaith *if ye haue theſe things, ye ſhall neuer fall*: that is, dangerouſlie, to take anie great hurt thereby.

We may be preſerued frō foule falles.

1.Pet 1.5. Col.1.22. Iam 1.27 2.Pet.1.10.

Therefore by theſe, and ſuch other perſwaſions, we ought to be incouraged; for to vs there is good hope to obtaine grace hereunto. But ſeeing all Gods childred cannot alike be perſwaded, that they *ought to giue all diligence hereunto*; euen that they may be vnrebukeable amongſt men, as *Paul* did, and ſo taught other to do; but thinke it impoſſible to liue ſo conſtantlie, but that they ſhall ſometime breake out dangerouſlie: Therefore ſuch muſt bee taught wiſedome by experience, and ſome of them being more proude than others muſt haue their pride abated, and their hearts humbled, and healed by ſuch medicines: for grieuous falles are phiſick for
C pride; and manie who haue ſome grace, but not the grace which is ſufficient for them, are dangerouſlie proude, becauſe they haue not fallen ſhamefully, that is, into ſome odious crime: and yet they haue fallen ſhamefully, (if they could ſee it) in that they are dangerouſly proud: if God therefore ſeeth it meete to abate their pride thereby, they may poſſiblie fall after ſuch a manner.

1.Cor.4.3.4. Act.16.18.19

The firſt end, why God ſuffers ſome to fall ſo. Some to be humbled by their falles.

Or if it bee for the more manifeſting of his glorie in forgiuing them ſo great a treſpaſſe, they may alſo fall dangerouſlie.

Note The ſecōd end, to magnifie his mercie in forgiuing great ſinners. Iohn.21.15.

This doth our mercifull father ſee expedient oftentimes, as both in *Peter*
D and *Dauid* it came to paſſe, as alſo in others: who doubtleſſe loued the Lord more than ſome others of his faithful people, which neuer fel in that manner (as *Peters* anſwere, and *Dauids* Pſalmes do cleerely teſtifie) yea, and ſuch loued him the more, euen for that verie cauſe, ſeeing they obtained mercie againſt ſo great ſinnes of theirs, and fearefull iniquitie.

Luke.7.47.

Yea and to adde a third end, God is highlie magnified by others, which know and ſee this, that he hath forgiuen ſo great offences, in ſuch as haue fallen grieuouſly: who otherwiſe beholding the heauenlie courſe of ſuch excellent ſeruants of his, how holy and ſincere it was, (ſaue in ſome ſuch offence) ſhould haue been vtterly diſcouraged, yea and like to haue deſpai-
E red of their own good eſtate: and the rather for the high opinion that they conceiued of them, if they had not ſeene or heard of theſe their falles. For theſe cauſes therefore the Lord may, and often hath let ſome of his deare ſeruaunts fall dangerouſlie: firſt, for the humbling of them: and ſecondlie, for that they may ſee his exceeding bountifulneſſe in pardoning ſo great ſinnes; that they may loue him the more: and thirdly, that others far weaker than they, yet faithful, may be incouraged to beleeue that their ſins

A third end why the faithfull fall in regard of others.

ſhall be pardoned,& their weake ſeruice accepted of him; for as much as they haue ſeene that God hath pardoned great offences in ſome, otherwiſe farre more excellent than they: which if they were not perſwaded of,they ſhould be diſcouraged much,becauſe of the great graces and gifts in them, farre exceeding thoſe which are in themſelues. F

1,Tim,1,16.

Otherwiſe no feare of falling

And otherwiſe,or in other reſpects,they neede not feare that God taketh any pleaſure to caſt them downe,who deſire to ſtand, (when his propertie is rather *to raiſe vp them that are fallen*:) or that hee ſeeketh euerie aduantage,againſt their infirmities, who doth not *looke ſtreightly what is done amiſſe* of thē; but helpe their weakenes,ſupplie their wants,and deliuer them from ſuch dangers as they feare,ſo farre as it is expedient; or els make them able to beare them. For proofe whereof, they may remember,how hee kept them,when they had ſmall skill or abilitie to keepe themſelues, after that they firſt imbraced his promiſes: will hee not much more keepe them ſafe now, they haue experience of his kindneſſe,and the power of Chriſt working in them? Nay, that which is more,*when they were his enemies,he gaue his ſonne to die for them*: and now they are reconciled vnto him, and approued of him, as his beloued ones, ſhall they not much more be preſerued by his liuing in glorie from the fearefull iudgements,which in his wrath he executeth againſt the vngodly of the world? G

Pſal,130 3. Note.

Luke.1,54. *Gods tenderneſſe ouer his.*

Deut.33,12.

Rom,5,10.

Therefore if thou beeſt *grounded and eſtabliſhed in faith*, and holdeſt faſt the beginning of thine ingrafting into Chriſt, be of good comfort,thy greateſt danger is paſt: for can hee that loueth thee dearely, meane hardly againſt thee? Is *there with him yea and nay, with whom there is no ſhadow of chaunge*? The Lord witneſſing to that which I ſay,with reuerence and thankefulneſſe beleeue it: either thou ſhalt not fall reprochfully; or if thou doeſt,it ſhall be thus as I haue ſaid; euen ſo as it ſhall turne to thy good: and it had neede to bee to thy great good, which cannot be without the great offence of ſo many as ſhall know it. For though ſuch as ſhall periſh may turne this which I ſay, to their owne great hurt,as *they doe the Scripture alſo*,(ſeeing *to the vncleane all things are vncleane*,)yet if *thou ſhouldeſt ſlide, the Lord will hold thee vp*, and make thee ſtand more conſtantly after. The world ſeeth no whit of this, but counteth it all arrogancie,boaſting, and falſehood, becauſe indeede they beleeue no more than they ſee, or than the reaſon and fleſhly wiſedome can prie into; which is an vtter enemie to this heauenly truth: but ô faith, what pretious ſecrets art thou able to reueale to vs of Gods minde and will? and how ſafe is hee (yea in this dangerous wildernesſe of the world)in whom thou dwelleſt, ſeeing the Lord hath ſaid: *This is the victorie that ouercommeth the world,euen our faith?* H I

Col,1,23 *Sweete comfort to the weake.*

Note.

Rom,8,31 2 Pet,3,16, Tit,1,15, Cant,3,4.

Cant,2,14.

1,Ioh,5,4.

And this for anſwere to theſe obiections: Now as I haue promiſed,I will ſhut vp this part of Chriſtianitie, concerning the renouncing inward and outward euils,concluding what infirmities the godly ſhall bee ſubiect vnto: which ſhall both ſufficiently proue, that they count not themſelues without ſinne, as they are charged by many: yet for all this, that they are not companions with the vngodly in harbouring and nouriſhing theſe worldly luſtes and vngodlineſſe, which I haue ſpoken of. The leſſe ſhall neede to bee ſaid of this, ſeeing it may, and that not obſcurely,be gathered, K

What infirmities the godly be ſubiect to.

A thered, by that which hath been ſet down: both that they do not (with the Puritanes) dreame of anie ſuch perfection, but *that when they haue done all, they are vnprofitable ſeruants.* and ſay with the Apoſtle: *Oh wretched men that we are!* and alſo, further then they are glad to be ruled by God, they feare the ſame fals that others doe. But becauſe they are not all ſpirituall, that is, ſpirituall minded, wholie and altogether, as they are not wholly fleſh, that is corrupt, but both theſe contraries fighting together (as the Apoſtle ſaith *one againſt the other*, are in their ſoules: therefore it commeth to paſſe, that they are ſubiect through his concupiſcence and infection which is in their fleſh both to the diuels ſuggeſtions, and deluſions of the world, and they B may bee carried after diuers and ſtrange luſtes, and to commit outward ſins one after another further forth, then by the grace of Gods ſpirit their corruption be bridled, held backe, and ſubdued. But if that grace be quenched or quailed, then euill deſires are kindled, and gather ſtrength to bring foorth fruite accordingly.

Luk. 17 10. Rom 7 24. Gal 5.17.

And this may bee, yea and no doubt is, the eſtate of manie of GODS ſeruants: ſuch eſpecially, as for want of good experience, and acquaintance in the Chriſtian life, and battaile, are more eaſily deceiued, and beguiled than others are. And hereof it is, that manie haue beene ouer taken, and oft doo ſlide, and fall dangerouſlie, and are carried C from keeping a good conſcience, and from well dooing: and diuers commit thoſe ſinnes which they had long abſtained from, hoping that they ſhould neuer haue fallen into them anie more: but what then? are they therefore like to the ſundrie ſorts of the former wicked ones, of whom I ſpake before? No, nothing leſſe: for either they are warie and watchfull againſt them, before hand leaſt they ſhould fall; and it is their greateſt care, that they may not fall into them: or when they ſee how they haue been ouercome and deceiued, they lay it to heart by and by, bewaile it, and are much humbled to ſee how they haue beene circumuented, and cannot bee quiet, whiles they ſeeing God offended, are not reconciled to D him againe. And on the contrarie, if they preuaile ouer their ſinnes, and hold vnder their affections, and keepe their conſciences quiet and excuſing them, that ſo they may walke with God and abide in his fauour; then are they more ioyfull than they, who haue all that their hearts can wiſh. And although all haue not the like knowledge, how to doo and goe about it; yet it is the earneſt deſire of their heart to haue it ſo: In token whereof, euen the weakeſt which are new borne, are heauie and cannot bee comforted, for that they ſee continuallie how they haue diſpleaſed God.

The ſtate of weaker Chriſtians.

Theſe much differ from all wicked.

Note Phil. 2. 12.

1. Iohn 3. 21. Pſalm 4. 8.

And to this purpoſe I might ſay much more, whereby all that can iudge, may ſee, that theſe ſinnes are of infirmitie committed by them: and that E they are healed and drawen to do ſuch things, as in no wiſe they would, when they are come to themſelues, and when the ſpirit of God ouerruleth and ſubdueth their looſe and ranging affections: neither would they haue beene carried after them, euen then when they were haled to the committing of them, but that they were weak to performe that, which faine they would haue done. I ſay, who doth not ſee, that theſe men ſin not like the other, but in ſuch wiſe as the beſt, and deereſt of Gods Children in

Rom. 7. 15 *Note*

all ages haue done, who neuer fully satisfied themselues (no not the best of them) in that which they did. F

What sin of infirmitie is. And this is properly sinne of infirmitie, when partlie of knowledge, but more through frailtie, an offence is wrought to the displeasing of God: and when of such an one it is committed, as because he hath his heart sanctified, would not doo it: and yet because the power of corruption at that time is greater in him, than the strength of grace, therefore he was ouercome of it, and forced to yeeld to it.

Note.

Wicked sin boldly. But I demand whether anie such combat or conflict be found in the vngodlie, and workers of iniquitie, in them of whom I haue before spoken. Haue they feare before the sinne committed, least they should fall into it? G But by what signe do they proue it, and by what reason can they perswade it? who neither watch against it, neither haue their hearts out of loue with it: nay they are so farre from striuing against it, that they are set on fire to commit it; and would hate him deadlie, which should earnestlie dissuade, much more withhold them from the committing of it: or doe they after the committing of it, bewaile it for that God was offended therby, and for their vnkindnesse against his maiestie, and for his dishonour thereby? It may be for feare of hell, and damnation, if they be neerelie vrged, and least it should come to light, and so bring reproch and punishment vpon them; *They may bow themselues like a bulrush for a season.* Which kind of men (that I H may proue it to bee true, which I say of them) when that pang and qualme is ouer, are not onelie merrie and quiet againe, when yet they haue no word of comfort from GOD, but are readie to the like sinne againe; yea and manie of them commit it againe indeede a little while after.

Their sorro was carnall.

Note

But will anie cal this, *wholesome & godly sorrow which bringeth repentance?* Alas! it is as farre from it, as is the East from the West. Neither haue they anie strife or combat before, or after the committing of sinne, as distracted in themselues for that, which they haue done; or fearefull, least they should commit the euill which they goe about, further than this, that their con- I science may secretly tell them it is euill but they repell it, & will in no wise heare the same: And therefore they sin not, as Gods children doo; that is, by infirmitie. And thus much for answere to the former questions.

(***)

CHAP.

K

A

Chap. 12.

Of the keeping of the heart once purged, in the ſame good plight afterward.

NOw I hauing ſhewed how God maketh the hart new, and changeth it, before it be fit to be imployed in well doing, and in bringing forth fruits of amendment; and B alſo how it beeing changed, renounceth euill both inward and outward: we muſt know how to keepe it in good plight afterward; that we may be able from time to time, to continue thot courſe which by the firſt change was begun, & ſo do any ſuch duties as we are bound to perſorme: which otherwiſe cannot be. For as veſſels, which haue been vnſauourie, are not onely once ſeaſoned, but kept ſweete afterwards, that they may be fit for vſe; and as men vſe to purge their ſprings from that which might ſtop them: ſo are our hearts to be preſerued in the ſame ſort, that they become not bitter and corrupt, as of themſelues naturallie they are prone C to be. And the beſt haue need of this helpe whiles they carrie fleſh about them, therefore much more young beginners. It is the Lords commandement, that when our harts are once clenſed, *we ſhould keep them ſo with all diligence*, that is, watch, trie, and purge them from all defilements, whereby they are wont to be tainted, and poiſoned. We muſt watch them, leaſt we ſhould, for want thereof, be deceiued with the baites of ſinne: we muſt examine and trie them, ſeeing no man can watch ſo carefully, but that much euill wil creepe in: and we muſt purge out that filthie droſſe of concupiſcence which we find by examining, that is ſet not our wil on fire to ſatisfie, and and performe the deſires thereof.

The heart purged muſt ſo be kept.

A ſimile.

Prou 4.23.

How the heart is kept.

Note.

D And the man of God, who was beſt acquainted with the the hart among manie thouſands, both how euil it is, and how it is in the beſt manner to be looked vnto & preſerued, he hath taught the ſame: that the ſeruant of God, who hath by his mercie his former life purged by the forgiueneſſe of his ſinnes, muſt keepe it from new infections heareafter, *by taking heed, and looking to the ſame, according to Gods Word.*

Pſal: 119. 9.

This is plaine to them that haue experience in the Chriſtian life, that men walking among ſo manie ſnares of the diuell, baits of the World, and meeting with ſo infinit rebellions, and luſts of their owne hearts, as cannot be expreſſed, (but as we find them out by obſerning them,) are not without E continuall danger and hurt if they be not acquainted with this holy watch and ward: but by the helpe of this, their knowledge may be as a light to them in this darke world, and their prouident care as a preſeruatiue from the infection of ſinne, which otherwiſe in all their dealings wil meete with them: yea and (that I ſay nothing of them, who are without Chriſt) euen the beleeuers themſelues (I meane) do finde much annoiance, and diſcomfort in their liues for want of this, which neither they needed to feare, nei-

What danger growes when the heart is not kept.

Luke. 12. 35.

ther ſhould finde, if this forementioned councell of the Prophet were pre- F
cious to them.

And to this end, that they who haue their hearts thus clenſed, as I haue ſaid, may continue them ſo ſtill, they muſt know that it is no idle occupa-
Great labour thus to keepe the heart. tion thus to do: but they muſt be content & glad to weane their harts from
Note many vnprofitable, and wandring thoughts and deſires, which hold them here below, and with the which others are carried awaie, as with a whirle-wind: and to ſeaſon them with holy and heauenly meditations, as namelie, of Gods goodneſſe, of their owne frailties, and of their duties; that by the helpe of theſe, they may the better containe themſelues within their bounds, and breake not foorth into daungerous euills. Theſe are eſpe- G
ciall helpes for the well ordering of their hearts ſtill, who haue at anie time brought them in order alreadie: this beeing added, that their reading priuately, their hearing publikelie, with their oft and earneſt prayers, and Chriſtian conferences bee wiſelie, and at due times adioyned hereunto: of the which heere is no fit place to giue anie rules more particularly, becauſe I haue appointed to direct men how to vſe theſe, when I ſhall come to ſpeake of the helpes and meanes which are to bee vſed for the well gouerning of their hearts and liues, in the next treatiſe.

And thus the heart being renued and kept, it is eaſie to renounce euill, which otherwiſe is impoſſible: for euerie one that liſteth may ſee, both by H
With this heart eaſie to renounce euill. Scripture, and by experience (notwithſtanding our affections are ſtrong, vnruly, and moſt hardly ſubdued;) with what eaſe we may renounce and
Pſal. 32 4-5 forſake them, and haue power ouer our will and appetites, when our harts
Heb. 10 38 be thus renued and kept maſtered: That is to ſay, when firſt they are purged, and our corrupt nature changed into a better, by beleeuing the forgiueneſſe of our ſinnes, and a pertaking of the graces of Chriſt, and after, watched ouer and obſerued that they continue ſo: who dooth not ſee that the ſtubborneſt and wilfulleſt heart which hath moſt rebelled againſt good inſtruction and reformation, yet when it is thus looked
Note. vnto, will be tamed? And to ſpeake more particularlie, (for the weak chri- I
ſtians ſake) when a man hath once felt damnation, the iuſt reward of ſuch a courſe; and on the other ſide full deliuerance from the ſame to be freely giuen him of GOD: and thus hath his heart humblie turned towardes GOD againe to loue, and delight in him: who dooth not ſee (I ſay that ſuch a man daily hauing in remembrance this vnſpeakeable kindeneſſe of God towards him, & the wofull eſtate that he was in otherwiſe, that he will be loath to deſpiſe this his ſo gratious God? who doth not ſee, but that his heart alſo hauing ſuſtained ſo manie checkes from God, for the diſorders of it, accuſations, for the manifold euils of it, and that he weaning it daily from the old luſts thereof, and ſeaſoning it with grace by faith recei- K
ued daily; which vanquiſheth them, & iniuring it with the helps that may nouriſh it from time to time; but that it ſhall with great eaſe ſerue God in this life, and haue nothing the toyle & labour that others haue, in the going
A ſtill gouerned heart cauſe of all diſorder. about anie good dutie, or reſiſting anie ſin? Let men ſay what they wil, it is the euil gouerning of the heart, and letting it looſe to follie, wandrings, & needleſſe phantaſies, that cauſeth it to be ſurfeited with al maner of inquitie; & the moſt know not their hearts, how deceitfull, corrupt, & vnholie

they

A they be I speak not only of the wicked of the world, as the reader may see, I am faine often to put him in minde, but euen of those whom God hath separated from the prophane sort to serue him.

And although, according to that which they know of the will of God, they haue some care to auoide offences; yet doe not many of them seeke, nor set themselues to know that which they might, of God, nor of their owne duties: neither to grow forward in many good things, as they might doe, beleeuing assuredly that God will supplie their wants, and helpe their infirmities, as hee would they should; but rather doe many things to the great offence

B of others, and all for that they are so little acquainted with their hearts (which (in many) are techie, froward, wilfull, worldly in a daungerous manner,) not with Gods minde and will: by meanes whereof, some maintaine dangerous opinions: As that the law, in no wise, is to be preached; that Papists and Protestants disagreeing in fundamentall points of religion, may yet agree together, and be saued, and such like. Many also waxe secure and slouthfull, and that in no common sort, and are otherwise blemished dangerously more then with common frailties: and are not, for the most part, roused vp, but by some of Gods sharpe chastisements, as in taking away their deare friendes from

C them: afflicting their owne bodies with some sore sickenesse, disease, and feare of death, their minds with darkenesse and ignorance, feare of Gods wrath and heauinesse, which they thought sometime should neuer haue taken hold of them.

Little acquaintance with our hearts brings great bondage.

Note

The vse of the which being learned by the word, they are much checked & humbled to remember their bouldnesse, pride, and other faults: and somewhat quickened by a liuely hope, that God will againe be intreated: also their hearts be brought to stoope and bow to the will of God, more meekely and readily, and not so stifly to stand in their owne conceite, as before they did. After this manner, God is forced to call backe many of his: but had it not beene better

D for them, without these sharpe corrections, to haue made it their meate and drinke before, to please him in all things? But thus, their hearts being inlarged and inlightened, they see themselues readily to withstand sundrie temptations, which before they did so hardly resist and gainsay, that they found it a continuall irkesomnes & toyle to goe about it: or (that which was worse) through hardning of their hearts, they would not see them at all, which was a sore blemish vnto them.

Now these and such like, outstrayings in them, till God by chastisements call them backe againe, will any say that they bee not the fruites of an

E ill ordered heart? euen as I said before, it is the ill gouerning of the heart, that causeth such excrements to come from it, and such disguising of the person, in whom it breaketh out so offensiuely; this therefore had neede to bee looked vnto with all holie and religious care: which is the point now in hand. And although it bee the exceeding fauour of GOD, to correct such faults in his children, and to purge them out and amend them by some fatherly afflictions, rather then they should remaine to the vtter ruine of the persons: yet had it not beene much better, that they should neuer haue giuen occasion thereof? and that they had beene carefull to keepe themselues within compasse, as some other of their brethren doe? Who

An high grace to liue well without the whip.

though they be not (no not the beſt of others) exempt from the common frailties of Gods elect, yet do they ſo labour to eſpie, hinder, and hold their corruptions vnder, in ſecret ſifting them, and ſuing vnto God with groanes and requeſts; that they breake not forth openly to the iuſt offence of others, at leaſt rarely: ſo that it may bee ſeene, they *keepe their hearts with all obſeruation and diligence*, more then the other doe. F

And yet for all that hath been ſaid, I denie not, but that the deareſt children of God may poſſiblie, nay eaſily, as we haue ſeene, and are at ſomtime holden vnder this bondage by Sathans ſubtiltie, ſome more then others: ſo that for a time they ſhall be more drowned in the loue of earthly things, or be caried away by thoſe which are ſinful, then obtaine a delight in heauenly. But by the ſpirituall armour of Chriſtians, if they be once well exerciſed in it, they maie and doe thus farre preuaile, that they recouer themſelues againe, and get ſuperioritie ouer their hearts, and finde and feele, that God is chiefe, and all in all with them, to delight and ioye in him, (as I doe not ſee why it ſhould be otherwiſe with anie ſuch as haue trulie *taſted how good the Lord is*) and when they ſhall cut off numbers of thoſe earthlie and noiſome pleaſures which they were wont to ſolace themſelues with amiſſe, before they conſidered more aduiſedlie of it. But wil anie gather, that I doe make ſo light a matter of ſinne (whiles I thus ſpeake) as though I thought, it might be ſhaken off as a bur hanging on our garments; which the holie Ghoſt ſaith, *cleaueth faſt to vs*, and is euer about vs? For I know ſin is raging, and the diuell is ſtrong as a Lion in his ſuggeſtions & aſſaults and hardly gainſaid, ſhewing himſelfe an Angell of light, and wee ſeely to diſcerne, and weake to reſiſt: yet thus I muſt ſay, that the mightie *Lion of the tribe of Iuda* is ſtronger, and Chriſt giueth wiſedome to finde out his ſubtilties: and greater is *the ſpirit of God which is in vs*, if we confidently beleeue and truſt thereto, then the ſinne which deceiueth and inticeth vs to the ſame.

The faithfull in part thus kept downe. G

Sinne is not ſhaken of as a burre. H

Note

Heb. 12. 1.

1. Cor. 2. 11.

But we haue not this grace (ye will ſay) and therfore what is it to vs? we haue had it, (I ſay againe, ſo many as I ſpeake of) and haue beene taught, and haue a promiſe to ouercome by faith: and therefore we may do ſo ſtill: and that better and better euerie day, the more experience wee haue. And although, I grant that theſe things are hard to ſuch as are not throughly ſeaſoned with the knowledge of this doctrine, nor inſtructed oft, & made familiarly acquainted with the will and louing kindnes of God, (whoſe caſe is much to be pitied, and their growings cannot be great) yet it is moſt certaine, that where theſe things are often taught, and vnderſtood: it ſhall goe farre better with them than with others. And they ſhall with eaſe get victorie ouer their ſpeciall corruptions, as ſlouth, diſtruſt, and ſuch like: whereas they, who are not acquainted and ſeaſoned with them, ſhall not haue experience of Gods power in helping them to ouercome the ſame; but be ſeruants vnto them, which they might otherwiſe haue maiſtered. Examples hereof, as we haue many; ſo that of *Dauid* doth declare it, when he was conſtrained to crie out of it, ſaying: *Againſt thee (O Lord) I offended, and did this great euill*: as if he ſhould haue ſaid; my ſinne had neuer broke out openly in the ſight of men, if I had not let looſe my heart firſt; in the ſight of God. I

Grace to vanquiſh ſinne. How may be obtained. & more & more from day to day.

Note

Pſalm. 51. 5. K

Such

A Such gouernment therefore, as euery of Gods ſeruants according to the meaſure of their knowledge, may haue ouer their hearts, I wiſh might bee kept and continued: which doubtleſſe, although it ouercome not all temptations; yet ſhould it weaken them verie much, and diminiſh their ſtrength, ſo that the curſed fruites of them ſhould not ſo eaſily, nor ſo often breake forth to annoy them. *The good treaſurie of the heart*, if it were carefully kept, would bring forth better things. If yee aske what; my meaning is, not, that onely in the exerciſes of religion, as prayer, reading and hearing, wee ſhould haue helpe and furtherance thereby, to worſhippe God feruently, (which commoditie were not ſmall) but in our earthly and ciuill
B actions, affaires, and buſineſſe, wee ſhould reape the benefit thereof, by doing them aright. For though it bee no common thing to be found in the world; yet if men had a continuall care ouer their hearts, to keepe them well ordered, they ſhould ſhew it in their talke and dealings: at the market, in their buyings and ſellings, in their families, and among their neighbours, as well as among ſtrangers, and in all things about which they may lawfully be occupied.

The good treaſurie of the heart being kept, bringeth forth good things. Luke. 6. 45.

Note.

In all theſe, I ſay, men ſhould behaue themſelues plainely and ſimplie; iuſtly, peaceably, patiently, meekely, kindly, gently, faithfully, temperately, and humbly, (of what ſtate and degree ſo euer they be, and yet without a-
C ny diſgrace to them; Nay the greateſt honour and credit) yea and mercifullie alſo, as occaſion ſhould bee offered: which (I thinke) if they were found in Chriſtians, (as, where elſe are they to bee looked for?) they would no leſſe ioy the hearts of them who ſhould behold them, then adorne and beautifie them, who ſhould be paterns and examples of them. And who can ſay otherwiſe, but that it were a little heauen, to deale with, and liue among ſuch? Euen as wee ſee it is a peece of hell, to dwell with them that are of the contrarie diſpoſition: As if *Iacob* muſt haue been conſtrained to abide with *Eſau*, and as Gods people in their captiuitie, did finde, in dwelling with the Edomits. God of his ſingular loue, (I confeſſe) reſtraineth many frō the exceſſe
D of euill, that they would elſe doe: ſeeing otherwiſe, none could bee able to liue by them. But whereas ſome are thus bridled by good lawes, and ſome for ſhame and vaine glory, doe depart from much iniquitie; and thus patch vp a kinde of life among men: yet know they, that without religion, (that is, a feare of breaking out of Chriſtian bounds) which onely is to be found in an heart well gouerned) they ſhall neuer pleaſe God, nor haue fauour nor approbation, no not euen of common men. But of this wee may complaine and crie out, till we haue worne our tongues to the ſtump, without redreſſe. For the fowle ſtaines, and ſhamefull blots which are contrarie to the forementioned vertues, are ſtill vſuall (as they haue beene) almoſt euery where;
E both in many of the miniſterie and people, and ſo will bee; as though godlineſſe were tied to the Church walles, and to the pulpet. And for a further illuſtration and proofe of the benefit of the well guiding of the heart, this I haue ſaid.

Gal. 5. 22.

A peace of heauen to liue with ſuch as keepe their hearts well. Pſal. 120. 5. 6.

Without it nothing ſauoreth.

Note.

Thus wee may ſee that the heart being well ordered, will neither ſuffer the affections to ſtray farre, nor willingly harbour euill luſts: and though they may creepe in by ſtealth; yet by examination, wee ſhall finde out many of

Fruits of a well ordered heart.

of them, and ſhall be readie, when they are found, to purge them out, and F
expell them alſo, before they ſhall (being ſo neſtled in vs) be able to poiſon
our liues. Oh gaine vnualuable! for who can ſay leſſe of it? that by the bene-
fit of a well ordered heart, wee may conquer manie dangerous ſins, which
others (for want of it) doo vſuallie commit, with ſhame and much ſorrow
accompanying them. Now when we ſee the fruit of this well ſeaſoning &
keeping of our hearts in frame, what ſhould be in more account with vs?
yea what ſhould hinder vs from beeing ſo fenced and ſafely kept? or what
ſhould wee thinke more needefull to bee done? than the labouring for it,
when we ſee it ſo great a treaſure; and ſuch fearefull bondage for want of it,
to come vpon vs? G

The looking to the heart in a good mood only dangerous.

But, alas, this looking to our hearts by fittes, now and then, when the
good mood taketh vs, as it is too common, ſo it is moſt dangerous; and ſuf-
fereth not Chriſtians to ſee: much leſſe to enioy one halfe of the ſweetneſſe,
which God bequeatheth to them: I meane, if we gouerne and looke to thē
but as mē in the world cōmonly look to their outward ſeruing of God: that
is, to pray when night cōmeth, go to the church whē the Sabboth cōmeth.
to faſt when Lent commeth, and repent when death commeth. And ſo the
wiſdome of the fleſh councelleth vs to looke to our hearts ſometime: but
that we reſolue and arme our ſelues that the heart be thus looked to in all
that wee doe, (as frailtie will permit) and care had ouer it, that it fol- H
low the light of knowledge going before it, oh; that is thought too heauie
1. Theſ. 5. 16. a burthen, and an eſtate too vncomfortable! *to reioyce alwaies, to pray conti-*
nually; in all things to be thankfull: As the Apoſtle commandeth, *Day and night*
Pſalm. 1. 2 *to be meditating on the Word of God*, and the varietie of the infinit good things
Pſalm. 119. 15. contained in it *and aiming at it, as at a marke, how we may walke after it*: oh
Heart may al-
waies be looke to that is counted tediouſneſſe, and bondage intollerable! And yet none of
all theſe precepts can be vnderſtood of the outward actions of our life, the
eare, and tongue cannot do theſe things alwaies: but the heart may medi-
tate, reioyce, praiſe and pray at all ſeaſons, and vpon all occaſions, if once
it hath gotten a pleaſure in them, for it ſhall neuer want occaſion. And if I
we can obtaine to haue God in our remembrance more vſually than we
were wont, or than others deſire to do, and ſpend our thoughts and ſet our
delight on him: ſhall we think anie thing to good for him? ſhould we not
Note. conſtantlie take vp our hearts in heauenly cogitations, as we are willed,
when we ſee, that all other are but vanitie and vexation of ſpirit? If it plea-
Coloſ 3. 2 ſeth him to aske our hearts, as he doth, when hee ſaith, *My ſonne giue me*
Pro. 23, 26. *thine heart*: ſhould wee not thinke our ſelues happy that hee will take anie
Pſalm. 116, 12. thing at our hands, when *Dauid* being a King, wiſhed that he had any thing
that would pleaſe him?

Another cauſe why the heart ſhould be looke to, otherwiſe it will not be ready to anie dutie, Note.

This taking vp of our delight in the looking to our harts as we are able, K
ſhould the more be ſought after of vs, if it were but for this cauſe, that if
we haue not rule ouer them in our common actions thorough our life,
wee cannot haue them at commaundement in the chiefe ſeruices of
GOD. And from hence it is, that Chriſtians of good hope, doo com-
plaine, and that oftentimes with bitternes, that their harts are ſo ſwarming

vſually

A vſually with vaine thoughts, euen whiles they are in hearing and praying: the reaſon is, becauſe at other times they are vſually ſo occupied throughout the daie, feeding vp their delights, that God is almoſt wholy out of their remembrance, eſpeciallie to direct and leade their hearts: and therefore alſo their actions, and ſpeeches are much offenſiue in lightnes, raſhnes & vnreuerence: The which being common with them in the daily courſe of their life, they cannot poſſiblie haue them otherwiſe at hearing or praying. All which yet are cõtrarily done, whẽ the ſtrength of cõcupiſcẽce, I meane, the corruption of the heart (*which is without meaſure euill*) is mortified and

B aſſwaged firſt; and then ſtill ſubdued after, and reſtrained, and daily ſeaſoned with good meditations & watched ouer, that it may be kept cleane, and fit to dutie. *How we may be fit to pray and meditate.*

And thus I conclude; that the only way to curbe vp and hold in our intemperate luſts, and euill deſires, that they breake not out into further vngodlines; is, that our hearts be firſt purified through beleeuing, that our ſins are forgiuen vs, and we made partakers of Chriſt his grace; and ſo our conſciences appeaſed: and that they be continued in the ſame good order afterwards. *The only way to curbe our luſts, is to looke to our hearts.*

And they, who will not ſee and follow after this, but thinke to abſtaine

C from ſinfull temptations, and ſerue God in an honeſt and godlie life, howſoeuer the heart be little looked after, ſhall reape a ſlight fruite of their trauaile; neither lead the life which is approued of God, (as hath bin ſaid) nor finde the comfort which they imagine they ſhall haue, at leaſtwiſe which they heare to be granted by the Lord. But it cõmeth to paſſe, as it is written, that as they ſerue him, ſo he ſerueth them: for as they ſerue not God in heart, and deed, but in word: ſo their peace is not in heart and deed, but in word: their ioy, not in ſoule, but in countenance: a falſe comfort, (and that appeareth in time of need) as they gaue to him a falſe worſhip. It is profitable for vs to weigh this: for ſuch as crie out of vs, as of Preciſians, for teaching and vrging this, doo proue, to their coſt and ſhame oftentimes, that they had beene happie if they coulde haue receiued this our doctrine, howſoeuer they reproch and ſpeake ill of our liuing. Who ſhould not haue branded themſelues with ſins, that they could neuer after weare out the ſtaine of them anie more, if they had been at the ſtricteſt Preciſians before. *Without this ſmall fruite or comfort.* Matth. 19 29. Matth. 66. & 15. 7. *Note.*

It hath been ſhewed, how the heart being kept pure and cleane, the vnruly deſires and appetites which ariſe from thence, ſhall be kept vnder in vs, and the power of them ſhaken and weakened: this is thus to be vnderſtood: that euen as, if our hearts were altogether pure, all our thoughts and

E deſires ſhould bee altogether holy, and none of them vncleane: ſo our hearts beeing purified and clenſed, but vnperfectlie, and in part, our deſires therefore cannot be (in the perfecteſt and beſt Chriſtians) altogether good and pleaſing to God, but vnperfit: that is to ſay, many of them euill, and manie which are holy, yet mixed with ſinne and corruption. Whereby it commeth to paſſe, that the holieſt ſeruants of God, both carrie about them the noiſome remnants of ſinne whileſt they liue, as loathſome ragges, (*for they cleaue faſt vnto them*) and alſo they complaine and groane vnder them *This clenſing of the heart is not perfect.* Heb. 12. 1

them as heauie burthens, ſaying, *O wretched men that we are, who ſhall deliuer* F
vs? And againe, *If thou, O Lord ſhouldeſt looke ſtreightly what is done amiſſe,*
Rom.7. Pſalm.130.3. *who ſhould be able to abide in it?* This (I ſay) is the perfection of the beſt: that they who charge vs to challenge a puritie to our ſelues, may bee aſhamed.

This cleanſing though weake, is a great priuiledge.

But yet leaſt wicked & vngodlie men ſhould thinke this is a ſmall gift and priuiledge, that Gods ſeruants haue in this, that they be in part renued, and ſo be brought to thinke that there is no great difference betwixt the godly and themſelues, they are to know, that to haue our hearts changed but in meaſure, ſo as it be in truth, is a benefit of greater value, than the whole world, and what meruaile if the ouercomming of malice, and reuenge? (but one affection) be of greater value than *the winning of a Cittie?* And G
Prou.16.32. whereas they thinke there is no difference betwixt the one, and the other, they may vnderſtand, that the meaneſt perſon hauing a cleane heart, though not perfect, is by infinite degrees happier than the moſt gloſing profeſſor which wanteth it, the one ſaued, the other damned: as we read of
Luke.18.9.10 the *poore Publican, and the vaine glorious Phariſie.*

Chap. 13.

Of the ſumme, and manner of handling this ſecond part of a godly life: and particularly of the rules to be obſerued for the effecting of it: namely knowledge and practiſe, and a vertue to goe with both, which is vprightneſſe. H

AND thus (Chriſtian reader) I haue ſet downe to thee, one part of the life, which God requireth of thee, whoſoeuer thou art, who lookeſt for ſaluation at his hands, being a beleeuer in Chriſt: that is, that thou ſhouldeſt renounce the euill luſts which ſwarme euery where in the world, and vngodlie life flowing out of I
the ſame: and how this ſhould be done, & how far thou maiſt attaine hereunto, euen ſo farre as mans frailtie will permit, and not as the vnbeleeuers: only be ſure that thou haſt this which hath been taught thee, in ſome meaſure wrought in thee in truth. But in all that I haue hi-

The ſecond generall branch of the life of the beleeuer.

therto ſet down, thou haſt been taught only to caſt off that which is ſinfull and naught; which to do, is (no doubt) a great part of godlineſſe: but here hath bin nothing ſaid of the manifold points of dutie on the other ſide, and of the goodneſſe which is to be found in vs, and in the which, Gods peo-
Math 5,16. Prou. 1,22. ple muſt *ſhine as lights vnto the World*: For this is the glorie and beautie of a man, as *Salomon* ſaith: *That which is to be deſired of a man, is his goodneſſe.* Of K
this life therefore, which muſt be wrought in ſtead of the former euill conuerſation, and bringeth foorth fruite of amendment, and conſiſteth in the

More hard and excellent to doe good, then to eſchew euill.

doing of good workes, I am now to intreate and ſpeake. And as this is more hard to attaine to, than the other: (as hard as that is) ſo it is far more pretious, and beautiful to be doing of good, than to auoide euill; though he is a rare man, who is not to be charged that waie.

The

A The which I ſay, firſt, that they may ſee what a great portion they haue euen in this world, whom God hath framed thereunto, namely, to the renouncing of euill, how contemptible ſoeuer their eſtate be to them, who know it not, neither can iudge of it according to the truth.

And ſecondly, that they, who reſt in it, and can ſay, they hope, ye ſee no great euill in them, may know, that if they be not alſo giuen vnto good works, the greateſt perfection that they can reioyce in, is this, that they are but halfe Chriſtians. *Not to reſt in that.*

But the matter is much and large, which muſt needs be handled in the laying forth of this point, to ſhew fully and cleerely for the ſimple hearted Chri-
B ſtian, what this part of a godly life is: therefore I will make no longer ſtay in any thing (as neere as I can) then I muſt needes.

Firſt then, I will ſet downe ſome generall rules to direct thee how to practiſe all duties commaunded, which otherwiſe might bee done about to ſmall purpoſe: then I will more particularly ſhew, wherein this part of godlines, or of doing good, doth conſiſt: that is to ſay, in duties of holines to God, and in righteous dealing towards men, and ſobrietie in the vſe of our owne lawfull liberties with reaſons: laſtly, I will anſwere ſome obiections brought againſt the godly life. *Three branches of this ſecond part of this treatiſe, and which they are.*

And where I ſay, I will giue thee rules which ſhall helpe thee to practiſe
C the godly life, marke them well: for becauſe this point is not well learned, therefore many which would gladly liue well, attaine to it in no good ſort to bring it in credite with others, but meete with many vnſetlings, diſcouragements, and coolings of their zeale, yea oft times dangerous outſtrayings: neither finde the going about it ſo pleaſant, as toileſome and tedious. And it is ſo in great part, becauſe it is a worke whereto they haue not beene trained, nor ſoundly inſtructed about it. But as they partly ſee by the examples of others, and partly alſo doe geſſe by themſelues, but not able to direct their wayes aright, as Gods word teacheth. Now the generall rules are theſe: Firſt, knowledge of dutie, with a delighting therein. Secondly, practiſe of that which we
D know; the which practiſe or indeuouring to follow that which wee know, is that *liuing by faith*, or *labouring to keepe a good conſcience*, which the Scripture ſo oft and diligently commendeth vnto vs. And for the better furthering of vs herein, theſe vertues are neceſſarie: vprightnes, diligence, and conſtancie. *Neceſſitie of rules to liue well by.* *Note*

And to begin with knowledge, as it is in all ſciences, profeſſions and trades, that they who goe about to practiſe therein, muſt needes haue ſome cleere and good vnderſtanding of thoſe things which appertaine to the ſame; ſo much more in this practiſe of Chriſtian duties, it is requiſite, that hee who beleeueth in God (for ſuch an one onely can be a practiſer here) ſhould haue
E ſome true knowledge, what is good and godly, that hee may diſcerne it from the contrarie, and of things good, which are the beſt; ſo that by knowledge I meane, ſuch an inlightening of the minde to vnderſtand the will of God about good and euill, that we haue with it ſpirituall wiſedome to applie and referre the ſame to the well ordering of our particular actions, that we reſt not in ſeeing the truth only, but approue and allow of it, as that which is fit to counſell and guide vs: but yet ſo, as euery one is able to conceiue and attaine vnto *The firſt rule to liue well, is knowledge.* *Knowledge what.*

And to grow in this knowledge.

that which I ſay, that both he may grow and increaſe in this knowledge, who is indued with the greateſt meaſure of it alreadie: and hee may not be diſcouraged that hath any true meaſure of it at all. This knowledge, S. *Peter* ſaith, *muſt be ioyned with faith*, (that particular duties, as *patience*, *temperance*, and ſuch other like may be practiſed) and that *not in the letter onely, but in the ſpirit alſo.* And it is that, of which our Sauiour Chriſt ſaith: *If ye know theſe things, happie are you if ye doe them.*

2. Pet. 1. 5. Rom. 2. 29. Ioh. 13, 17.

With this knowledge muſt goe a delight in it. Prou. 2, 4.

This heauenly vnderſtanding, if it be loued and delighted in of vs, and *deſired as gold, and ſought after as ſiluer*, and not weighed and eſteemed of vs, as a thing common and of no value; will with her beautie ſo inflame our hearts, and ſet vs on fire with the loue thereof, that we ſhall thinke long, till wee haue beene led by it to the practiſing of that which we know (being the high way to the Kings Palace) which is farre more pretious than the knowledge it ſelfe, and will moſt certainly follow the ſame. Therefore *Salomon* ſaith: *If knowledge once enter into thine heart, and wiſedome delight thy ſoule, then ſhall vnderſtanding preſerue thee, and counſell ſhall keepe and direct thee.* And they who haue not this knowledge in greateſt account, and delight not in it, whatſoeuer learning, or wiſedome they haue, they are as farre from practiſe of it, or bringing forth the fruite thereof in their liues, (otherwiſe then ciuilly) as if they were blinde and ignorant like the common ſort: which in *Nichodemus, a great man in Iſrael*, and other of the Phariſies and Scribes is eaſie to be ſeene.

Prou. 2. 10. *Without this delight no fruite of knowledge.* Ioh. 3, 10.

And this is the cauſe why many which are learned, and of the Miniſterie, or otherwiſe, wittie, and acquainted with the Scriptures, are farre from a godlie life indeede, for that they haue not their hearts led by Gods ſpirit to loue and delight in this knowledge of Gods ſacred wil, (vnleſſe it be for ſome earthlie aduantage, which they hope for thereby, or for vaine glory) more then all other thinges beſide: nor ſpirituall wiſedome to ſquare their actions thereby, to the end they may follow it as their guide in their whole courſe, as ſeeing it worthy to ſet their delight therein: but to account that a fooliſh thing, & eaſie to be attained, (when yet it is the moſt pretious, and the hardeſt of all other) yea, a farre more hard and difficult matter, then the getting of all their learning by labour and ſtudie. What then doe I ſay? that their learning and great knowledge is nothing? or doe I goe about to deface and make both odious? No, I am farre from it: but rather I ſay freely, that they are great and excellent gifts of God: and by many degrees, they may bee neerer to an happie eſtate who haue them, then ſuch as want them.

Knowledge an excelent gift.

But yet this I ſay, that many which haue them, haue not therewith that which giueth an edge to them, and which maketh them profitable, ſweete, and pretious both to themſelues and others: they haue not the ſalt of grace, which onely maketh them ſauourie, nor the *loue* which onely maketh them *fit to edifie*, (whereas *knowledge without it, puffeth vp*, and the *tongues of Angels* to expreſſe it, are but *as a tinckling Cymbale*:) Neither haue they eye-ſalue to ſee, that except in humilitie they be content, yea glad to be led in their dailie conuerſation by the light and helpe of the ſame; they haue no other fruite of it then earthly and tranſitorie: in oſtentation, and comparing with others, to diſgrace them, and to be counted great maſters when they attaine to great applauſe; when yet indeede many of them haue not the ſweete fruite of it them-

But without the ſalt of grace vnſauourie. 1. Cor. 13, 1.

A themſelues, neither ſhew that amiable vſe of it to others, as ſome meane countrie men which labour faithfully to make conſcience of that which they know. And I ſay with the Pſalmiſt, that he who hath fewer gifts of vnderſtanding, ſo as he liue after them which hee hath, is wiſer then they: for thus hee ſaith: *Thou haſt made me wiſer than my teachers, than the ancient*, or *men of experience, becauſe I haue kept thy commandements.* Therefore with the Wiſeman I conclude, that the delighting in this ſpirituall knowledge, which I haue ſpoken of, is one ſpeciall thing, neceſſarie to the leading of a godly and vpright life; without the which the minde is not good, and conſequently the life cannot bee approoued: ſo that they, who care but little for knowledge to guide them, haue B as ſmall pleaſure in the godly life, whatſoeuer they thinke of themſelues: (to the ſhame of ſuch I ſpeake it,) who ſay in their hearts, they know enough for their parts (for if they knew more, they muſt follow more.)

Pſal. 119. 98. Prou. 19. 2.

Therefore condemning both bare literall knowledge, without the loue of it, & delighting in it as inſufficient to guide to godlineſſe, and much more, the loathing and contempt of it: I proceed to ſhew, that with ſuch a well affected heart, we muſt practiſe that which is commaunded vs, that is, *ſeeke to walke worthy the Lord, and pleaſe him in all things*. And this practiſe is the ſecond rule to direct vs to the life of the beleeuer, and is both inward and outward: inward, when in reſolution of our minds, and deſire and purpoſe of heart C we doe it, Outward, when in our liues we expreſſe and declare the ſame in our walking.

The ſecond rule.

Col. 1. 12. Pſal. 119. 10. Act. 11. 23. Act. 3. 31.

But to begin with the firſt. Wee muſt haue our hearts prepared and readie to be ſet on worke, and imployed in any good ſeruice to God, or our brethren, as I ſhewed at large before in the renouncing of euill, (and therefore the leſſe ſhall be ſpoken of it.) And this well ordering of the heart, is a moſt precious grace of God; as without the which, no good can be well done. But when wee haue ſuch awe ouer our affections, as to chooſe, deſire and delight in that which we know to bee good, and as occaſion ſhall be offered; yea and to bee vehemently grieued with that which hindreth vs therein: the mem- D bers and powers of our mindes ſhall bee readie to put in vre and practiſe the ſame.

Practiſe, is firſt in man an heartie deſire.

Therefore this inward readines of the minde, and feruent deſire of the heart (wee ſee) muſt be blowne vp in vs, and nouriſhed as a ſparkle or coale of fire: that (as it may bee obtained) there may be ſome abilitie and ſtrength thereunto. For the which cauſe the Lord requireth, *that we loue him with all our heart, ſoule and might*,

Deut. 6. 5

This ſtrength although where it is not knowne, there is felt no want of it: yet ſuch as ſee it requiſite in their actions, doe ſoone feele it to bee miſſing, and a great piece of the beautie of thoſe workes which are done without it, to be E wanting. As when they are gone about coldly and in deadneſſe of ſpirit: and ſo likewiſe, they can beſt tell, how well it beſeemeth their actions, who haue obtained it of God, and teſtifie it throughout the courſe of their liues. For when men vnderſtand, that God hath ſo appointed, that they ſhould be zealous in doing their duties, as remembring that of him they ſhall receiue their reward, *and that his buſines ought to be gone about feruently* & with conſcience, though they haue no great example of ſuch practiſe in the world, it will hear-

Ierem. 48. 10.

ten them on with courage vnto the ſame, by the helpe of his ſpirit, which leadeth thereto. And yet *if the zeale of Gods houſe conſumed them*, as the Prophet ſaith, *it did him*, this were no perfection, but that which ought to be laboured for, as euery one may attaine it; and in the whole courſe of mens dealings and duties to God, ſome meaſure of it: in ſo much, as where it is not found and inioyed of men, they ſhould count it their ſinne. F

Our affections muſt be ſtronger, as the good is greater.

And here this one thing is to be conſidered, that our affections of chooſing, and imbracing good thinges be ſo ordered, that they may be equally more ſlacke or ſtrong, as the goodnes of the thing ſhall be greater or leſſer: (as in praying to God, rather then giuing their due to men.) Alſo that (in an equall compariſon) the duties of holines to God, be preferred before duties to men: and with more bending our force and ſtrength, when wee goe about to performe them, then when we are to diſcharge theſe. G

How we come by this grace.
Epheſ 4.22.
2.Pet 1.4.

And if it be demaunded here, how we ſhall come by ſuch grace, as whereby we ſhall be able to imbrace, chooſe, and follow the good, which we know: I anſwere: that we receiued ſuch grace, *when we firſt beleeued in Chriſt; whereby our hearts were purified, and clenſed from the ſtrength of our olde corruption*: which (if we remember) doth warrant vs not onely, that our Lord Ieſus Chriſt hath taken away the guilt, and puniſhment of our ſinne, & imparted to vs, and giuen freely his obedience; but alſo grace and wil to loue pietie, and goodnes; and power, as *to kill ſinne, ſo to quicken vs to newnes of life.*

Rom.6.4.5.

So that if we feele it not vſually, and ordinarily, wee haue loſt and forgone it, either through our forgetfulnes, ſloath or careleſſe negligence: or if it be through infirmitie weakened in vs, wee ought to ſtirre vp our ſelues with cheerefull confidence, to the recouering of it againe, and not to bee content to be ſpoiled of ſo great a treaſure. But if this earneſt deſire after goodneſſe, and vehement zeale of honouring God by that which wee know, be quenched: whether it be ouerwhelmed with ſorrowe, feare, or ſuch like paſſions, or dulled and made blunt in vs through lightnes, and in following the deſire of our hearts amiſſe, wee are in no wiſe fit to honour GOD in any ſeruice, vntill wee be importunate with him to reſtore to vs the grace which wee were to finde and inioy. Thus much of the firſt part of practiſe, namelie inward. H

Note. I

As we deſire, ſo muſt wee indeuour to doe good.
Pſal.122.8.9.

I will now goe forward with the ſecond part, which is a branch of the ſecond rule, and helpeth forward to the leading of a godly life; that the beleeuers may, by it, be able to guide themſelues aright, and with much eaſe, in reſpect of thoſe, who be not acquainted therewith. And this it is, that in well doing, we ſtay not in our good deſires, and in the readines of the heart to doe good, but procure, accompliſh and performe the ſame duties outwardly; that we indeuour at leaſt, euen where we cannot performe, as occaſion ſhall bee offered, and that in one commaundement as well as in another, ſo farre as it may be obtained. So that in all parts of ſanctitie and holines, which ſhall be wrought in vs, & by vs, this ought to be as a perpetuall law, that all the members of our bodies, and our particular actions, may all become moſt fit inſtruments and helps to ſhew forth, and expreſſe the ſame. And that is it, which the Apoſtle to the Romaines meaneth, when hee ſaith: *Let not ſinne raigne in your mortall bodies, that ye ſhould obey it in the luſtes thereof, neither giue ye your* K

Rom.6.12.13.

members

A *members as weapons of vnrighteousnesse to sinne, but giue your selues vnto God, as they which are aliue from the dead, and giue your selues as weapons of righteousnesse vnto God.*

By this we see, that not only the heart with her members, that is, the cogitations and desires in those which are iustified by faith, must bee consecrated to the honour and seruice of God, but also the bodie with the parts thereof; the eare in hearing, the tongue in speaking, the eye in seeing, &c. that so we should be his wholy: and yet in one part of our life, as well as another, doe that which pleaseth him. *All parts of our bodies giuen to serue God.*

No man doubteth, but that we should doe good workes, as well as haue
B our minds and hearts inwardly purged, but that we should be diligently giuen vnto euerie good worke, and made a trade of godlinesse, to applie & follow it; so that while we doe one good dutie, wee should not neglect another, (which in good husbandrie about things of this life is much regarded) that few will grant, or bee readie to yeeld thereto: yea and that *our conuersation should be in heauen*, that is, that our common course of life should bee heauenly, whilest wee liue here vpon earth: and that wee should not only *giue no occasion of offence in any thing*, but also in all things seeke to approue our selues as the faithfull seruants of God. Thus much of the rules: the vertues which further vs herein followe, which are, vprightnes, diligence, and constan-
C cie or perseuerance. *Make a trade of Godlines.* 1. Tim. 5. *Note* 2. Cor. 6. 3.

The first then of these vertues, which should make our practise both inward and outward more pure and perfect, is vprightnes, and that is, when in a single and true heart, wee loue choose and desire, and doe any good thing, specially because God commandeth, and for that ende. This vertue was commended by our Sauiour in *Nathaniel*, when hee said: *Behold a true Israelite, in whom there is no guile.* Many actions, otherwise feruent enough, for want of this sinceritie, are but froth, (as were the hot enterprises of *Iehu* against idolators) and cause them who haue long pleased themselues therein, at length, to crie out of their doings, (though admirable in the eyes of others)
D and to say, they were but hypocrisie. *The first vertue is vprightnesse.* Deut. 18. 13. Ephes. 6. 14. Ioh. 1. 47. *Note.*

There are many starting holes in the denne of our hearts, and many waies wee can deceiue our selues, that the good which we doe, is not as it seemeth: but as it is not all gold that doth glister, so the touchstone of Gods worde doth finde much drosse therein: yea the Lordes weights of the Sanctuarie doe proue them light and windie, which in our iudgements and perswasions were weightie and substantiall. *Pretences to good actions.*

Wee are brought oft times to bee earnest in good causes, and to further them, as for friendshippe of others, and for companies sake: so for malice; for our commoditie, vaine glorie, and for feare of some sore punishment or
E danger, if wee should doe otherwise: when our pretence in all these, is, that it is good; and commaunded; yea and wee meane well many times, and are feruent in a good thing without these euill respects; and that partly for the commaundement of God: but not only, nor resolutely for that; but more for other considerations, then that. Therefore in such cases and trials, wee are found to bee others, if wee examine it, then wee would. Although I would not bee taken, as though I should meane, that there were no vprightnes, if any

Pſal.130.3. feare, or other fleſhly reſpects ſhould be mixed therewith: (ſo as we be not ruled by them) for otherwiſe our beſt actions are mixed with corruptions. F.

And thus I conclude this point as the former, and ſay with the Apoſtle: 2.Cor.1.12. *This ſhall be our reioycing*, (if wee haue any worthie the ſpeaking of) *that in ſimplicitie, and godly purenes we haue our conuerſation in the world among men*: This vertue therefore (I meane faithfulnes, and vprightnes), going with out practiſe, in performing the duties which wee know, ſhall both ſet our ſelues about them with more roundnes, and (as farre as they can be diſcerned) ſhall cauſe them to ſhew more beautie to others, and raiſe more admiration in them.

Now if this ſhould be thought needeleſſe of ſome which ſhall reade it, that G
I ſpeaking of the true Chriſtian, doe vrge and require vprightnes and ſinglenes of heart in practizing godlines, ſeeing I haue ſaid as much before, in the Chapter of renouncing ſinne: I anſwere, that it is alike requiſite in both: and that as well we ſhew integrity in the practiſe of good duties, as in the forſaking of euill. And thus with the rules, I haue ſet downe one of the vertues, namely vprightnes: which is neceſſarily to be learned and kept of all ſuch as hauing obtained the gift of true faith, doe ſet themſelues to leade a godly life: I ſay, ſuch as haue true faith, becauſe no other haue any poſſibilitie to enter, and ſet vpon it. Whatſoeuer faire ſhewes they make in their doings, they doe but dawbe with vntempered morter. And if thou thinkeſt to ſet vpon the godlie life without it, thou ſhalt offer to God a broken peece of worke: no better H
Neceſſitie of thoſe rules and vertues. then the offering of *Caine*; although it ſhall ſeeme to thy ſelfe, to be as holy as the ſacrifice of *Abel*.

But if thou haſt taſted aright of this gift of faith, and then going about to leade a godly life; thou being ſoundly inſtructed in theſe rules, before ſet downe, and perſwaded that they with the vertues here added, muſt guide and helpe thee to the right performing of all dutie; then (euen as skill and vnderſtanding of the rules in any ſcience or trade, with willingnes and indeuour, maketh the workman fit to vſe and practiſe it) thou ſhalt finde great eaſe, not onlie in withſtanding the deceitfull baites of ſinne, but alſo conſtantly breake
through many and diuers lets, which thou ſhalt meete with, that they ſhall not I
withhold thee from going forward in thy Chriſtian courſe. For it is mens na-
Vnarmed venturing abroade is cauſe of ſore wounds. ked, and vnarmed venturing, and going abroade in the world, (which is as a ſhop of vanitie and inticements) it is this, I ſay, that maketh them come home with ſo many deadly wounds, fearefull falles, and greeuous offences, (I ſpeake of the better ſort of people, as well as of the common profeſſors, though the worſt ſeldome feele them) and they ſhall neuer finde it otherwiſe, till they doe better addreſſe themſelues, and be furniſhed with this holy attire, as hath been ſaid, to the great worke of Chriſtianitie.

But becauſe I haue appointed a more conuenient place hereafter, where I
ſhall more fully ſpeake of the armour, which God hath prepared for the ſafe- K
keeping of his, I referre the reader thither, for more full ſatisfying of him about this matter. Onely one or two obiections, which may ariſe from the doctrine which I haue ſet downe, ſhall more fitly be anſwered here.

CHAP.

A

Chap. 14.

Of the aunswering of some obiections about the former doctrine, and of the other two vertues which helpe to a godly life.

AS first this, whereas these rules haue beene said to be able to carrie the Christian beleeuer, in a well ordered course of liuing, some obiect thus: It falleth out often times, that we haue a very good desire to doe that, which wee know, pleaseth God; but wee finde no strength to performe. And further, they say; we doe not so much marualle that we attaine not that which wee seeke, when the Apostle himselfe maketh the same complaint, where he saith, to will is present with me, but I finde no way to accomplish that which I desire. I will not answere this as the deuouteſt Iesuites doe, namely, that GOD giueth his grace, and wee may receiue it if wee list, although wee haue no assurance of his fauour by faith: which is a meere mocking of poore people, whiles they are C wamed to seeke that with vnsauourie and vncomfortable wearying of themselues, which they can neuer possibly finde: But this I say, if this bee oft and earnestly desired of thee, (as it was of *Paul*) Gods grace shall be sufficient for thee.

Obiect. We cannot doe as we desire.

Answer. 1.

And further, if thou hast neuer so feruent a desire to ouercome euill, and to doe that which thou knowest to be good, and yet hast not thy heart possessed of the fauour of God, and taken vp therewith, but standest waueringly affected about that matter, thy desire is not that desire which I haue spoken of: neither therefore able to helpe thee in that which thou wouldest; it being no fruite of faith. For this it is, that ouercommeth all lets in the world, and no other thing, euen this faith I meane, whiles by it we are perswaded that Christ D Iesus so loueth vs, that he is readie to doe any thing which is expedient for vs: because of the great fauour that he beareth vs, whereby we are made able also, and in whom we can doe all things, as shall be expedient for vs.

2. The best desire without assurance of Gods helpe is vaine.

1. Ioha. 5. 4.

Phil. 4. 13.

For as nothing can separate it from vs, so hee thinketh nothing too good, or too pretious for vs. So that he, into whose heart his loue is shed plentifullie, is perswaded, that as he hath saued him from the greatest danger of hell; so hee will much more saue him from the smaller, of being ouercome of his corrupt lusts: and that he, who hath bestowed by free graunt and sure promise, the greatest benefit vpon him, namely, the kingdome of heauen by assured hope, will not denie him the smaller, that is, grace to liue Christianly here on earth. *For he that hath giuen vs Christ*, by whom we haue the former, *how shall* E *he not with him giue vs other things also?* And if not as wee would, yet that is best which he giueth.

Rom. 5. 10. Rom. 8. 32.

Now for the other part of the obiection, that *Paul* himselfe did not finde grace to ouercome the rebellion of the olde man, that is, his corrupt nature: I say, it is true, that fully and perfectly he did not: to the end, that hee might alwaies haue a marke of his vnworthines, and sinne remaining in him, and thereby remember, that it was of only mercie that he was pardoned, and the grace

Why Paul ouercame not all rebellion.

of GOD, that kept him from falling away from him. And further, wee must knowe, that for two other causes hee obtained not the thing which hee asked of GOD, first, that hee might bee abased, and kept humble vnder so great grace as hee had receiued: in regard whereof, hee confesseth himselfe, that the messenger of Sathan was sent to buffet him, least hee should haue beene exalted and lifted vp aboue measure, through the aboundance of reuelations: and secondly, that hee might from time to time finde sweetnesse still in the forgiuenes of his sinnes. But although hee was not perfect heere, as an Angell; yet was he not caried of his lusts into grosse iniquitie, (as some dreame, because he cried out and complained, *I am carnall, solde vnder sinne: O wretched man that I am!*) And it was necessary that hee should mislike and be grieued with the smallest rebellion or resistance of goodnes, and with some vnfitnes to his calling which he felt sometimes, and to other good duties: but yet Gods grace was sufficient to keepe him, that hee fell not into that depth that he might otherwise easily haue done.

F

2. Cor. 12 7.

Paul was not caried into grosse iniquitie.

G

But I haue in effect answered this alreadie by another occasion. Now to applie this to our selues, and not to bee glutted with it as many are, I say; that wee likewise through the same grace in our measure, may looke with good cheere to bee deliuered from the yeelding to our wicked lustes, which most dangerously incumber vs, as hee was from his: wee being resolued, that our most louing Father (for the tender care hee hath ouer vs) is alwaies *looking downe from heauen, and beholding who is vpright hearted towards him* (how weake soeuer in his owne sense and perswasion) *that hee may shewe himselfe strong towards him*, and thereby supplie his weakenes. And thus the desire to keepe a godly course being soundly planted in vs, and the same proceeding from faith also, who doubteth but that it may haue strength to doe such outward duties as are required, though weakely, yet soundly and in truth of heart: to endeuour at least, (which God will accept) though wee doe not alway preuaile ouer such strong corruptions, as oftentimes for want of such grace doe master vs. But in thus speaking, I shew, what Gods children may confidently looke for, not what euery one obtaineth. And except the sinne of incontinencie, against the which God hath prouided a lawfull remedie, wee haue both promise from God, and we by the power of our faith, doe inioy such victorie ouer other sinnes, as whereby wee may walke without iust reproofe amongst men, and keepe our peace toward him also: this being added, that when we are craftily deceiued by the vncessant malice of the diuell, (although not without our owne sloath, sleepines and securitie) wee haue accesse, as in time past, and recourse to God by the meanes of our aduocate, and doe recouer our hope and hold againe:

We may looke for the like grace that Paul had in our measure.

H

2. Chron. 16 9.

2. Chron. 28. 7.

Note 2. Cor. 12. 9. Rom. 7. 25.

I

1. Iohn. 2. 1.

Thus I haue shewed, howe they who haue a will and good desire, may looke for strength also to performe, in some good sort, the duties which seeme so difficult and impossible to them, so that they neede not bee greatly troubled with that obiection. But because many of Gods deare seruaunts finde it not thus oft times, neither are able to say, that they feele this, but contrarily doe complaine that their life is full of disquietnes, for that they cannot ouercome the force of anger, impatience, raging, frowardnes, and such like, neither liue godly to their contentation, although they desire it: because

K

Many weake discouraged for want of this victorie.

A I say these may bee discouraged by this doctrine, I would haue them vnderstand, that I haue not in the former answere to the last obiection set downe, what euery godly Christian doth or shall feele (as I saide before) but what GOD of his bountifull liberalitie hath prouided, that they may feele and finde: and how their estate may be bettered, and their spirituall libertie enlarged. *Many know not their liberty.*

Besides, many good people doe not know this, in a long time, what God hath bequeathed them: nay, many of them neuer know one of the many sweet liberties and priuiledges of Gods children; but onely receiue so much light from the father of light, (and therefore are rightly called the children of light) *Note.*
B as whereby they see the way to his kingdome: and according to the knowledge Ephes. 5. 8.
they haue of his will, thereafter they declare and shew it forth in their liues; but nothing as they might, and as some others doe.

Now to proceede to the other vertues which further our practise of a godlie life: such as receiue and desire to attaine to the grace which I haue spoken of, that is, to be more sound and better setled in an holy course, they are and must be glad with all their heart to be diligent and painefull in this worke of *The two next vertues, diligence and constancie.*
the Lord, and to abide constant therein, that they may by these two vertues adioyned, nourish all good desires, and holy endeuours, after they bee once
C planted in them: and hold out the contrarie, whilest they be not yet greatly troubled with them: and set on worke their knowledge through euery part of the Christian life, in such practise, as it may well be seene whose seruants they are.

This diligence and constancie, in whatsoeuer they bee vsed, they bring *Diligence and constancie bring great matters to passe.*
great things to passe, whether it bee in any trade, or in the searching out of things obscure and hard to be found out, euen where onely the light of reason *Note*
is followed: and who doubteth then, but that in holy duties, wherein men are guided by the spirit of God, most excellent effects are brought forth by them? Neither is any dutie indeede well performed without them: for which cause Saint *Peter* speaking of the godly life, teacheth that all diligence must be ad-
D ded thereto: *Giue all diligence* (saith hee) *to ioyne with your faith vertue*, as if 2 Pet. 1. 5.
he should say, that all is lost without it: and *Ieremie* saith, that *he is cursed, that* Ierem 48. 10.
doth Gods busines negligently: And of constancie, what saith S. *Iames? Hee* Iam. 1. 25.
that looketh in the perfect law of libertie, and abideth therein, if he be not a forgetfull hearer, but a doeer of the worke, shall be blessed in his deede, that is, in so behauing himselfe.

Therefore, by the first of these two, namely, diligence, let them bee readie *What diligence.*
to take all occasions and opportunities to the doing of some good, and to
shunne idlenes and vnprofitablenes, that so they may bring forth much fruite, 2. Pet 1. 8.
redeeming the time wisely, while they may: and that with a thousand times Ephes. 5. 15. 16
E more gaine then others doe: and not as slothfull, and vnthriftie persons, passe Rom. 16. 19.
it ouer idely and vnprofitablie, for the pleasing and satisfying of their foolish & 12. 9.
appetite, for the present time.

By the second, namely, constancie, and continuance, let them not onely *Constancie.*
keepe their hearts and liues in the same good estate, whereunto by diligence Iohn. 8. 31.
they haue alreadie brought themselues, but also waxe more fruitefull, and & 15. 5.
their

1. Tim. 5, 10. their hearts bee more inlarged: and ſo daily become followers of euery good worke, vntill their latter yeeres bee better than the former, and vntill they haue finiſhed their courſe with ioy. And being once acquainted with the gaine that theſe bring with them, they ſhall doe as the Merchants, (who when they bee farre from home, hauing their mindes ſet vpon their aduantage, ſuffer not themſelues to range after pleaſures, but buſily followe their trade which bringeth in commoditie) ſo that whatſoeuer part of the Chriſtian life they are occupied about, (holding theſe vertues for their companions) they may count it the moſt happie time, which is ſo beſtowed. For in ſo dooing, they weane their hearts and mindes from much draffe and worldly luſtes, which would, if they might bee lodged there, much annoy them: and thereby they are much more readily diſpoſed vnto dutie, then ſuch as will not imbrace them: who beeing contented with any vncertaine and deceiueable perſwaſion of GODS fauour, and refuſing to bee holden vvithin ſuch narrowe ſtreightes and compaſſe of this holie and Chriſtian counſell, that is, of going forwarde by diligence and conſtancie in their courſe, breake out oftentimes to their trouble, daunger, and diſcredite; vvhen the other are quiet and merrie. And becauſe they account it bondage to bee helde in after that manner, therefore they finde that they pay deere for their liberties, when they bee after conſtrained to repent the ſeeking of them, and yet cannot eaſilie recouer their inward peace which they loſt for them, nor ſhake them off againe, when yet moſt gladly they would.

Gaine of theſe. Reuel. 2, 19. 2, Tim. 4. 8.

Note.

Many pay deere for their liberties.

Note.

And for want of theſe two, and through the contrarie, ſloath and inconſtant vnſetlednes, in that they doe not ſettle themſelues to one good thing or other, euen the moſt of the godlie doe not finde that ſweete fruite in their life, which is to bee found, namely, of ſafetie vnder Gods protection from time to time: but by improuidence, and wearines of well doing, they doe by little and little plunge themſelues into ſome deepe vnſetlednes, out of the which, it is hard to ariſe againe. Therefore *Salomon* in two wordes hath fitlie expreſſed them both, ſaying: *Let the feare of the Lord bee in thy heart continuallie*: which is as much, as a diligent care to pleaſe him with conſtancie therein.

Want of theſe dangerous.

Prou. 23. 17.

Thus as I haue ſaid, to theſe former rules and vertues which guide vs to liue godly, theſe two are commaunded, diligence and conſtancie. By the one, that we be readily prepared, as wee ought to practiſe good, *and ſo reſiſt euill*: whereas ſlacknes and no care, or too little, is condemned. By the other, that thereby wee may continually goe forward in doing good, and fleeing euill: wherein all ſtaying, ficklenes, or going backward, is very dangerous. Hereto belongeth that to the Corinthians, when he hath ſaid: *Awake to liue righteouſly, and ſinne not*, he addeth, *Be ſtedfaſt and vnmoueable, alwaies abounding in the worke of the Lord: knowing that your labour is not in vaine*. And after; *Watch, ſtand faſt in the faith, quite your ſelues like men, and be ſtrong*. And this is neceſſarie aboue all things, that ſo wee may become that ſimplicitie which is meete for them who are in Chriſt.

Ephe. 5. 6.

1. Theſſ. 5, 3. 6. Gal. 5, 7.

1. Cor. 15, 58.

2. Cor. 16, 13.

Now that this our diligence and care in all good duties ought to bee for con-

A continuance, and euen while life laſteth; let vs knowe, that the Lord commaundeth it to all his children: according to that which is written, *Hee that abideth to the end, he ſhall be ſaued.* And in another place, *If ye continue in my word, and it abide in you, then are ye my Diſciples indeede:* and, *Aſke what ye will, and it ſhall bee done to you.* And yet this might bee ſpoken to ſmall purpoſe, if the Lord had not promiſed as much to his faithfull ſeruants; that they ſhall haue grace to perſeuere giuen them from aboue: as hee ſaith by the Apoſtle: *Hee that hath begun this good worke in you, will performe it vntill the day of Ieſus Chriſt*: Alſo to the Theſſalonions: *Faithfull is hee that hath called you, which will alſo doe it.* If it be demaunded, how hee will inable

B them, ſeeing there are many feares in their life of finall falling away: the ſame Apoſtle anſwereth this, in the Epiſtle to the Coloſſians, ſaying: *To the end ye may walke worthie of the Lord, (and pleaſe him in all thinges) and bee fruitfull in all good works, and increaſe in the acknowledging of GOD, ye muſt bee ſtrengthened with all might through his glorious power vnto all patience and long ſufferance with ioyfulneſſe.* And Saint *Iohn* ſpeaketh to the ſame purpoſe, thus: *Greater is hee that is in you,* (that is, the ſpirit of GOD) *then hee that is in the world,* that is, the diuell. The fruite of ſuch a courſe is both an happie end heere (as it is written: *Marke the end of the vpright and iuſt, for the end of that man is peace*) and happineſſe for euer after. As wee reade

C where *Paul* ſaith: *I haue fought a good fight, I haue finiſhed my courſe, and kept the faith: from henceforth is laide vp for mee the crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue mee at that day: and not to mee onely, but to all that loue his appearing.* But I haue beene long in the former points, and by occaſion haue ſhewed throughout the whole diſcourſe of the godly life, that it muſt bee continued to the end: I ceaſe now to ſay any more.

Diligence and care muſt be continued to the end Math. 24, 13. Ioh. 8, 31. & 15. 7.

God promiſeth to the faithfull grace to perſeuere. Phil. 1, 25. 1, Theſſ. 5. 24

Col. 1, 10, 11.

1, Iohn 4. 4.

Pſal. 37. 37.

2, Tim. 4, 8.

Thus hauing ſet downe theſe vertues which muſt guide vs to practiſe the godlie life throughout our whole courſe, it may eaſily be ſeene how e-

D uerie man who is come thus farre, may prooue himſelfe a repentant perſon, and bee apt and fit to bring foorth the fruites of amendment in his particular actions, and howe his whole conuerſation may bee ſuch as may beſeeme a man of GOD, ſo farre as humane frailtie will ſuffer: wherein, becauſe wee followe Chriſt Ieſus himſelfe, wee muſt knowe, that all our duties muſt be practiſed in humilitie and meekenes: for ſo hee ſaith, *in ſubmitting your ſelues to my doctrine, and in leading the godly life, learne of me to be humble and meeke.*

Other two vertues, humilitie and meekenes. Math. 11. 29.

As if hee ſhould ſay, if yee be hawtie and high minded, ſo as ye deſpiſe the ſimplicitie of my doctrine, and thinke it too baſe a thing for you to be ſubiect to; or froward and vntractable, that in ſome points ye will hold backe, though

Note

E in ſome other ye be obedient, ye can neuer liue godly, as GOD requireth of you. Theſe therefore muſt haue no place in Chriſtians, either Miniſters, or priuate perſons, but the contrarie vertues, as I haue ſaide: which are oft times in the Scriptures ſet downe together, as well as in this place: that wee may know how needfull it is, that they ſhould alwaies goe together; and that although there bee many goodly gifts in a man, yet if hee hath not theſe, they

Epheſ 4. 2. Col. 3, 12.

ſhall

ſhall loſe their credit, and beautie amongſt thoſe which behold them, & with- F
hold their commoditie from him who wanteth them.

Theſe alwaies neceſſarie.

And theſe two are not particular vertues which ſometime only may haue vſe, but ſuch fruites of the ſpirit as neceſſarily are required in all actions: ſo that at no time, humbleneſſe of minde, and meekeneſſe of ſpirit may bee wanting. All theſe vertues (I confeſſe) are common, as well to the forſaking of euill, as to the doing of good: & ſo vnderſtand it, though it be put out of place. But I ſet them downe here, ſeeing the former part of this treatiſe was ſo large.

The Chriſtian life, no idle nor vnſetled life.

And that which I haue ſaid of this matter, I wiſh to be well obſerued, that the life of the beleeuer is a continuall proceeding in the departing from euill, and endeuouring after duties, in ſuch manner as hath been ſaid: and a ſetled courſe G
in repentance, and a conſtant walking with God; and not an idle, or vncertaine ſtumbling vpon ſome good actions, (whiles a great part of his life is neglected, and not looked after) hee muſt not be ſometime at commaund, and readie to offer his ſeruice to God in ſome good moode, and after take his owne libertie to doe what he liſteth.

The Lords ſeruice is not like the diſordered ſeruice of many vnreformed gentlemen, where, beſides the attending at table and on horſebacke, the attenders may runne where they will: but it is like to a well gouerned family, where all are appointed their office and place, in one thing after another to bee well occupied, and kept from idleneſſe; & yet not diſcharged thereby, to doe what H
they will after. So our Sauiour teacheth it ſhould be with his ſeruants, as with a ſeruant in a family: who when he hath wrought in the field, is not by and by diſcharged of other duties, but then doth buſineſſe at home: ſo they, when they haue been fruitfull, and haue purpoſed to doe all that is required of them, haue done but their dutie.

Note

Luke. 17. 7.

The end of one worke the beginning of another, yet without toile.

So that the ende of one worke is the beginning of another: and yet all without toyle and rediouſneſſe. For ſo hath GOD pouided, that his ſeruants may be merie at their worke, yea whatſoeuer they ſhall put their hand vnto; and the more duties they do, (redeeming the time from idleneſſe, and vnprofitableneſſe,) the merrier. There is much worke in the Lords familie, as I
there are many places to ſerue in: And the ſlouthfull and idle ones, howſoeuer they can haue place ſometimes in earthly gouernment, yet are they expelled from thence. And this is that which Saint *Peter* warneth vs, that we be neither idle, nor barren, which wee ſhall auoide, if we be filled and furniſhed with the traine of heauenly vertues: as knowledge, faith, loue, patience, godlineſſe. And herein is our heauenly father glorified, if wee bring forth much fruite.

Deut. 12. 7. Mat. h. 11 30. Deut. 12. 18. *Note*

Iohn. 15. 9

To this end wee muſt know that Chriſtianitie is fitly compared to a trade wherein men goe from one worke to another: and a Chriſtian hath manie ſins to weede out, and to labour againſt, and therefore not careleſſly to marre K
all his worke in an houre, that he hath well followed ſundrie daies: as hee that loſeth all that hee hath by a caſt at dice. He hath alſo many duties to looke vnto, towards God, his neighbour, and himſelfe: wherein it ſhall bee found requiſite for him to be carefull, after the doing of one, to goe to another: and not to admit any thing againſt the peace of his conſcience, no not in his recreations, nor in his weightieſt worldly dealings, feaſtings, companie, &c. but

Keepe alwaies an appetite to ſome new dutie.

to.

A to ſee the vnitie of the ſpirit kept in the bond of peace. And as the Phiſitions doe well direct, that for the preſeruing of bodily health, it is good to riſe from our meate with an appetite, and not to ouercharge the ſtomacke: ſo it is none of the meaneſt rules for maintaining our ſoules health, to keepe alwaies an appetite to ſome new dutie, when we haue performed the olde, and not to be ſo wearied in the doing of one, that we be vtterly vnfit to goe about another. Ephes. 4.3.

This one thing being thus from time to time carefully regarded, ſhall make all the reſt well and rightly vſed, and the whole life thereby kept in frame and good order. For thus to be ſetled in our Chriſtian courſe, that with full reſolution we be willingly weaned from our euill luſts, and corruptions, or readily
B diſpoſed to one good dutie or other, and not wearie, but when wee finde any inclining thereto, it be forthwith diſliked, (as we neede not, ſeruing ſo bountifull a maſter as we doe, who haue God the commaunder of our worke, and a promiſer of bleſſing vnto it: Thus (I ſay) to be ſetled, who can ſay, but that it is a ſingular teſtimonie of their ſpirituall welfare to all that practiſe it, and the beſt and greateſt furtherance of a godly and well ordered life.

Chap. 15.

Of ſome particular duties pertaining to God directly in the firſt, ſecond,
C ### *third, and fourth commaundements.*

NOw the rules and vertues hauing beene ſet downe, which helpe to the practiſe of a godly life, I will ſhew in what points this life conſiſteth, and ſet downe a ſumme of it: but more briefly I will doe it, becauſe it may in ſome ſort be gathered by the deſcription of the vngodly life: and alſo for that no man can ſet downe all the particulars of it, but they muſt be learned & knowne of the true Chriſtian, out of good Catechiſmes, and by daily and attentiue hearing of his ordinarie Teacher, who is able to inſtruct him herein, and
D by a diligent ſearch into his owne life by the commaundements. *The ſecond point in this ſecond part of godlines, wherein this performing of good duties doth conſiſt.*

But yet to helpe the weake, that they may ſee how to draw out of this whole treaſurie, and rich hoard of the commaundements, for the better ordering of their wayes, through their whole courſe, that which ſhall be neceſſarie, (ſeeing they ſhall not alwaies haue other helpes at hand) I will ſet downe ſome of the chiefeſt, throughout them all. And firſt thoſe duties which directly pertaine to God, (following the order, which I did in ſetting downe the ſinnes before:) According to that which is in the Apoſtle, where he ſaith, that the knowledge of ſaluation teacheth vs to liue holily, righteouſly, and ſoberly, &c. and to giue
E vnto God, the things which are Gods.

And firſt of all, to begin with the duties of the firſt commaundement, (the life and light of all the reſt) it is firſt required, that wee ſeeke and deſire to know God, though not perfectly, (which wee cannot doe) yet as he may be knowne of vs, as his word doth reueale him to vs: that in his nature and properties, he is ſpirituall, infinite, pure, holy, righteous, onely wiſe, conſtant, omnipotent, onely good, one in eſſence, three in perſon: and in his workes; as his *Duties towards Gods perſon.* *Knowledge of God.*

conſtant decree, and execution of the ſame in creation and gouernment: in all, moſt admirable; as we ſee in the earth with her furniture, wherewith wee are beſt acquainted: although that be but as his foorſtoole, to conceiue of his glory in heauen, which is as his throne. But alas, this knowledge of God is weake euen in many a true Chriſtian beleeuer: but that euery one is then fit to learne it aright, when he is once a Chriſtian. Furthermore, wee muſt acknowledge, that is, allow, and in heart, yeeld and conſent vnto the truth of thoſe things which we know of him: that then we may ſafely and boldly beleeue in him, and cleaue to him. For this knowledge of his maieſtie cauſeth all his faithfull ones to be truly knit vnto him, and to fixe their whole delight in him: ſo that, they ſay with the Pſalmiſt: *Whom haue I in heauen (O Lord) but thee? and who is he on earth, whom I deſire in compariſon of thee?* So that none is, as the Lord, vnto them.

Note. *Acknowledgement.* Pſal. 73, 18.

Wee thus cleauing vnto him, and knowing our ſelues to be ſafe vnder his winges, grow to put our confidence in him, that hee will helpe vs in all our neceſſities and tribulations. And from this confidence, ariſe many other Chriſtian duties: as to hope and looke for that helpe which in confidence wee aſſure our ſelues of, from the Lord: yea although meanes bee wanting, yet wee giue glory vnto GOD; as the three children which being caſt into the burning fornace, committed themſelues vnto his protection, although at that time they ſaw no likelihoode of helpe at all. Againe, through this confidence, wee are not afraide, no not in greateſt dangers, but are patient, and without murmuring hold our peace, becauſe wee know, the Lord hath done it: and that which is more, wee count it good for vs that wee are afflicted, and receiuing all as from a father, doe reioyce ſoundly, and heartily in them, through hope at leaſt. And through the ſame confidence, wee reioyce in euery condition of life vnſpeakeably: yet no otherwiſe, than as wee be afraide to doe any thing, which may diſpleaſe God, as I ſhall ſay afterwards: becauſe wee know, that although this is wearieſomnes to the wicked; yet there is cauſe continually offered vs, to be carefull, that in all things we may be approoued of him.

Truſt. *Hope.* Dan. 3. *Note* *Patience.* Pſalm. 3, 7. Phil. 4. 10. Rom. 12. Col. 1 11. *Ioy.* Phil. 4 4 Pſalm. 4, 4.

And ſeeing we behold, how all good things doe flow to vs from God, therefore wee offer vnto his maieſtie, this other dutie, in all things to be thankfull: namely, with a kinde heart teſtifying, that all our welfare commeth from him: and ſo doe we in our wants, and neceſſities lift vp our hearts vnto him by prayer, for the obtaining of the things which we want. And when he thus bountifully imparteth to vs all good thinges, which yet are but the ſmaller fruites of his fauour, (and yet, if they were not enough, he would ſend vs more and greater) who doubteth that with all our hearts and ſtrength, we are affected to loue him, more than wife, children, houſe, land, or whatſoeuer is of greateſt price in the world beſide? yea that in compariſon thereof, the beſt things of price, are reckoned but as dung? And in token of this true loue to God, we giue our ſelues to ſolace our ſoules in him, as *Dauid*, euen when he was in danger of his life, did comfort himſelfe in his God, becauſe it is ſo ſweete and beautifull, to thinke and meditate oft times vpon the infinit good things that doe flow from him vnto vs: but moſt of all deſiring to inioy his preſence in heauen, which ſhall be with fulnes of pleaſures for euermore.

Thankfulnes. 1, Theſ. 5, 18. *Requeſt.* *Loue.* Phil. 3, 8. Cant. 2, 4, 5. 2, Sam. 30, 6. *Deſire Gods preſence.*

And

A And further, becauſe all which know God, and put their confidence in him, and loue him, are ouerwhelmed as it were, with the infinitenes and excellencie of his glorious Maieſtie, therefore they are drawne to behaue themſelues more reuerently, and vprightly before him, than before the greateſt potentates in the world: and therefore are prepared to walke before him continually in an holy and childlike feare, deſiring that he will teach them by his wiſedome, direct them by his prouidence, and bleſſe their whole courſe, ſo as they may comfortably feele the ſame, through their life. *Reuerence. Feare.* 1.Pet.1.17. Act.9.31.

Now beſides theſe duties of holines which wee owe directly to the perſon of God, meerely ſpirituall and inward, there are other whereby wee worſhip B him outwardly, which alſo are parts of this holines towards God: it followeth therefore, now to mention ſome of the chiefe points of this externall worſhip of GOD both publike and priuate; and in what manner it ſhould bee vſed: but before, it is to be knowne, that hee will allow of no other meanes of worſhipping him outwardly, than hee hath appointed and preſcribed himſelfe in his word. And therefore the office of the miniſterie it ſelfe, (by which GOD is truly worſhipped publikely) muſt not bee an office to ſacrifice and ſay maſſe for the ſinnes of the quicke and dead, (which Gods word plainely condemneth) neither muſt it bee any other than that which GOD acknowledgeth for his: that is, a publiſhing and preaching of the Goſpell, and glad C tidings of ſaluation by Ieſus Chriſt to penitent ſinners and belecuers, and a miniſtring of the Sacraments, which hee hath ordained for the comfort of them. *The ſecond commaundement. Gods worſhip.* Iſai.1.12. Iohn.4.23. *Miniſterie.* Rom.1.16.

Such miniſters they muſt be at the leaſt, which ſerue him, whatſoeuer graces they haue beſide, if they would that GOD ſhould acknowledge and take them for his: and after ſuch outward manner muſt they worſhip him in all dutifulnes of heart, both magiſtrate and priuate perſon, who will worſhip him aright: And amongſt the publike ſeruices of God, theſe are ſome and the principall, with prayers by voyce expreſſed, thankſgiuing, confeſſions of ſinnes, and ſinging of Pſalmes, the fruite of the lips; with the cenſures of admonition, D and excommunication, as cauſe doth require: which I knit together for breuitie ſake, ſeeing I haue onely taken in hand, to ſet downe ſhortly, what the parts of Gods outward worſhip are, (not largely to handle them) that all may ſee the better hereafter, when I ſhall come to it, how the daily direction for a Chriſtian life, may fitly be drawne out, & made vp of the whole body of godlines laid together in the commaundements. *Publike prayer. Cenſures.*

To theſe may be added, publike feaſts, when the people of God by ſome eſpeciall calamities either hanging ouer them, or alreadie vpon them, or for grieuous tranſgreſſions againſt God, doe abaſe and humble themſelues more earneſtly and feruently, to intreate God againſt them: Alſo publike thankſ- E giuing for ſome rare benefit or deliuerance ſent vpon the Church: In all which publike actions the Lord requireth ſtreightly, beſides, that wee ſhould loue, deſire and procure them by all meanes that wee can; ſo, that wee ſhew all reuerence in the vſe of them: as by bowing our knees in making our prayers, lifting vp of our hands, or eyes, as occaſion is offered; ſo caſting downe or lifting vp the countenance with cheerefulneſſe, as the matter requireth. *Publike faſts.* Ioel.2.12. *Extraordinarie thankes.* Heſter.9. Luk.18.13. Iohn.11.41.

Priuate worſhip.

Another part of Gods worſhip is, when the moſt of theſe now ſpoken of, are F
vſed priuately of vs: Alſo the talking and conferring of the word of God, in
mutuall inſtructing, admoniſhing, exhorting, comforting, or any way elſe
which is fit for edifying; as ſinging of Pſalmes, and thankſgiuings in Chriſti-
an families, both ioyntlie and ſeuerally, according to their particular occaſi-
ons and oportunities, and namely at meate and at reſt. And to conclude, wee
muſt al, both magiſtrate, miniſter, and people carefully auoyde, and watch a-
gainſt all occaſions of ſuperſtition and idolatrie: and be zealous againſt the
ſame, to the rooting out and aboliſhing of them, as much as in vs lieth: and
carefully retaine, and hold our company & familiarity with the true profeſſors
and worſhippers of God; and continue daily our frequenting of the places of G
publike aſſemblies of Gods people, and not breake off our fellowſhip, as the
manner of ſome is: Neither giue or take occaſion, one or other of vs, in our
ſeuerall eſtates or places, of hindring or cooling our holy & comfortable pro-
ceedings in the Lords pure worſhip and ſeruice.

Manner ſpiri-tuall.

But ſeeing the Scripture teacheth, that hee is not a Iew, which is ſo onely in
the eyes of men; neither is the drawing neere with the lips and body onely,
ſpirituall: therefore the manner of doing theſe duties in Gods outward wor-
ſhip, is alſo to be learned: (as in a word I haue touched before) that as in them-
ſelues they are good & godly; ſo they may, as they come from the beleeuers,
be alſo ſweet and ſauourie in the Lords noſtrils, namely, that as they proceede H
from faith, ſo they may be ſeaſoned with holy affections, as oft as they are offe-
red to him.

So that we are to know this, that when we ſhall ſet vpon any part of his wor-
ſhip, which now hath beene ſpoken of, it is highly diſpleaſing to him, to goe
about the ſame lightly, raſhly, falſly, hypocritically, and vnprofitably: for that
were abhominable to him, as a dead ſacrifice. But contrarily, we muſt vſe them
with all high reuerence, being prepared rightly before: well affected in the v-
ſing of them: and ayming at the moſt profitable end which he hath appointed,
that ſo we may be approued and allowed of him.

Note

Now if I ſhould particularly declare how and after what manner, euery part I
of the outward worſhipping of GOD ſhould be vſed, as I haue ſhewed in
generall; I ſhould tarie too long in this matter: but in ſome few of the prin-
cipalleſt particulars I will ſhew it, that thereby may be ſeene what is required
in the reſt. In the preaching of the word, being the way to inlighten vs, firſt
with faith; and after, to ſettle and eſtabliſh vs in the truth; wee ſhould come
prepared to the hearing of it after this manner: laying aſide all filthineſſe of
heart and hands, which might hold out wiſedome, wee being readie and de-
ſirous to receiue it with a hungrie ſoule: and therefore not raſhly, and little
regarding what we goe about; neither comming with a captious and mali-
tious purpoſe to heare. In the action it ſelfe, we ſhould be thus affected: with K
our whole ſoule to marke and weigh the matter, that ſo wee may be touched
with it accordingly: that is to ſay, with hearing our faults, wee ſhould bee
pricked, and relent: with hearing promiſes, beleeue, and receaue comfort by
them: by doctrine of dutie, to be fully reſolued to practiſe it: and therefore
not to haue our heads full of other matters, running vpon our profits and
pleaſures, or in hypocriſie: and though wee take ſome delight in that which

How Gods worſhip is to be vſed.
The word.
Act. 26. 18.
Preparation.
1. Pet. 2. 1.
Iam. 1. 21.
Act. 10. 33.

In hearing.
Eccleſ. 4. 13.
Act. 2. 37.
1. Theſſ. 3. 4.
Note.

A we heare, yet not to be contented to reſt therein, without the feeling of the true worke of it in vs. After wee haue heard, wee ſhould giue all diligence to muſe and conferre of the things which we haue heard, examining them by the Scriptures, with the good men of Berea: & finding agreement betwixt both, with more boldnes to ſet our ſelues forward in euery good way by the helpe thereof. *Hearing howe.* Act. 17. 11.

This is the right manner of hearing the word of God preached, which the Lord hath taught his people to endeuour after: as whereby hee warranteth them ſingular fruite and bleſſing. And if wee were alike directed in all the reſt, how greatly (thinke we) might a Chriſtian be holpen and enabled to the true worſhipping of God by the ſame? which now being not knowne of many, and therefore not rightly and reuerently practiſed, is a thing moſt vnſauourie and irkeſome vnto them. Not much vnlike to this, is the true manner of the priuate exerciſe of Gods word in reading and conferring vpon it: that with high reuerence in hope to get profit thereby, and praying earneſtly for the ſame, we ſhould go about it: whiles we are at it, withdraw our minds from all other things; and after, apply it profitably and readily to vſe it, to thoſe good ends for which it is appointed. *How conference and reading ſhould be vſed.*

To the Lords Supper, if we deſire to find it, (as it is in it ſelfe an heauenly banquet) we ſhould ſee that we come in our wedding garment, meete gueſts C for ſuch a table, apparrelled with the robe of faith and repentance; without which, the Lord of the feaſt will neither looke vpon vs, nor welcome vs, but *expell vs rather*. In the time of our receiuing, we ſhould be heauenly minded, much comforted and made glad, as feeding vpon ſuch dainties, whereby our ſoules and bodies ſhall liue happily for euer. And afterwards, to be thankfull to the giuer of ſo great good things; and a long time after, to retaine the ſtrength we receiued by them, to the end we may feele our ſelues readie to teſtifie the ſame by all dutifull obedience for the time to come. *How the Lords Supper ſhould be receiued.* Matth. 22. 13. *Note.*

Of prayer alſo, which ſhall be more fully ſpoken of in another place, there is an holy and reuerent vſe to be made (though many are litle acquainted with D it) namely, that we ſhould ſeriouſly weigh Gods almightie power, and how fatherly he is affected to vs, which two things ſhould bee our pillars to leane vnto, ſo that we may be the better prepared thereto: that whileſt we are in powring out of our prayers vnto him, we may through this confidence, feele our ſelues effectually moued to *lift vp pure hearts and hands* vnto him with cheerfulneſſe: and after bleſſing receiued, be made more readily diſpoſed to pray often with thankſgiuing. And theſe are ſome of the chiefe duties to God, and in ſuch manner, as is before mentioned, they are to bee performed vnto him. *How prayer ſhould be made.* Matth. 6. 9. 1. Tim. 2. 8. Pſal. 116. 13.

Now further we are commaunded not onely in his worſhip, but alſo in E our whole life, euery where to ſeeke his glorie: for ſo he hath willed vs, that we ſhould frame the whole courſe thereof holily throughout the ſixe dayes, that ſo we may glorifie him therein. And who doth not ſee, that this ſhould be ſo? namely, that in our life and behauiour we ſhould as well *walke worthie the Lord in all things*, as in the worſhipping of him both publikely and priuately, as we haue bene directed before? That ſo there may be in theſe two commaundements, fully layd forth vnto vs, a ſumme of all outward duties, which *The third commandement.* Luke 1. 75.

in the ſixe daies wee ought to performe vnto him: and in the due practiſe of both, wee may ſhew forth the fruite of that knowledge, acknowledgement, faith, feare, and loue of God, and all other inward graces, which wee haue beene taught to honour him with, in our hearts, by the firſt commaundement. Therefore, as I ſaid, the duties inioyned vs in this third, doe moſt fitly goe with thoſe of the two former: that not onely in the time of preaching and prayer, and ſuch like exerciſes of religion, but alſo in our common and vſuall ſpeech and actions, we declare what a worthie and reuerend eſtimation wee haue of the Lord: as by ſpeaking all good of his name, word, and workes: and in our lawfull callings, by ordering and behauing our ſelues wiſely and graciouſlie: that all which liue with vs, may ſee that our religion is ioyned with the power of godlines: And that this be done of vs in all eſtates and conditions of our life, both in proſperitie and aduerſitie: and that as many as wee can preuaile with, (our owne familie and charge eſpecially) wee labour to perſwade vnto the ſame: yea and if we at any time fall by infirmitie, yet that we acknowledge the ſame, as cauſe requireth, and ſo returne to the Lord againe; as *Ioſua* exhorted *Achan* to doe; To be ſhort. *Whether we eate or drinke, or whatſoeuer we doe elſe, all is to be done to the glory of his name*. And in mentioning the commonneſt of our actions, as our eating and drinking, hee excepteth none; to the end, that wee may carie our ſelues in a ſtaied and well ordred courſe continually, whileſt wee ſhew that in the ſmalleſt matters, and in our actions, which ſeeme leaſt weightie, we be afraid to offend: as in our common talke, that *it be ſauourie, and for edifying*.

Note. F

Note. G

Ioſhu 7.19. 1.Cor.10.31. *In all things to glorifie God.*

Note. H

And ſeeing we vſe the name of God very oft both in our common ſpeech, and particularly in an oath; his mercie, iuſtice, wiſedome, and power are to moue our hearts, as oft as we haue cauſe to ſpeake of him, with all high reuerence to vſe the ſame. But more eſpecially, when iuſt occaſion of ſwearing by him is offered, we ſhould diligently conſider the perſon of the Lord, how hee is a reuenger of all ſuch as take his holy name in vaine: and the matter it ſelfe, about which we ſweare, that we doe *it in truth, in righteouſnes and iudgement*. In truth, ſo that whatſoeuer be affirmed or denied, may truly and for certaintie be affirmed or denied: and whatſoeuer be vowed or promiſed, be promiſed and vowed without fraud, and ſimplie: In righteouſnes, that there be a iuſt cauſe of our ſwearing, & that which is agreeable to the will of God. In iudgement, that it be done aduiſedly, not lightly, or raſhly, but that wee may take comfort in performing that great dutie aright, namely, that wee haue made knowne the truth, which being made knowne by vs, hath cut off ſome great doubt and controuerſie.

Col.4.4. Pſal.118.5,12. *In an oath.* *In truth.* Ierem.4.2. *In righteouſnes.* *In iudgement.* I

And ſo ſhould we in the beholding of the workes of God, (as the firmament; with the Sunne, Moone, and Starres: the earth with her furniture, as the corne, graſſe, trees, and her large proſpect) take ſweet feeling of Gods Maieſtie, and beautie which ſhineth in them, reioycing with reuerence, that hee hath giuen vs this cleere glaſſe to behold his face in: (although this wee muſt know that in all theſe inferiour creatures and workes of his, wee ſee not any part of his throne, but onely ſome part of his footſtoole:) which ſhould moue vs therefore, in all our actions to beware of hypocriſie.

In beholding Gods workes. K

Seeing therefore we haue daily vſe of theſe, I thought good to make men-

tion

A tion of them, (yet in as few words as I could ſo large matters) how wee ought to vſe them: let the reſidue be learned by ordinarie hearing thoſe, who being furniſhed with gifts fit for this purpoſe, are appointed of God to make his people ſound and skilfull in them: that they may ſhew to the world, that the honouring of God, as it is ſet forth in his word, is another manner of life than the world is acquainted with, and ſo bringeth another manner of honour to him, and comfort to men, than the imbracers and louers of the world can be pertakers of. *Note*

Thus I haue ſpoken of the behauiour which inwardly and outwardly, both in Gods holy worſhip, and in our whole conuerſation towards God directly,
B we are to ſhew in the whole ſixe daies throughout our life.

That which followeth next, is that part of holines and obedience which is to be giuen to the Lord, one day in ſeauen; Nothing differing from all the three former, ſauing that, all our owne workes though lawfull on other daies, are on this day, as much as is poſſible, to be laid aſide, that is, except in caſe of neceſſitie: and the whole day to be beſtowed in his worſhip, and ſeruice, and in things directly tending to the ſame. So that, by vertue of this part of Gods honour, we are not reſtrained from our ſinne onely, (which we are forbidden euery day) but from common labour alſo, which is an hinderance from the conſecrating of the whole day vnto God: And therefore lawfull works being
C forbidden, we may aſſure our ſelues, that much more he condemneth the intermixting of vaine and fooliſh Enterludes and Playes, with ſuch like miſpending of the time: and the filling of mens mouthes as well as their heads with worldly cares and dealings, too too common on that day, although not tolerable on other. *The 4. commaundement. Holy keeping of the ſeuenth day, Exod. 20. 10.* *Note.*

But becauſe the Lord knoweth how prone, and readie we are to wearines in well doing, therefore he hath not onely appointed ſome part of this day to be paſſed in publike, and other ſome in priuate exerciſes of godlines; but alſo he hath giuen vs great varietie of both ſorts, that ſo the whole time may be beſtowed without tediouſnes and toyle; euen from our preparing our ſelues to
D the ſanctifying of it, at our vpriſing, vnto the laſt duties at our lying downe: which mercifull and wiſe regard of his, ouer vs, if it cannot moue vs to giue our ſelues to practiſe this part of holines, (whatſoeuer our excuſes be) wee plainly ſhew, that our mindes are earthly and carnall, and that we doe but fauour our ſelues in worldlines, or prophanenes, idlenes and eaſe, when we reaſon againſt it, as being too preciſe. *Varietie of holy exerciſes.*

The publike duties, are the reuerent aſſemblies of Chriſtians in the preaching of the Word, in prayer, and adminiſtring of the Sacraments, on that day eſpecially to be vſed, howſoeuer on other dayes by occaſions oft intermitted: All of them are moſt bleſſed helpes for the eſtabliſhing of vs in an holy
E life. Of the priuate, ſome doe particularly concerne our ſelues alone: ſome are as well for the benefit of others, as for our owne comfort: for our ſelues, we are to *meditate on the workes of God, euen vpon his wonderfull workes, which he hath done for the ſonnes of men*; that ſo wee may feele his goodnes many waies; and from the ſweetnes which we perceiue in the creatures, we may be lifted vp, to behold the beautie and fauour of the Creator. *Publike aſſemblies.* *Priuate exerciſes. 1. By our ſelues. Pſalm. 92. 4. 5.*

We are alſo to thinke of the doctrine which wee haue heard, that it may

the eaſilier be imprinted in vs. And on this day we are more freely to conſider of our eſtate: how we proceede in the religious keeping of our couenant with God: and how we grow in the aſſurance of Gods mercie, and our redemption: or whether we goe not backe, or ſtand not at a ſtay. And euery way as our neede ſhall moſt require, we are to vſe our examinings of our ſelues, meditations and thankſgiuings on this day, not onely for our preſent comfort; but for our more fruitfull walking all the weeke following. F

Note.

With others.

Conference of good things, tendeth as well to the edifying of others, as our ſelues. Beſide the which there are other duties to be done to them, as to doe the works of mercie to them, as well in viſiting them in their ſicknes, relieuing their neceſſities, breaking off their diſagreements, and reconciling them who were at variance, as in ſpirituall comfortings of them, as God doth inable vs. And theſe all laid together are as a continuall direction for the holy vſe of the Sabbath to vs, (euen as the daily direction which I ſhall adde afterwards, is to ſerue a Chriſtian daily as long as he ſhall liue:) for the profitable and heauenlie ſpending of the Sabbath is the market of the ſoule, in the which, he, who is wiſe, will prouide and ſtore himſelfe for all the other dayes of the weeke, wherein it is like he ſhall haue little helpe, but much diſcouragement, as in the world may be ſeene. And this holy paſſing of the Sabbath muſt be religiouſlie regarded of all the Chriſtian familie, as the charge giuen to the gouernour thereof doth ſhew: and of the ſtranger alſo who ſhall come vnder his roofe. This is a ſumme of the holines, which wee are to ſhew towards God, both on the Sabbath, and on the ſixe dayes, he that deſireth to heare more fully of this matter, which I may not handle at large, let him reade ſuch Treatiſes as are written of that argument. G

Note

H

Chap. 16.

Of certaine duties to men, in the fift, ſixt, and ſeuenth commaundement, the obeying whereof is a part of the godly life.

NOw followeth another branch of the ſecond part of this godly or Chriſtian life, requiring of vs righteous dealing towards all men: Where by the way, this is to be carefully regarded, that ſeeing there is an apparant diſtinction and difference betwixt thoſe forenamed duties of holines to GOD, and theſe of righteouſnes to men which ſhall follow, and yet both alike commaunded; therefore that no man diſioyne in his practiſe, or ſeparate the one from the other, ſeeing the Lord hath ſet them downe ioyntly together. I ſpeake this, becauſe there are many, who delighting in hearing the word preached, prayer, and reading, (which are duties directly appertaining to God) yet are very negligent in performing that which is due to men; as in doing workes of charitie to the poore, liuing peaceably and comfortably in mariage, or in ſhunning haſtie iudging of their brethren, and in being dutifull to ſuperiours, as magiſtrates, parents, maiſters, (when yet they commaund in the Lord:) and ſo, contrarily ſome ſhall be found doing many thinges commendable to men, and no religion in them towards God. Which thing, if it be of ignorance, I

Duties to God and man not to be ſeparated.

K

A rance, is a ſhamefull blemiſh in the, who are guiltie of it, ſeeing they haue had ſo long a time graunted them of God, in which they might haue learned better: but if after it bee knowne, it remaine ſtill; it plainely teſtifieth that there is in them a wilfull diſobedience againſt God, and that the beſt of their workes are in vaine. Iam. 1, 27.

And before I enter into the particular duties of righteouſneſſe to all ſortes of men, it is here as in the fitteſt place to be taught, which cannot be afterward ſo conueniently added: That wee haue this minde in vs, that wee *beare loue towards all men euen our greateſt enemies*; from which ground and roote of loue, wee may be readie to performe all the duties, which wee ſhall know B to be long to them from vs, required particularly in the commaundements following: And ſecondly, that we ioyne with it an other generall vertue, which is brotherly kindneſſe to Chriſtians, which are brethren with vs, which is an holy and eſpeciall loue of one faithfull brother towards another. And theſe two, are thoſe which Saint *Peter* ſpeaketh of, when he ſaith, *ioyne with brotherly kindneſſe, loue*: where this vertue is, they haue learned to giue to euerie one of the faithfull their brethren (according to the knowledge wherewith God hath inlightened them) the ſeuerall duties required in the ſecond table. A rare and ſingular gift of God; which if wee could ſee the practiſe of it, what light of good example it giueth, and what profit, it would inflame vs wonderfully C to the practiſing of it.

Beareloue to all.

Brotherly kindneſſe to chriſtians.

1. Pet. 1, 7.

Now follow the ſeuerall parts of righteouſneſſe to men, as they are diſtinctly ſet downe in the ſixe commaundements following, to be performed of Chriſtians, and which helpe to make vp the ſecond part of a godly life. In all which, although there are many more particular duties to bee mentioned than were in the former part, (becauſe we haue ſo many dealings, & that with infinite perſons) yet I will ſet the downe with the like breuitie as neere as I can, that I haue done the duties of holines to God, leauing the reader to learne the other (as I haue ſaid before) by other ordinarie meanes.

The firſt commandement.

Many duties to our neighbours.

And firſt the dutie which men owe, as they are inferiours to others, and D the ſuperiours to them againe, come here to bee conſidered, both generally, & one particularly towards another. Where this is required of all inferiours, that they ſo carry themſelues in their whole courſe to them, which by Gods appointment are aboue them, or excell them, that they may ſhew in all parts of their liues that they honour them. For ſo the will of God is, not to require any one eſpeciall action or duetie of them, but that their whole conuerſation be ſuch towardes them, that the perſon which they take vpon them, and the place wherein they are, may haue more credit and eſtimation among men, and be vpholden and maintained in ſuch ſort, that they may weigh downe all wicked practiſes of men againſt the ſame.

Duties of inferiours.

E The duties in generall, which belong to all inferiours, doe ariſe from this one, as from a fountaine, that is to ſay, ſubiection: which is a voluntarie acknowledging, that they are ſet vnder thoſe, which are their ſuperiours by Gods ordinance and appointment. The which when men are perſwaded of, they will readily goe vnder any dutie that appertaineth to them. And from hence iſſueth inward reuerence towardes them, as to thinke highly of them for that perſon, which God hath put vpon them: and therefore alſo

Common to all inferiours.

Subiection. Rom. 13, 1.

Reuerence.

Iob 32.4. to giue them that outward reuerence, which is due to them: as *to riſe and bowe to them*, to giue them the higher place, libertie *to ſpeake before them*, and to giue them reuerent titles; and ſubmitting themſelues to them euery way, as it is meete: which if in loue it bee not regarded, and the benefit, which God hath appointed thereby to come to their inferiours, conſidered, that ſo there may be a preſeruing of the dignitie and worthines of ſuch perſons and places amongſt men, all confuſion and barbarouſnes muſt needes inſue and follow. E

Superiours duty. And for this cauſe the ſuperiours againe for their parts muſt ſee, that they carrie themſelues towards them *as brethren*, in all curteſie, ſauing their authoritie: and further alſo that they goe before them, both in all innocencie, and example of good life. And becauſe there are ſome ſuperiours to vs by ciuill authoritie, as Princes and other Magiſtrates; and ſome eccleſiaſticall, as Church officers; ſome by nature as parents; ſome by age, as the gray headed, and ſome by gifts as of knowledge, experience, and other graces: therefore both their inferiours to them, and they to their inferiours, (beſides the former duties in generall ſet downe) haue ſomewhat ſeuerally to looke to, one towards the other. To ſuch as haue authoritie ouer them, inferiours muſt ſubmit themſelues, in bearing their rebukes, and receiuing their corrections willingly, and without reſiſtance, by *not anſwering againe*, by ſtomacke or countenance; yea though they ſuffer wrongfully: which commaundement Saint *Peter* giuing to ſeruants toward their maſters, who are not ſuperiours of the higheſt power, or of greateſt authoritie, doth much more binde other inferiours to be ſubiect thereto. G *Diuers kinds of ſuperiours.* *Subiects and ſeruants.* Tit. 2. 6. 1. Pet. 2. 19. H

Rom 13. 6. *Obedient.* And further beſides this, ſuch inferiours are charged by God to be *obedient onely to their lawfull commaundements*; ſo that God be not thereby depriued of his due: for this cauſe ſubiects pay *tribute to their Princes*: and holde both their goods and liues ſo, as they be at their commaundement. And ſeruants, which will teſtifie and ſhew, that they *count their maſters worthie all honour*, doe frame themſelues to ſerue them *with faithfulnes and diligence, not with eye ſeruice*: by the one, ſeeking their profit and good truſtily; by the other, *doing their duties with care and painfulnes, euen as to the Lord himſelfe*. Tit. 2. 9. Col. 3. 23. I

All in authoritie as Princes. Pſal. 72 two laſt verſes. 2. King. 11. 17. So all high Magiſtrates, both Kings, and ſuch as are in authoritie vnder them, owe this particularly to the people, ouer whom they are, to regard, that the Goſpell of Ieſus Chriſt be publiſhed freely and purely by the Miniſters thereof, through their whole dominion, to bring the people to GOD: and the ſame dominion to be well gouerned, by the right executing of wholeſome and good lawes, *that the people may liue an honeſt and quiet life vnder them*. So alſo Maſters for recompence to their ſeruants, are charged by the Lord, to ſhew themſelues, as well *good and bountifull* towards them in recompencing their labour and trauaile to the full, as beſides it, to *doe that which is iuſt and equall vnto them*, the which they for their parts doe owe to them againe: which is to prouide that they may be taught in the congregation, and at home: as alſo of themſelues, to ſee that no neceſſaries, in meate, drinke, worke, and honeſt intermiſſion in due time be wanting; neither that they with whom they haue ſo couenanted, bee kept ignorant, and vnexpert in their trade: *Maſters.* K

Another

A Another kinde of ſuperiours, are kindred by nature, and parents in the flesh, to whom their inferiours and children for the ſingular benefits which they receiue from them (except they degenerate farre from their duties) do acknowledge much to bee due to them againe. Among which, this is not the leaſt, that they ſhew themſelues forward in the imbracing of holy inſtruction according to the ripeneſſe of their yeeres. That their reuerence and obedience continue (of children I ſpeake) euen vnto their ende, although with more libertie, when they ſhall bee of more ripe yeeres, their parents themſelues conſenting thereto. Alſo that they make no marriages without their conſent. That in token of thankefulneſſe, they be readie to helpe their ne-
B ceſſities. And that they bee carefull alſo to doe their duties, euen to thoſe which ſhall ſucceede their parents, by way of ſecond marriage: For their parents are bound to teach them from their youth, as was ſaid of ſeruants; to keepe them from idlenes, to traine them vp in ſome lawfull and honeſt trade, to gouerne them wiſely, and kindly, to prouide for their neceſſitie of mariage, and to miniſter things needfull for this life, as they ſhall bee able, and as they may doe it religiouſly and lawfully.

Childrens duty.

Iob,1, Luk,2,

Genes,24,55, 1,Cor,7,36,

Numb,30,4. Gen.47,12 Ruth,1.16, &.3,6. *Parents,* Prou.22.6. 2,Cor.12,14.

Of thoſe ſuperiours which excell their inferiours in gifts, the Miniſter of God is chiefe: who is furniſhed with knowledge and grace *to conuert many to God*, and to *perfect them*, as Gods inſtruments *vnto the day of Chriſts coming*.
C And ſo particularly, to *lift vp the faint-hearted by comfort, to ſtrengthen the weake; to direct him, that wandreth vncertainely* for want of knowledge, and *to waite with patience*; and by *becomming all to all, that he may gaine ſome to God.* Therefore the Lord hath giuen him a great honour with them whom hee preuaileth with, not to be counted their *teacher* onely, but their *father*: they who know their duties, for this heauenly communion, which they inioy with God himſelfe, and with Ieſus Chriſt, by his miniſterie, *doe with gladnes make him partaker of all good things* for this life, *and haue him in ſingular loue for his workes ſake.* And this they doe, beſides the ſubiections, reuerence, and obedience (which they haue in common with all inferiours) who are
D willing to bee taught, and reioyce to bee counted obedient children in the faith.

Minister. Matth,13. 52. Act.26,18. Ezech, 34.4. &,6 1,Theſſ.5,14. 1,Cor,9,22. *Note.*

1.Cor,4,15 *Hearers,* 1,Cor,9,11

1;Theſ,5,13.

Among theſe which I count ſuperiours in gifts of the minde, they are to bee reckoned who are ſtrong Chriſtians, and whom God hath indued with a liberall portion of heauenly grace, wiſedome, experience, &c. more than other of their brethren, and who knowe their libertie which they haue by Chriſt in things indifferent, and abuſe it not. Towards theſe, the weaker ſort muſt know, that it is their dutie, not to iudge them who vſe their liberty which they haue by Chriſt, neither to count them as prophane men for doing that, which they themſelues dare not doe; but to thinke them ſuch, as
E God will confirme vnto the ende: and to conſider that they themſelues had more neede to bee ſettled in the knowledge of the truth, than to take vpon them to cenſure thoſe which are wiſer then themſelues. The dutie of the ſtrong is to beare their infirmities, neither to *pleaſe themſelues in the things which they doe, but to build vp the weake, and to vſe their libertie aright, ſeruing Chriſt therein*, and ſeeking the good & benefit of their neighbour, which is done, when for his ſake they abſtaine (where neede is) euen from thinges lawfull

Strong Chriſtians,

Weaker, Their dutie,

The dutie of the ſtronger, Rom,14,3,4. *Note*

lawfull: and then it is neceſſarie, when their weake brother by their example F
is led to doe that which he hath no warrant of, and therefore *his conſcience is defiled and wounded thereby*, and ſo hee waxeth the more backeward in the ſeruice of God.

Excelling in gifts.

But beſides theſe gifts in the ſtronger ſort, ſuch as God hath beautified with any gifts, which others doe want, ought to be had in honour and account for the ſame, and not ſaucily and proudly to bee contemned: for by ſuch, God helpeth forward the welfare of thoſe who do want the ſame. And namely the ancient in yeares and gray-headed are of the yonger ſorts to be eſteemed, and had in reuerence: as *Elihu* hath giuen example in the booke of *Iob*; who, being in the company of ſage and graue men, himſelfe but yong, did keepe ſi- G
lence a long ſpace: and when he ſpake, he ſaid, hee did ſo reuerence their age, that he was afraid to ſpeake.

Ancient in yeeres.
Iob, 32. 4.

Our equals.
Rom 12. 10,

And if wee can frame our ſelues to giue theſe duties to our betters and inferiours, it ſhall bee the eaſier to regard the dignitie and worthineſſe of thoſe *which are our equals*, which in that on ſentence of the Apoſtle, is taught vs, that when the caſe ſo ſtandeth, that we might ſeeme as worthie perſons as others, and not any thing inferiour to them in the iudgement of men, yet let vs giue ouer our right vnto them, (if it be any) *and in giuing honour to them, go before them.* And whē we haue had experience of carefull practiſe in giuing this due to our neighbour, we ſhall both perceiue our want, and be aſhamed to ſee how H
manifoldly we ſometimes failed herein, (which without faithfull examining will neuer appeare, by meanes of our ſecret ſelfeloue) and what benefit we haue of Chriſts righteouſnes in this one commandement, to couer our ſo great vnrighteouſneſſe againſt it, and thereby ſet our ſelues more earneſtly to growe found in the duties of it. This point of humilitie is for good cauſe required of vs towards our neighbour, that we may the more readily yeeld to other duties which follow.

By examing, ſee our wants and needs of Chriſt.

Ioh. 13, 14.

Maintaine our owne reuerence.
Phil, 1, 27

And this of the duties which we owe to the perſon of our neigbbour: to the wich if wee had this, that wee bee carefull to maintaine our owne reuerence and credit amongſt men, be a courſe beſeeming our holy profeſſion, we I
ſhall doe well. Now wee are to ſee what God inioyneth vs towards their life. To name the duties onely, and barely to mention them, doth little good to the moſt that ſhall reade them, either for vnderſtanding or practiſing of them; and to ſtand long I may not, the leaſt that can be ſaid of the particular duties in euerie commandement (though breuitie bee ſtudied for) is more then I meant to bee occupied about: the wiſe reader muſt haue conſideration thereof. The duties to their liues are many: and thoſe both to the bodilie life, and the ſpirituall. From whence wee muſt fetch for our daily practiſe, all that wee are bound to performe, about this part of dutie. And to the preſeruing of bodily life, health and welfare in our neighbour, as much as K
lieth in vs, it is required at our hands: firſt, that hee ſuſtaine no hurt by vs, or any of ours, as farre as we can hinder it, in ſtripe, wound, bitter taunt, or handling any other way, either hee or his, whereby his life might be made vnpleaſant, while hee liueth harmeleſſe amongſt vs: nay, though he ſhould ouerſhoote himſelfe towards vs, and prouoke vs; yet God will haue vs armed againſt ſuch offences, by that mildnes of ſpirit, which changeth our boiſterous

The 6. commandements. Bodily life and health,

To hurt none.
Exod, 21. 22.

Note

By mildnes of ſpirit to beare much.

nature

A nature into ſweete amiablenes, (verifying that which is written by the Prophet, *the lambe and the lion or wolfe ſhall feede together*) whereby we are made able, and fit to liue euen with bad perſons: Which mildneſſe teacheth vs, to beare much and ſuffer farre, rather than to bee angrie in our owne cauſe; which how weightie ſoeuer it ſeemeth to vs, is no better than folly and madneſſe: therefore not to deſire reuenge at their hands, but to wiſh ſtill their good. Eſai.11.6. Prou,17,19. Prou.19.11.

And for our owne parts, wiſely and carefully, both in words and in deeds to auoide, and cut off all occaſions of diſcord; yea though it bee with the forgoing of ſome part of our right, as *Abraham did to Lot; and to procure peace,* B ſo farre as it may bee, without offence to God, or the hindering of our own ſaluation: and *taking all things in good part*, as far as poſſibly we may. Oh how much doth hee comfort the life, and glad the heart of his neighbour, whoſe earneſt indeuour it is, to liue thus with all men! though it bee a gift of God, which ſhould ſhine euen in the rich themſelues, as the Apoſtle ſheweth, ſaying: *Charge them which are rich in this world, that they be not high minded, but eaſie to be liued with all.* *Cut off all occaſions of diſcord.* Gen,13.7 Rom,12,18, 2,Cor,13.7, *Note.* 1,Tim,6.17,

But yet is it further required at our hands, that beſides the hurting no man (as hath beene ſaid) wee ſhould doe them good. And indeede, ſuch ſhould our whole courſe bee towards others, that wee might make eaſie as C many mens burthens as wee can, ſeeing God in the riches of his mercy, hath vnburthened vs of ſo intollerable weight, as preſſed vs by our ſinne: euen as hee hath loued vs therefore, ſo from hence it is, that wee haue loue one to another, as to haue care of their life, and welfare, to maintaine it, as their neceſſitie ſhall require, and our abilitie can performe: To manifeſt it in their miſeries by pitying them, and hauing a fellow-feeling of the ſame with them, and ſo to teſtifie it both by words and deedes: as our Sauiour by doing the ſame *in pitying the people, who were diſperſed as ſheepe without a ſhepheard*, gaue vs example, to doe the like: And as their troubles and calamities ſhall be the greater; ſo the more ſpeedily to lend our helpe to them, to eaſe the D as much as in vs lyeth. *Doe good to their liues.* 1,Ioh 4.11. *Note.* *In there miſerie, to pitie them.* Matth.9,36. Pro.3,27.

That this may the better be conceiued and practiſed of vs, we may take, two examples, for all the reſt, to ſhew it in: for this being ſo needefull, and that oftentimes, (I meane, to ſhew mercie) and ſo much complained of to bee wanting, I will ſtay a while in it. The one is in the diſtreſſed caſe of ſeruants, who if all hard meaſure being offered them, they muſt yet not be ſuffered to aunſwere for their innocencie, their burthen ſhould bee great: *Iob* therefore ſhewet h himſelfe to haue learned this compaſſion effectually, when as hee ſaith, *If I did contemne the iudgement of my ſeruant, and of my maide, when they* E *did contend with mee, what then ſhall I anſwere, when God ſtandeth vp againſt me? For he that made me in the wombe, hath he not made him?* This (all men muſt needes ſay) is mercie to the life of our neighbour indeede, when wee ſhall ſhew compaſſion to them, whom we might oppreſſe, as being not able to reſiſt vs. *Shew mercie.* *To ſeruants.* Iob.31.13, & 14,

The ſecond example is of ſuch as our Sauiour ſpeaketh of, who viſited him in his members, (though many other who ſay their miſerie did not ſo) ſaying: *When I was hungrie ye gaue me meate:* Here by his owne words, we may *Viſit the ſicke.* Matth.25,35.

see, that true compassion will shew it selfe by releeuing in time of neede, F
Iam 2.16. and shutteth not vp it selfe with an vnsauourie answere; as *Iames* speaketh, *God prouide for you.* And as we should shew our helpe, chiefly to the needie and poore, so ought we euer to be readie to helpe all other with whom we liue, as they shall stand in neede of it, by counsell, trauaile or the like: euen
Iudg 1.3. as *Simion* did his brother *Iudah* against the Cananites: and the rest of the
Iudg 6.35. tribes did *Gideon* against *Midian*, and the Amalekites.

But I will with adding a little more now make an end of this dutie towards the life of our neighbour: That which I haue saide thereof, may teach how pittie is to bee shewed to the bodilie necessities, as to the whole life of the needie and afflicted; and likewise how we must be readie to helpe G all sorts that are distressed: and therefore much more to be harmelesse and innocent. Vertues they are of singular price, though little set by in this euill World: and yet he that is voyd of the, were better be out of the world. For both of them are accompanied with other Vertues, which doo set out the worth and beautie of them; euen as a chaine of gold, rings & bracelets doo
What other vertues accompanie them. beautifie, & adorne a comely person. For the latter, that is, innocencie and harmelesnesse, it is accompanied with meekenesse, patience and long suf-
Note. fering, without standing stifly vpon an offence, or hotlie pursuing it, but easily passing by it. Also he that is harmelesse, is gentle, tractable, and soone intreated to forgiue a trespasse, though some can neuer be brought to it: H hee is also peaceable and communicable, and fit to bee liued with; which Vertue is rare to be found. Therefore the innocent and harmelesse man is much to be set by: and as profitable to him who liueth with him, as of himselfe, he is commendable. And this is to be ioyned with the other vertue which in this place I before commended, namely helpefulnesse: and that which hath adioyned to it, mercie and tender compassion to succour them that be in miserie: and kinde hartednes, and goodnes, as the scripture calleth it, to preuent euil, and danger from our neighbour, before it take holde of him. And thus much of the dutie which we owe to the bodie & life of our neighbours. I

Pittie to the soule. That which remaineth, is of the regarde and compassion which is to be had ouer their soules particularly. That seeing the multitude of bad exam-
Good example. ples is one especiall imboldening of the world in euill: wee, who are marked more than others, how we liue after the Gospell, which we haue in so great price, ought both to *walke warily towards such, as are yet in vnbeliefe*, as well as vnblameable amongst our brethren, that so we may hope that
1Pet.3.1. one time or other, it may please God to call them home, as the Apostle speaketh to the beleeuing wiues of their husbands which obeyed not the word. And who seeth not, that good example & innocent life, doth more moue the ignorant, and vnstayed persons at the first, than the doctrine, be- K cause though they heare it, yet they vnderstand not the power & authority of it, neither are able to weigh the soundnesse of it, vntill they see the beautie of it appeare in practise: And therefore he saith; *Let your conuersation bee*
Note. *pure, that they which obey not the word, may be wonne by you.*

With this holy example of life, another dutie is required, that all occasions bee taken, and the oppertunities vsed of winning men to GOD,

and

A and of confirming them who are in Chriſt alreadie, and peace making, and reconciling ſuch as bee at variance, and *obſeruing one another, and prouoking to loue, and good workes*, and the fruites thereof, by inſtruction, by exhortation, admonition, conſolation and ſuch like. If the deſire of the ſaluation of our brethren were ſuch, when oportunitie ſerueth, and eſpecially in companie, as that for the ſame, wee could neglect our owne eaſe, and vaine liberties in idleneſſe, and vnprofitable talke; there is no doubt, but by kinde and wiſe dealing with them, we ſhould preuaile with ſome: eſpecially this one thing being added, (a thing of all other moſt looked after) that with godly counſel, we pittied the neceſſities of thoſe that be in wants,

B as their caſe requireth, and that with the bowels of compaſſion, whereby both their hearts are comforted, and they better prepared, to take good by our counſell and inſtructions, euen as *Boaz* did to *Ruth* in both, when his kinde and ſweete words to her with his friendly dealing, cauſed her to ſay, *Oh my Lord, thou haſt comforted me, thou haſt ſpoken to the heart of thine hand maid.*

1. Cor. 10. 33. *Win & confirme others.*

Heb. 10, 24.

Note 1. Theſ. 5. *Helpe the poore.*

Rom. 12.

Phile. 7.

Ruth. 2. 13.

Theſe two former duties being rightly obſerued and duly regarded, that is, that we honour the Image of God in our neighbour, as it ſhal appeare to vs, & that with this humilitie we ioyne tender loue to his life and perſon, as now hath bin ſaid: we cannot reſt there, but we muſt declare the ſame loue

C in not hurting or greeuing him in anie good thing that he hath, and ſetteth by: neither can we in truth ſay, wee loue him, when wee can bee content for all that, to doo the thing which we know, wil offend and vexe him. And therefore euerie Chriſtian which hath this loue in him, will bee readie to giue his neighbour his due in this commandement, not to attempt his honeſtie and chaſtitie, which is principally forbidden in this precept. So that through this loue to our neighbour, and all that is his, we muſt liue ſo innocently and chaſtlie, that none may haue cauſe to complaine, that they be hurt or annoyed by vs this way: and that we our ſelues do warily ſhunne, and auoyde all occaſions, whereby wee know we be in danger there-

D of.

The ſeuenth commandement.

Note. Not to attempt our neighbours honeſtie.

Therefore for the better obtaining of this at our hands, God requireth this of vs, that both our minds and bodies be chaſte: the one pure from vncleane luſts, deſires, and thoughts tending to vnchaſtneſſe: the other kept in honour, (for ſo the Apoſtle calleth it) that is to ſay, free from all executing of ſuch vncleane deſires by anie ſtrange pleaſures, which he condemneth. And therefore that all the parts of our bodies be kept continent, as well as the face, eyes, eares, tongue, hands, and feete be turned awaie from ſuch occaſions, as may leade thereunto.

Our minds and bodies muſt be chaſte.

And this is commaunded both to the vnmarried, and to thoſe which

E are married; but yet with ſome conſideration, and regard had by both. The vnmarried, that they ſee, that through an eſpeciall gift of GOD, their abſtaining from marriage bee according to the rules before ſet downe. And for this cauſe, that they be very wary and circumſpect in the vſe of all lawfull liberties, as of meates, drinke, apparell, ſleepe, recreations: and that they giue themſelues deuoutly to all exerciſes of godlineſſe, and amongſt the reſt to faſting with prayer, as they in wiſdome ſhall ſee cauſe,

Vnmaried.

1.Cor.7.32. alwaies remembring that the vnmarried are they *who may beſt care for the things of the Lord; how they may pleaſe him*. By the which meanes notwithſtanding, if they ſhall feele and perceiue, that they cannot ſerue God with peace, as in time paſt, but that their mindes and bodies are haled, and diſtracted, the one by ſtrong luſts carrying them, the other by burnings; they muſt know, that they are called to the vſe of the remedie, which God hath in this caſe prouided for their behoofe & releife, that is the change of their eſtate, marrying in the Lord. F

Maried. The married couples being cut off (as I haue ſaide) from all other, ſaue themſelues, muſt know that their ſinne is tenne-fold greater than the others, if they ſhall bee found either ſecretly attempting, or openly de- G

Note. filing themſelues, whereby it may be ſeene, that they doo not regarde and conſcionably ſeek to preſerue the chaſtity of their neighbour, a thing prouided for by the Lord moſt principally in this precept: but rather let them know how to vſe their libertie rightly, which God hath in this behalfe, graunted them: That is to ſay, that they marrying in the Lord, may alſo liue in the Lord together: and (to ſpeake more plainly) as they haue married with hope, that they ſhall finde more helpe thereby vnto godlineſſe, than they could haue enioyed alone without it: (ſeeing marriage was ordained by God himſelfe, an helpefull eſtate manie waies,) ſo

Gen.2.18. 1.Pet.3.7 *they dwell together according to knowledge*, to performe the more eaſily all duties one to H the other for their mutuall helpe, and comfort in the communion of their goods, graces and perſons.

But though God accounteth *the mariage bed vndefiled*, and the vſe of it *lawful*, for the increaſe of poſterity & the ſubduing of concupiſcence: yet to the end that Gods people may remoue from them much vnſeemely pro-

Note phanenes therein, which the irreligious ſort inuent to themſelues, who neuer vſe to look further into their liberties, if they vnderſtand once that they be lawfull; and to the end they may haue the right vſe thereof, God hath taught them to ſanctifie the marriage bed with prayer and thankſgiuing, & that nothing be done betwixt themſelues to the wound of conſcience, or I the breaking of their peace. And that is the true vſe of it, when they are made the more fit and cheerefull thereby, to all duties of holineſſe, or at leaſtwiſe neuer the vnfitter, which

1.Cor.7.29. *to liue in mariage, euen as if they were not married*, and ſo liue more happilie: whereas to liue otherwiſe, is a great abuſe thereof.

The Papiſts who diſgrace the maried eſtate, anſwered. And as for the Papiſts malitious railing on married perſons, that they liue in the fleſh, and ſerue not God, as Pope *Siricius*: to their ſname bee it ſpoken, that God hath made knowne his will in this commandement, as cleerely as in the reſt: and giuen grace to them which feare him, to obey him in the ſame either miniſter or priuate perſon, more than to them, who K in pride and hypocriſie, or in blinde intention haue vowed againſt it. If they had complained, that the married eſtate is through the ignorance and prophanenes of the world much blemiſhed, & (for ſo honorable an ordinance of God) defaced, the moſt being careleſſe in the vſe of their liberties, and in following the rules which ſhould guide them therein, they had ſpoken to good purpoſe, and might haue had manie to confirme their ſaying: But to

chalenge

A chalenge holines as proper to themſelues in their vowing againſt marriage, is rather arrogancie and follie, than ſound reaſon which requireth a ſubſtantiall anſwere; eſpecially except they could ſhew vs more glorious proofes of holines in their profeſſed Votaries, and conuince the beſt of the married perſons of vnauoidable iniquitie.

Chap. 17

B

Of ſome duties to men in the eight, ninth, and tenth commandements.

The 8 commandement.

Nother part of righteous dealing with our brethren is, that they bee not iniured by vs in their goods, which God hath giuen them, for their neceſſarie vſe and comfort in this life: And therefore, as wee would deſire our ſelues to inioy with ſafetie, and without feare, the portion which by Gods goodnes is fallen vnto vs, euen ſo ſhould our neighbour liue by vs without danger, or iuſt cauſe of complaining, that he is anie waie annoied by vs. Loe this is the order which God hath taken and ſtrongly prouided for, that if he be regarded amongſt vs, we ſhall not dare be bold to iniurie one another in the ſmalleſt piece of his commodities, but giue him his owne, as the commandement chargeth vs ſaying, *Thou ſhalt not ſteale*: and as another Scripture ſaith: *Owe nothing to any man but this, that ye loue him*. And if we loue him, how can we grieue him, in withholding that from him, (as was ſaid before) which is deare vnto him?

Not to iniurie in his goods.

C

Rom. 13 8.

D So that, where the caſe is plaine, that anie thing is another mans, we cannot ſo much as lay claime to it, but God is deſpiſed of vs. But ſeeing it is doubtfull oft times whoſe the right is; & the moſt contentions, and vncharitableneſſes ariſe from hence, that it cannot eaſilie nor cleerely be ſeene into, whoſe it is indeede: here therefore although men without Chriſt, will not eaſily be aduiſed, yet the Lord hath prouided, that his ſeruants ſhall bee ordered, for the retaining of loue and righteous dealing: That partly they ſhall forgoe ſomewhat of their owne right, as *Abraham* did to *Lot* (if it ſhall be thought expedient) rather than to breake the bond of loue; partly, if it be in ſuch a matter as is made doubtfull by the ſubtiltie, negligence,

Not lay claime to that which is another mans.

In controuerſie.

Gen. 13 8.

To forgoe part of our right.

E or other default of either partie (as when a bargaine is made, and yet left vncertaine in ſome point, which after breedeth contention) the damage ought to fall on him, through whom it came: and if it be otherwiſe ſo difficult, that it cannot betwixt themſelues bee determined, let other men of wiſdome take it in hand, that if it bee poſſible, ſuite of law may bee auoided; and yet if that cannot bee, let it in loue be proſecuted.

1. Cor. 6. 5. Mat. 5. 40.

Thus much generally, to shew, that God will haue equitie maintained in the comming by, & inioying of our commodities, and no man wronged in the least part of his goods by vs. But for the more cleere beholding of our duties in this branch of obedience, or righteousnes, (seeing they are many) it is very expedient, to lay them forth more particularly, according to the diuers states of men. Therefore, as some are meerely poore men, and by Gods appointment and ordinance, doe liue by almes: other can in some sort partly maintaine themselues, but not without the helpe of their neighbours, by borrowing of them: and the third sort is able to lend, or to giue, or to doe both: therefore according to these diuers sorts of men, the seuerall pointes of righteous dealing one with another, must be spoken of: and those which are beside them, shall be considered afterwards.

Diuers state.

Luke.3.10.

F

G

They who haue no other way to liue, or to bee maintained, but by receiuing mens beneuolence, haue their proper dutie assigned them of God, about their neighbours goods, first to know, that their poore estate is allotted them of God, as the rich mans is also: according to the Scriptures which saith, *The Lord maketh poore, and he maketh rich*: and therefore they are to liue in it with contentation. As also they may doe, if they know God to be their father through Christ their redeemer: for there is incouragement enough frō thence, to liue contentedly and comfortably in any condition, in the which God shall set them: For want of the which, it is, that neither poore nor rich are contented without hunting after that which is another mans. Now as it is the poore mans dutie, to be contented with his portion: so it is in no sort tollerable in him, to grudge at other mens aboundance; for *shall his eye be euill, seeing God is good?* Neither ought he so much as to wish the same, and so to iniurie his neighbour: but to receiue thankefully that which befalleth him, acknowledging such to be Gods instruments, and as it were his hands, whereby hee ministreth to his necessities. And because the people of God, which either sent reliefe to the poore of other Churches, as they of Macedonia, and Corinth to Ierusalem; or who prouided for their owne poore, as they in the Acts; they did it to incourage them, to remaine & abide constant in the doctrine of the Gospell: therefore the poore which liue with vs, must know this, and looke to performe this dutie also, that hauing such incouragemēt, they make it their chiefe worke to liue godly and obediently: That is to say, to glad their hearts, who refresh their bodies, when they may see their innocent conuersation, and zeale to Godward according to their knowledge.

The dutie of thē who liue by alms

1.Sam.2.7.

Contentation.

1.Tim.6.8.

Not to grudge.

Matth.20.15.

Rom.16.3.4.

Rom.15.26.

2 Cor.9.2.

Act.4.34 35.

H

I

Liue godly

But I lament the estate of the poore, euen as I doe many thousands of others, to thinke how few of them are fit to heare this their dutie with any hope to be the better for it: and what an vniuersall blindnesse and securitie is amongst them; seeing they are as farre from the desire of true knowledge, as they are from possibilitie of obtaining it, (yea though there be offered vnto thē a plaine and easie manner of teaching them:) which sinne of irreligiousnes, as it is at this day for the most part, to be seene in that estate, so it seemeth to haue been vsuall among such long agoe; that the poore liued for the most part without care of religion, as by *Ieremie* his words doth appeare. Who when he had, after inquirie, found, that there were few that sought the truth, he said: *Surely they are poore; for they know not the law of the Lord: I will get me to the great men, for they*

Iust complaint of our poore.

Ierem.5.4

K

A *they haue knowne the way of the Lord: but theſe haue altogether broke the yoke, & burſt the bonds.* God moue the hearts of them (in whome it lyeth to redreſſe it) to pittie the one and the other: and to haue a greater care of their good (by prouiding that they may be taught the ſaluation, and happines of Chriſtians) than they (beeing yet ignorant) haue care of themſelues: Euen to bee meanes to bring light to ſome of them who haue long ſate in darkeneſſe, and eſpeciallie for the obtaining of the forgiueneſſe of their ſinnes, and the change of their liues. Act. 26. 18.

But I muſt remember, that I am in ſetting downe the duties of all Chriſtians about the goods of their neighbours: although intire pity hath mo-
B ued me to make this ſhort digreſſion. The laſt dutie therefore of this ſort of poore people, is, with the former, that as much as they be able, & their bodily infirmities of age, blindneſſe, lamenes, and ſuch other, will ſuffer them, that they redeeme their time from idleneſſe, and conſequently from other euill paſſing of the ſame, to doo anie profitable worke which they are fit for, euer tying their hearts, eyes, and hands from pulling to them, or deſiring that which is anothers. *Auoid idleneſſe.*

The ſecond ſort that I am to deale with here, are they, who cannot liue by their labour alone, but ſtand in neede of the helpe of others by borrowing ſomething of them, that ſo they may the better prouide for thēſelues,
C and theirs. Their dutie is, carefully and faithfully to purpoſe the reſtoring of that, which they borrowed, at the day appointed, and that with thanks: And therefore in no wiſe to abuſe their creditor, by a diſhoneſt denying of it, or vnwillingnes to repaie it: thereby, and by other delayes ſeeking to defraud him, and thinke hardly of him, if he requireth it; which to doo, is as if they counted it their owne, and a kinde of theft: and ſo they ſhut vp mens compaſſiō from lending. For a chiefe cauſe of little lending, is euill paying backe againe that which was borrowed. It is further required of them, that they borrow not without neede; as manie doo, to maintaine themſelues in play, and idlenes: for by that meanes they depriue him, who hath need in-
D deed to borrow, ſeeing the lēder cannot pleaſure both. And although they find fauour to borrow for their neceſſity, yet they muſt not look to borrow that, which they are not like to pay againe, by taking more dealings into their hands than their abilitie will ſerue vnto: for manie vndoo themſelues, and others, by that meanes: much leſſe may they borrow to lend to another for vſurie, as wee call it. Laſtly, if their ſimple meaning in purpoſing to repaie it at the due time, bee diſapointed; yet their care muſt bee, to ſatisfie their creditor, and content him, with promiſing new day, and paying part, and euerie way that they can, (except it be forgiuen them altogether) to ſhew, that they were not faultie, nor negligent in this
E matter. *The dutie of the borrower.* *Repay truly.* *Kind of theft.* Pſal. 15. 4. *Borrow not without neede.* *If they cannot keepe day yet ſhew their care.*

And this for the borrower: now as concerning ſuch as are able to giue, and to lend, I will ſet downe their duties in thoſe reſpects, and how they ſhould vſe their goods, to the end they may continue this dutie of lending and giuing ſtill: after, I will ſhew what rules of righteous dealing they muſt vſe in the getting and increaſing of their goods, with all men, and *The dutie of the giuer.*

in all kindes of their dealings, that ſo they may be free from this common euill of wronging anie, in and about their commodities. F

How to giue freely. Matt.5.42. Rom 12 8. Philem 7. Iames 2.15. 2 Cor 8,3. Act 4.35. Numb. 36 12.

They who giue, muſt giue freely, not by compulſion, and cheerefully, deſiring thereby to releiue and comfort them who receiue it, for charitie and conſcience ſake; as the neceſſitie of the poore bodie requireth, and their abilitie will giue leaue: and ſo, as they may giue to one, as well as to another, and continue the ſame dutie from day to day: and in greateſt neceſſitie to ſtretch out their hand the more largely, without the which neceſſitie, if they bee not hindred thereby, they may continue their patrimonie and inheritance, to their poſteritie.

The dutie of the lender. G

The lender is bound to helpe his neighbour, ſuch an one (I meane) as I haue deſcribed the borrower to bee: if he be able to forgoe it, and for the appointed time that he hath lent it, not to require it againe: and to receiue it at the due time without anie commoditie; much leſſe to compound or agree with him for anie: for whiles hee pretendeth to ſeeke his poore neighbours commoditie, and yet thereby laboureth to ſeeke his owne aduantage, with the others hurt he doth that which is intollerable. But yet it is lawfull for him to take a pledge of him, if he doubt of his credit, ſo that it be not his bed, or ſuch a neceſſarie thing as he cannot well ſpare: And yet for all that, if he ſee that it cannot be repaied without hazard of his vndooing, he muſt beare with him, and ſhew compaſſion either for a time, or forgiuing it wholy vnto him. H

Exod 22.26.

Matt.18.25.

These things conſidered, and wiſely regarded, what ſhould it greeue them, whom God hath indued with riches, and the commodities of this life, more than they need, (to the end he may proue them, what liberalitie they will ſhew to their poore fleſh) to reach out their hand, as they ſee moſt neede both in giuing and lending, and there eſpecially, where God hath placed them, and to their owne kinred? And for this cauſe, men ought to know, that they ſhould be more moderate in ſpending waſtfully vpon others, (where they neede not, neither doth anie charitie bind them) or vpon themſelues in diet, apparel, or ſuch like: conſidering that he which hath made them able to giue, might and could haue made them ſtand in neede to receiue: and therefore *we haue the poore alwaies amongſt vs, that we may do good to them.* I

Men ought to be moderate in ſpending, that they may lend.

Note

Deut.15.11.

But all is too little for mens ſelues, by meanes either of a licentious waſting; as exceſſe and needeleſſe ſumptuouſneſſe of clothing, and prouiding for their bodies, or by a miſerable pinching and hoarding vp for their poſteritie; that they may exceede and paſſe their bounds; and that they may match anie of their equals to the vtmoſt: whatſoeuer commeth in by the yeare, or by the quarter, they haue a bottomleſſe bag to put it in; none are the better for it, but themſelues, and theirs, whereas indeed, none are more the worſe for it, than themſelues & theirs: as we ſee it oft to come to paſſe; they themſelues comming to an heauie reckoning for it, their children for the moſt part ſpending it waſtfully. K

Two ſorts haue goods to their deſtruction.

But I cannot now bring examples, which in ſcripture & experience, are innumerable. And whereas there are two ſorts of them, who haue goods for their deſtruction: the one hath no other thought abiding with him, but aboue

A aboue increaſing, though he know not why,& perhaps haue neither child nor brother: of whom it is verefied, that the couetous neuer dooth good, till he be dead, like the water in the ice, which is neuer profitable, vntill it be thawed. The other ſort goe ſo farre in ſatisfying the deſire of the heart, & the luſt of the eye, & take ſuch pride, and iollitie in their life, whiles they haue that, which they would, that in ſtead of giuing and lending, they haue not ſufficient at the yeres end to ſatisfie all their expences: what do I ſay to ſatisfie, when they are a whole yeres reuenue afore hand in charges, beſides other debt: ſothat they, who might with *Iob* haue comforted the hearts of manie poore men by lending, are faine to grieue the hearts of manie, and B thoſe meaner than themſelues, by borrowing; or which is all one, by deferring of them who haue neede to vſe it being their owne, that they may verefie the words of the wiſe man; *There is an euill ſickneſſe that I haue ſeene vnder the ſunne: to wit, riches reſerued to the owners thereof for their hurt.*

The couetous doth no good, while he liueth.

The laniſhing ſpenders hurt ſuch as they ſhould do good to.

Eccleſ.5,12.

And thus much of lending, whereby this one thing may appeare, that lending is an helpe appointed of God, for the releiſe and eaſe of the poore, (without taking any thing for it, and ſo oppreſſing him thereby with vſurie, which could not otherwiſe maintaine their charge; rather than for the benefit and behoofe of ſuch as are well able to liue. Which ſort of men yet C if in ſome extremitie, they ſtand in neede, and haue no way to prouide for it, but by diminiſhing of their inheritance, or by imparing their ſtocke & trade in ſuch a caſe for a preſent neceſſitie, ſhall not offend, if they require and ſeeke helpe by borrowing, for ſome ſhort time, (ſo as they be readie to afford the like helpe againe in the like neede: But to doo this vſually, for the increaſing of their patrimonie, or for anie long time, and anie great ſumme; otherwiſe than by agreement betwixt both parties, that the like gratifying of his part may be performed, if he will require it, there is no bond in Chriſtianitie ſo ſtreight, that it tyeth the one partie to lend it; nor anie libertie therein ſo large, that it giueth leaue to the other to challenge D or requeſt it. Both which, I draw from the generall law, which all muſt be ſubiect to, namely; *Whatſoeuer ye would that men ſhould do vnto you, the ſame do ye vnto them* and contrariwiſe.

Lending needefull.

Exod.22.25.
Luke.6.33.

Rich borrowing ſhould recompence the lender. Note

Matth.7,12.

Now concerning ſuretiſhip, this brieflie is to be ſaid, (ſeeing it is of the like nature vnto lending.) Although it ſhould pitie vs to ſee a man fallen into danger to his creditor through anie default; yet no dutie bindeth vs to take vpon vs for him, to meddle where we haue nothing to doo, except it were in a matter of ſo ſmall value, that by benefiting him, we ſhould not hurt our ſelues greatly. But otherwiſe we haue commandemẽt oftentimes to beware of it: As where it is ſaid; *Be not thou of them who are ſureties for* E *debt*: And againe: *If thou haſt ſtricken hand, and entred into ſuretiſhip, thou art ſnared*: And ſo by needeles dealing in other mens buſines, they bring vpon themſelues needles troubles, and are alſo oft hindred from following their owne calling.

Of ſuretiſhip.

Luke.10 35.
Pro.22 26.& 6.1.

But yet leaſt we ſhould thinke that in no caſe, this dutie were to be performed, we muſt know; that for ſuch as are knowne of vs to be approued Chriſtians, or our brethren, with good aduiſe we may, that is, ſo far as we are

How far we may be ſureties.

Genes.42.37. are able to beare the burthen: as *Ruben* did offer a pledge to his father, for the ſafe bringing backe of *Beniamin* his younger brother. But if anie ſuch weight ſhould lie vpon it, as that our vndoing or impouerifhing ſhould thereby be procured, I ſay with *Salomon*, *Why ſhouldeſt thou cauſe thy bed to* Pro.22.27. *be taken from vnder thee, when thou haſt nothing to pay?* For of thee it ſhall be required. F

Now the duties of righteouſnes which follow, are ſuch, as we are bound to performe towards all in our common dealings, whereby we encreaſe our commodities: that in none of them, we be iuſtly charged to do them anie wrong.

Lawful vocatiõ. 1.Pet 4.10. Firſt therefore let euerie man ſee, that his vocation and trade, by which he getteth his liuing, be approued of God, and profitable to men, as the Apoſtle willeth: and therefore, that they be no idle perſons, Paraſites, Ieſters, Iuglers, ſturdie Rogues, Players, or other gameſters, dicers, carders, and ſuch like. Then, that they deale lawfullie in euerie part of their lawfull calling, that righteouſnes may be maintained and practiſed therein by thē: In buying and ſelling, that the one giue his penie for his pennieworth, fully ſatisfying alſo the trauaile of the other, and coſt that he hath bin at: & that the ſeller performe his penieworth as good as is agreed for, and faithfully: and therefore deceitfull wares, vniuſt weights, vnequall meaſures, delay in time, wherein it ſhould be performed, and ſuch like ought to be far off frō the practiſe of a ſound Chriſtian: for herein *promiſe is to be kept, though to the mans hindrance that made it.* *Deale lawfully.* Deut.25.13. Leuit.25.14. Amos.8.5. Pſal.15.4. G H

The ſame I ſay of hiring, and letting, that neither partie alone be regarded, but indifferēcy vſed, (as much as may be) for the mutual good of both, vntill the time agreed vpon, betwixt them be expired. Partnerſhip and fellowſhip in bargaining, when both are at the like coſt, or the ones labour and trauaile goeth with the others mony, by their mutuall agreement, this kinde of contract (I ſay) giueth no liberty to the one to prouide for himſelfe, without regarding the other; but faithfully & truly to deale, that they may both be partners in loſſes, & in gaine: neither iuſtly openeth the mouth of others, to condemne it. *Partnerſhip.* I

Vſury vnlawful. Theſe being the moſt vſuall kinds of contracts, doo ſhew the nature of the reſt, which are in vſe amongſt men, and doo leaue no place to that oppreſſion in the world, called vſurie, or anie other ſuch ſeeking of mens priuate profit in their dealings, without regard of the common benefit of both: that is, when both parties are not prouided for, to their contentation and ſatisfying according to equitie, and to the meaning and prouiſion made by God in that behalfe: which is that the one without the other ſhould not bee benefited nor inriched; but the one to haue care and conſideration of the other, and the commonwealth of both (as I haue ſaid) reſpected: which if it were regarded betwixt both parties, could in no wiſe be iuſtly complained of; neither is ſuch dealing of the nature and kinde of vſurie, whether it be in hiring & letting, or in anie other kinde of contract whatſoeuer: but that common dealing for tenne in the hundred, or nine, or eight or anie ſuch like, which is without due conſideration of the common wealth and vpholding of both, is vtterly to bee condemned. *Regard had of both parties is no vſurie.* K

Which

A Which if it bee well and duly conſidered, will ſoone anſwere all conſcionable men, about the queſtion of vſurie and oppreſſion, that there can bee no vſe of them in the Church of God, nor the Chriſtian commonwealth: the Law-maker hauing ſaid of both, as of witchcraft and of idolatrie, *there ſhall bee none ſuch in Iſrael*, that is, among Gods people. And as for teaching others their dutie, (eſpecially in money matters) who haue not giuen themſelues in full reſolution to be guided by Gods word, Preachers may ſooner weare their tongues to the ſtump, than they may preuaile with them. But there is another thing, of which ſome profeſſing the Goſpell, deſire to be reſolued, and that is about the buying and ſelling of annuities: and whether they be
B not vnlawfull.

Matth 7.12.

Vſury and oppreſſion haue no place among Chriſtians.

Of this therefore by ſo good occaſion, as is here offered, I thinke it conuenient, to ſet downe the will of God and our duties: and the rather for the ignorance of many about this point, and for the ſatisfying and anſwering of the well diſpoſed Chriſtian. For this purpoſe, wee are to know, that by annuities are ment, certaine yeerely rents or reuenewes comming in, for ſome yeeres ſpace: and that the owner may ſell them quite away for his owne behooſe, there is no more doubt, than there is of ſelling his patrimonie or inheritance it ſelfe, (if it bee expedient) which is (as wee call it) perpetuall.

Of annuities.

What they be.

C Now further, there are two ſorts of annuities bought and ſold among men. The one is, a yeerely ſome of money for yeeres, when the ſeller hath no ſuch annuitie, but as hee hopeth to make it of his labour and commodities. The other is, a certaine reuenew, rent, or part of rent, which hee inioyeth, and is willing to forgoe it. The firſt ſort is full of daunger, and cauſeth much wrangling, diſagreeing, and contention betwixt the buyer and the ſeller. And no meruaile, when that is bought and ſold which the ſeller hath not: I meane when there is no ſuch, either for him to inioy at his time, who hath bought it, or for the other to performe, that hath ſold it: Much like them, who ſell Hops or Corne, before they ſee whether they ſhall haue any to per-
D forme or no. In this caſe, the change of the price cauſeth the one partie to repent him, and ſo hee ſtudieth how he may ſhift for himſelfe, by what meanes ſoeuer. And indeede no former bargaines doe commonly end without iarres and controuerſies: neither ought any to make them, before the proofe of their commodities, except they bee both able for to beare, and alſo willing to ſtand to the vttermoſt of the hurt, that may befall them. But to returne to annuities: let not him who is wiſe and peaceable, meddle with this firſt kinde of them.

Two kinds of them.

The firſt kinde full of dangers.

Men muſt not ſell that which they haue not.

Forehand bargaines ſeldome end well.

Now concerning the ſecond, there is no doubt, (as I haue ſaid) but that a man may helpe himſelfe with his owne: and therefore ſuch annuities may
E be lawfully and Chriſtianly bought and ſold.

The ſecond kind not vnlawful.

But where (then) is the daunger in this kinde of trafficke? I anſwere, it may be on the behalfe of both parties. On the ſellers, by fraudulent and crafty dealing: as if hee haue either ſold the ſame annuitie before to another; or if hee know it to bee litigious, and incumbred, and ſo hee ſelleth ſorrow and trouble to his neighbour, in ſteed of a commoditie. This dealing is ſo groſſe, and ſo branded with the marke of infamie and diſhoneſtie by the Lord himſelf, that

Tes abuſed on the ſellers behalf.

On the behalfe of the buyer.

I need say no more of it. On the buyers behalfe, the sinne and offence is, F when he knowing the other must sell, and within a certaine time, holdeth him off, as though he cared not for it, to the end he may haue it, not according to the worth of it, and as manie other will giue, but for a little; perhaps halfe the value, and so copeth him vp, and sucketh out of him no small aduantage. This is a grinder of his neighbour. Thus come in the annuities that gripe more than ten in the hundred, when the needie seller might, if he had had good measure, haue made his benefit almost as much more. This dealing if it be vsed towards the wealthie, is ranke oppression, when the buyer lieth thus in the winde, as it were, and will not giue according to the value: but if it be practised vpon the weake stated, and men be- G hind hand, it is as the plucking off their skin from their bodie. If it be asked, what commoditie a man may reape lawfully this waie: I say, if he buy the annuitie or rent of him, who is wealthie, so as there be plaine dealing, he may safely enioy the benefit which the other offereth: If he bee but weake or in debt who selleth it, let him be sure he giue to the vttermost value; and in token that he doth so, let him not be vnwilling to release him againe afterwards: which shall alwaies proue, that hee seeketh not aduantage by him. And this of annuites, (both to direct a Christian how to deale in the, and to answere such as thinke, (without anie ground) that no dealing about them is lawfull) what our libertie is. Now that all may come by, H and enioy their right in these, and in all other vsuall contracts, exchaunges, societies, & dealings amongst men (for want whereof are the most broiles and contentions in the world) let this be, for conclusion marked, that truth in words, equitie in deeds, and simple meaning in purposes and thoughts, is to be firmely and constantly retained: and where that hath not bin practised, full restitution is to be made.

Such buyers are grinders.

Some annuites worse than tenne in the hundred.

How to redresse such abuse.

Note.

Restitution.

Now another dutie is, to restore to the right owner, the thing which we finde, if we can know him, and not to count it our owne. Also to restore faithfully and without delaie any thing which is committed to our keeping for trust, & not to defraude the partie: whether executors of the will of the I dead, or guardians, that take vpon them the care of orphanes liuing: that as the beloued Disciple *Iohn* being put in trust by his Lord and Maister, with *Mary* his Mother to regard her, was faithfull, and *tooke her home to him*, euen so may they be true and iust in that which is committed vnto them.

Iohn, 19, 27

The Lawyers duties.

The Lawyer also, to take no causes into his hãds, which he seeth can haue no good end with equitie, and those which he doth become defender of, to shew all honest faithfulnes, and diligence in following of them: That they in whom it lyeth, make no delaies in the ending of the suites which come before them, but with all expedition possible dispatch the same: *that so their light may breake foorth cleerely as the none tide.* Which grace is com- K mended in *Iob* through all the World, where it is heard of, that *he restrained not the poore of their desire, nor caused the eyes of the widow to faile, by long waiting for her request.*

Iob, 31, 16

Last of all, to suffer all men to inioy their owne, and as neither by play, lotteries, laying of wagers, neither by force, violence, or anie kind of oppression; so neither by deceit and craft, we seeke or procure the hurt of our neighbour,

A neighbour, to increaſe our owne profit. And thus I haue ſet downe a ſum of the chiefe duties, which our God hath bound vs to performe towards our neighbour, concerning his goods, that we be found no way vnrighteous in our practiſe and dealings with him, but ſuffer *him to liue ſafely by vs*, Pro.3.29. as he truſteth to doo: wherein though I haue laid out nothing in anie large manner, (which was not my purpoſe to doo further than neede requireth) yet he that conſidereth how manie duties here are to be performed, ſhall ſee it the more needeful to haue a briefe rehearſall of them, being ſo many: to the which, as to a glaſſe, he may repaire when he will, rather than to deſire ſome few of them, handled more largely, with omiſſion of the reſt. In *Note.*
B theſe duties performing, who ſo ſetteth himſelfe to delight, and maketh it his pleaſure to walke after theſe rules; and when he can finde by due obſeruing himſelfe, (that he hath taken anie thing wrongfullie) to turne back vnlawfull gaine: as his libertie ſhall be great with the Lord, and his confidence ſtrong, when hee ſeeth that for his cauſe and for the hope of the reward promiſed him, he can be willing to denie himſelfe, and his owne will: ſo his example ſhall be highly commended, and doo much good amongſt men: and yet this ſhould not be to ſeeke with ſuch as goe for Gods ſeruants, as it is written: *It is ioy to the iuſt to doo iudgement.* And let it be remem- Pro.21.14.
bred that I here teach them, who profeſſe that they are willing to learne,
C not the ſcorner. To conclude: let not only the forementioned ſins againſt this commandement be auoided, and the contrarie duties practiſed: but let vs euerie way ſo vſe our goods, that we may be thereby *more fruitfull in euerie good worke*, than we could be; if we wanted them: elſe how ſhall we be able to giue a good account to our Lord and maſter, and to ſay: *Behold, Lord here are thy fiue, or two talents: I haue gained with them manie more?* Luke.19.18.

The next duty wherein we are to ſerue our neighbour through loue, and *The 9. commandement.*
to deale righteouſly with him, is about his name. Herein our loue muſt ſnew it ſelfe to be ſuch, that we be afraide to vexe or grieue him this way, as
D well as in his perſon or goods. The ſins haue bin mentioned more at large, which are committed againſt this commandement, the duties ſhall be put in a narrower roome. One of the which is, to reioyce in the good report *To reioyce in our neighbours credit.* of as many as we can heare, and be perſwaded of: as the Apoſtle did *for the* 3.Ioh.2.
good name of the elect Ladie, who had ſo carefully walked after the Goſpell her ſelfe, that by her feruēt trauaile; he had found her childrē alſo doing the ſame. This reioycing for the good name of others, baniſheth this ſecret repining at the ſame, & enuying thē for it, and the poyſoned deſire of vaine glorie, out off our ſelues; to the which belongeth this: that *we ſorrow for their infirmities*: ſo far of it ought to be from vs, to report them, or heare Gal.5.26.
E them of others with delight. 1.Theſſ.5.14.
Sorrow for their infirmities.

Another is, to hope through patience for better things, than as yet *Hope the beſt.*
can be ſeen in men, remembring what we our ſelues haue been ſometime: Epheſ.2.5.
and therefore not raſhly to iudge and condemne ſuch, ſo much as ſecretlie, 1.Cor.6.11.
and leaſt of all to make them odious in companie by vttering their crimes, Mat.7.1.
or allowing others to doo ſo, of whom we haue good hope. Concerning Tit.3.2.
Note.

the reſt who ſinne boldly, I ſay: *Let Baal plead for himſelfe*: for ſuch as de- F
fame themſelues by their wicked behauiour, are not iniured by vs in giue-
ing warning to others of them. It is alſo further required of vs here, that
To couer faultes. as we ſhall be able, and may get good oportunitie thereunto, we helpe to
couer theſe faults of theirs through loue, who may be recouered and
Leuit. 19 17. brought to repentance: and yet not by flattering them therein, or diſſem-
bling the ſame, (for that is ranke hating of them, when we, by ſuffering
them to goe on in their ſinnes, cauſe them thereby to come to ſome open
ſhame and punniſhment:) but doe wee rather, as the Apoſtle *Iames* ex-
Iame. 5. 20. poundeth this hiding of faults, ſaing: *He that ſhall conuert a ſinner from going*
aſtray, ſhall ſaue a ſoule, and hide the multitude of ſinnes. G
Rebuke. Thus we ſhould labour to keepe them from an euill name, (who are not
ſhameles) and ſo from further daunger, by this our telling them of their
faults; which if they be not yet gone abroade, may by it be amended: But
as for open and bold defamers of others, they are not to be dealt with pri-
uately, when their ſlaunder is ſpred farre, but to be cenſured by the magi-
ſtrate, that ſo taking ſhame for their ſinne, they may be brought to repen-
tance. And this remedie, as it may, ſo it ought to be ſought and vſed in loue,
euen as the other by reproofe and admonition: and by theſe meanes, (the
Lord bleſſing them) both ſorts may blot out the remembrance of their
ſins, both before God and men. H
Not to diſcloſe vnmeete ſecrets. To this duty belongeth another, much agreeing with the former: that is,
not to bewray a ſecreet, when it may ſafely & without diſpleaſing of God,
be kept in: For both this and the former go ſo heauily to the heart of our
neighbours, when they heare that we haue no regarde of them, where it
might doo them good; neither do ſpare, by inlarging of the report of that
which was ſecret before, to encreaſe their miſerie and infamie, that though
they haue loued vs before, yet now their harts are turned from vs: (though
that be their ſin) for that they ſee vs not bearing a part of their griefe & ſor-
row with them, but to publiſh that, which we know of them by want of
Note. loue to them. For euery truth, & the whole truth is not alwaies to be vtte- I
Not to ſpeake of faults. red; although all kinde of lying and ſlaunder be alwaies to be abhorred.
I ſay further, if we ſhould ſpeake of mens faults with bewailing them, or
with a deſire that they, to whom we vtter them, might helpe to redreſſe
them; yet could wee not be iuſtified in ſo doing, except we haue vſed all
means which we know, to amend them, and (when there is no other reme-
Mat. 18. 15. die) goe about the opening of the ſame, as it were, vnwillingly; and in lo-
uing faithfulneſſe, reueale it onely to ſuch a one, as is likeſt and fitteſt to re-
forme them, and not pleaſe our ſelues therein: In which caſe the houſe of
Cloe ſent word to the Apoſtle *Paul*, *that there were diſſentions in the Church*
of Corinth. K
1 Cor. 1. 11. But here let this be conſidered, that all reports of mens faults are not to be
How to admit or reiect reports. admitted, leaſt wee ſhould nouriſh the ſlaunderer, as *Saul* did *Doeg*, nor all
Pro. 25 23. ſuch reports to be reiected, or coldly reproued, leaſt wee ſhould imbolden
1. Sam 22. 13. the offender, and the committer of them, as *Eli* did his ſonnes, but ſo farre
2. Sam. 2. 23. as they may bee prooued; that the guiltie may be duly cenſured, as *Paul* did
3. Cor. 2. 1. the Corinthians: but not without proofe, leaſt the ſlaunderer ſhould bee

fleſhed

A fleſhed: for the which cauſe *Dauid* ſaid to *Saule* in this verie caſe, why doth the King giue an eare to them which ſay, *Dauid ſeeketh to kill thee?* It is moreouer required of vs, that we vphold the good name of our neighbour, when we be in place, where he is vnchriſtianly and reprochfully ſpoken of, that ſo we may cauſe ſlaunder and enuie to ceaſe: and not to deliuer him beeing innocent, in ſuch a caſe, when wee may, is little differing from defaming him, our ſelues. Which was the ſinne of thoſe cruell Iewes mentioned in the Acts; who when *Paul* was accuſed as an euill dooer, ſtood by; allowing the ſame againſt him, who knew, that thoſe things were not ſo; & if they had rightly learned to practiſe this part of du-

B ty, would haue anſwered in his defence. But the neglect of this dutie is the greater, if it be done in a publike caſe before manie, as that was againſt the Apoſtle, when the Iudge will not giue ſentence, the deponent will not ſpeake the truth on the ſide of him, who is falſely and vniuſtly brought in queſtion, and the accuſer will not let his ſuite fall; as they ſee they ought, and ſhould do: but indirectly at leaſt, do purſue him. either making a ſmall crime in him to be an odious offence; or when he is innocent and cleere, yet charge him as a treſpaſſer.

1. Sam. 24. 9.

Pro. 14. 25.

To defend his credit.

Act. 26. 15.

Note.

It is our dutie alſo, by our hand writing, or anie other credit bringing vnto him, whoſe good conuerſation is approued of vs, to free his name

C from vniuſt reproch: yea, and if the caſe be weightie and vrgent, ſo farre as we be priuie to his innocency, not to be vnwilling to free him by our oath. There is yet another thing about this commandement, wherein our loue ſhould ſhew it ſelfe towards our neighbour, as neceſſarily as in anie of the reſt: and that is, by vprightnes of heart, and kindnes to interpret all ſuch of his ſayings and doings, as may be well taken, in the beſt part; and not for ſome little blemiſh, and as it were halfe a fault, to deface the whole courſe and life of the perſons and to bee free from ſurmizing and conceitednes about that which cannot be proued, and brought to light: As godly *Ioſeph* is commended to haue been in iudging of *Mary*; and as the Apoſtles who

D iudged ſimply of *Iudas* himſelfe, ſo long as they ſaw him not conuicted ſuppoſing euen then, when he went forth to betraie his maiſter, that becauſe he bare the bag, that Ieſus ſent him to prouide for the poore. And this we ſhould doo the rather, and not to ſtand vpon the vttermoſt, as through vncharitableneſſe beeing able to beare with nothing: For who doth not know, both how prone our nature is to be medling, and going too farre, about ſuch vncertainties? and alſo, that when we haue concluded and giuen ſentence, as though there were no doubt in the matter, yet it falleth out oftentimes, that we were, (and that to our great ſhame) meerely led with raſhneſſe, and vtterly deceiued? (which cannot be more cleerely ſeene, than

E in *Saul* againſt *Dauid* & *Ionathan* both by bare conceit againſt them, and by hearkning amiſſe to *Doeg* againſt one of them.) To our ſhame, I ſay, becauſe what ſhame almoſt can be greater, than firſt to take that in the euill part, which was neuer ſo meant? and from ſo thinking of it, to proceed to raſh iudgment accordingly? Like him in the Goſpell, who ſeeing our Sauiour to admit a penitent Woman neere vnto him, who had before that, beene an offenſiue liuer, proceeded immediatly to this concluſion:

To giue teſtimonie.

Take all in beſt part.

Matt. 1. 19.

Ioh. 13. 28.

1. Sam. 20. 30

1. Sam. 22. 13.

Luke 7. 39.

We ſhould cenſure our ſelues.

If this man were a prophet, he would ſurely haue knowne what manner of woman this is, for ſhe is a greeuous ſinner. But this taking all things in ill part will not be amended in vs, before we begin to cenſure our ſelues ſharpely for knowne offences which lurke in vs: wherein, when we ſhall ſee how ſlenderly and coldly we ſet vpon them, we ſhall be inforced to confeſſe, that our rigour was too ſeuere againſt others, eſpecially for bare ſurmizes of faults, which had no ſufficient ground. As for thoſe, of whom we through charity think the beſt, when yet we ſometimes ſee them prooue otherwiſe, and our ſelues deceiued in them, I ſay it maketh no matter: we haue done but our dutie, to be charitablie minded towards them. And as for them, their ſin is their owne, and ſhall double their puniſhment, in as much as they haue deceiued our hope, which we had of them: for if there were anie ſparke of goodneſſe in them, our good hope of them, would make them aſhamed to deceiue our expectation. Yet let vs not be fooles in iudging well of thē, whoſe minds and purpoſes we know to be euill by their words, conuerſation, and long knowledge of them, or by ſuch like teſtimonies of their profaneneſſe and boldneſſe in ſinne: for that were vnſauourie and ſillie fooliſhneſſe: and (whiles we would goe about to be charitable) to ſhew our ſelues vngodly *in calling euill good*: and to forget the commandement of our Sauiour, who ſaith, *beware of men*: and therefore much more beware how ye commend them. Of ſuch we ſhould make no ſcruple nor doubt to know, and thinke of them to be wicked as they be, and to giue warning to others, who are ſimple and innocent; and therefore might eaſily be deceiued, and mocked by them: as *Peter* did to them who were conuerted, when he ſaid to them; *Saue your ſelues from this froward generation*, meaning thoſe who had been their companions, to withdraw them from imbracing the doctrine of Chriſt. F G H

Not too ere dulous.

Mat. 10. 17. *To note out euil men.*

Act. 2 40.

Thus it behoueth to examine our dealings with our neighbours credit, and good name, that as we haue learned to thinke and conceiue: ſo wee teach our tongues to ſpeake the beſt of all men, and ill of none, whoſe doings haue not in an obſtinate and ſtiffnecked manner ſpoken worſe of themſelues: ſo that they haue caſt awaie their good name themſelues (*although more pretious than gold*) and not we, who giue that due to them, (in making this account of them) which they themſelues ſeeme to deſire, and doo moſt truly deſerue: So we ſhall in this part of righteouſneſſe alſo, as in the former, make our reioycing ſound. But aboue all that hath been ſaid of this argument, let our chiefeſt care be, that we ſtaine not our owne good name and credit anie waie, but maintaine and preſerue it. I

Tit 3. 2.

Pro. 25. 1.

Preſerue our owne good name.

The tenth Commandement.

To acquaint our hearts with deſire of our neighbours goos.

Note.

The laſt part of dutie to our neighbour, is to acquaint our hearts with the thoughts and deſires of his good: and to bring our ſelues to this cuſtome and practiſe, that whatſoeuer in theſe fiue former precepts and fountaines of neighbourly dutie, we are commanded to performe to him, the ſame by vertue of this, we oft wiſh, deſire, and delight in, ſeeing our God will haue it ſo, that thus the contrarie luſtings after that which is his, may (as the moſt vnſauourie vomit) be caſt vp, and auoided of vs. But this dutie of deſiring that our neighbour may proſper, which ſhould be felt to dwell in vs, as K

A a daily gueſt, and which ſhould riſe vp and lie downe with vs, and throughout our courſe accompanie vs, behold it is at this day, ſuch a ſtranger to the moſt, euen of ſuch as it who go for good Chriſtians, that is almoſt buried amongſt men, ſaue that God of his goodneſſe hath ſome few, who kept it in remembrance, that the reſt may know, that ſuch practiſe he looketh for of all his ſeruants. For though it be written in the booke of God, neuer to be raced out by the Serpents ſubtiltie, yet except ſome liuely paterne of it may be ſeene in mens liues, the practiſe of it, as of manie other excellent truths beſide, doe grow into vnaccuſtomednes, euen as the manifeſt and cleere path, being not vſually trodden, is ſoone couered with weedes
B and graſſe.

This is a great ſtranger. Note

Few examples.

And this part of rigteouſneſſe muſt finde more care in vs for the performance of it, becauſe the well regarding of this dutie maketh vs the better able to ſerue our neighbour in all the former. And ought we not to weane our hearts from dreaming after any thing that is his, when wee can in no wiſe abide that the like meaſure ſhould we be offered vs? and alſo becauſe we haue conſecrated our hearts to the Lords vſe, to be taken vp in the delighting in thoſe things which pleaſe him? And if we loue him, wee ſhould conſider, that *loue thinketh none euill of our neighbour*, nor intendeth any hurt againſt him: yet when his profits and vnlawfull liberties, and de-
C lights are wiſhed to be ours, I denie not but we can and doe perſwade our ſelues, that for all this we loue him: but the Scripture which ſaith, *as ye would that men ſhould doe vnto you, euen ſo doe ye vnto them*, ſhall condemne vs for it. Alas, doe we not ſee, that all the incouragements and helpes, which we haue in this life, (through the exceeding naughtines of our hearts) are all little enough to carie vs through all hindrances? and ſhall we then adde ſorrow vpon ſorrow to ſuch as wee our ſelues are? or repine, that they may more eaſily go on to eternall life, by ſuch helpes as God giueth them? And therefore deſire that which is pretious to them, that ſo they may bee holden backe, if not vtterly oppreſſed, through the want
D of them with heauineſſe? It was farre from him. who ſaid, *I would thou wert altogether as I am*, (that is vnfainedly a Chriſtian) *but yet without the bands which I haue.*

This is a helpe to all the reſt.

Matth 7.19

Note

Act. 26.29.

Therefore let vs know, and reſt in this, that the marke which we muſt aime at, is this? that in liuing with our neighbour, we deſire neither his hurt in perſon, goods or name; but count it the greateſt ioy that we haue by our fellowſhip and acquaintance with him, when we can reioyce in his welfare and proſperitie both outward and inward: and therefore heartily deſire and wiſh it from time to time, and in one thing as well as in another, and giue thoſe thoughts or luſts ſmal reſt in vs, which ſtirre vs to the
E contrarie: That ſo we may declare, that we haue the ſame ſpirit which was in the Apoſtle which taught him to ſay; *I wiſh that thou proſperedſt euen as thy ſoule proſpereth.*

Reioyce in his welfare.

And here to ſhut vp this matter of godlines with a word or two of ſobriety being the 3. thing wherin it conſiſteth, (which is a vertue more properly cõcerning our ſelues rather than the perſon of God or our neighbour, cõſiſting in the moderating of our affectiõs in the vſe of things lawfull) this I ſay

We ought to liue ſoberly.

in few words: that we muſt haue ſpeciall care to vſe al our lawfull liberties, F
both in the workes of our calling, and in buying, ſelling, moderately and
aright. And the ſame I ſay of eating, drinking, marriage, recreation, proſ-
peritie, youth age, beautie, friends, ſtrength; becauſe I would briefly con-
2, Cor, 7, 29 clude with the Apoſtle in this wiſe: *This I ſay (brethren) becauſe the time is*
ſhort hereafter. that they which haue wiues, be as though they had none: and they
that weepe, as though they wept not: and they that reioyce, as though they reioi-
ced not: and they that buy, as though they poſſeſſed not: and they that vſe the world,
as though they vſd it not. For the faſhiõ of this world goeth away. He therfore that
looketh to theſe things ſo, that he liue in the vſe of his lawfull liberties, to
make them ſerue him, (that he may better ſerue God) and not he them; that G
man may be ſaide to be ſober indeede, and he ſhall haue great reioycing,
whatſoeuer the world thinke of him.

Theſe duties I haue thought good to ſet downe together, as it were in
one viewe, before the eyes of the reader, that hee may fetch from hence,
light to ſhew him the waie, and matter to ſeaſon his heart and life, when
he ſhall waxe emptie, barren, and forgetfull. And for the more large
and full handling of them, or the exact ſetting downe of all particulars, it
was not my purpoſe, and it would haue been too large: ſeeing in one Ca-
techiſme or other, and in ſundrie treatiſes, as alſo by ordinarie teaching,
(ſuch as inioy the ſame) may bee ſatisfied in that thing: which particulars, H
all true Chriſtians muſt heverie carefull to know, after that they be willing
to be directed Now after what manner we may draw a daily direction out
of this whole treſurie of godlines, it ſhall in fit place hereafter appeare, whē
I come to ſhew what waie God hath taught vs to walke in, throughout e-
uerie day.

And now I hauing finiſhed that which I purpoſed about the ſins to bee
renounced, and the duties to bee practiſed in a godly life; here vnderſtand
that this renouncing of euill and turning from it, and the contrarie practi-
The renouncing of euill and the contrarie, is all one with repentance. ſing of duty, is nothing els but repentance, and the ſelfeſame thing. And the
bringing forth of the fruits of amendment or of repentance, is all one with I
that liuing by faith, which the Scripture calleth the life of the righteous, or
a Chriſtian conuerſation. The which I make mention of, that none may
thinke, that the godly life, the liuing by faith, and the repentant life, as di-
uerſe things the one from the other: which might raiſe much trouble in
manie to thinke ſo: for that when they haue laboured much and trauailed
painfully in one of them, they ſhould be new to begin in the other. But ſee-
ing the holie Ghoſt in the Scriptures doth lay forth the life of the beleeuer
in ſundrie manners of ſpeech, (euer one ſetting out the nature and proper-
tie thereof for the more full and cleere vnderſtanding of it) it is meete wee
ſhould not be ignorant of it. K

And as I ſaid, that this godly life which I haue written of, is all one with
the bringing forth fruites of amendment or of repentance, and liuing by
faith, and no ſtrange nor new or diuerſe thing from it, thus in few words I
Act. 26. 18 ſhew. Concerning the one, I meane the bringing forth the fruits of repen-
tance, what is it els, but for the perſon who is aſſured of ſaluation and
of the forgiueneſſe of his ſinnes, to turne to the Lord, and to come vnder
his

A his gouernment, from the power of Sathan and ſin? and in full purpoſe of heart to labour to be reformed from day to day more and more? And what other thing in ſubſtance, hath been ſpoken by me in the deſcription of a godly life? And thoſe things about it I haue cheifly handled; which may eſpecially inſtruct the beleeuer, what true godlynes is, and how he may be able to practiſe it. Now for the other, of liuing by faith, what is it alſo but a relying vpon the word of God, with full purpoſe to be guided by it, either by reſting vpon his promiſes, (I vnderſtand not here the promiſe of ſaluation onely,) or obeying his commaundements? And a godly conuerſation is euen the ſame: that is, an endeuouring to liue after the word of
B God which teacheth vs to beleeue, that he will inable vs thereto, and bleſſe vs therein. So that, he that liueth not godly, liueth not by faith: nor he liueth not by faith, who doth not liue godly.

Liuing by faith and liuing godly, all one.

Only one thing I will adde, as I promiſed in the beginning of this treatiſe, where I ſhewed that this faith to beleeue the ſpirituall and temperal promiſes of this life, muſt be conceiued & wrought in vs before we can liue by it. And this it is: we are to know, that after the Lord hath giuen this gift of faith, (*for it is the gift of God*) he requireth, that wee ſhould line by the ſame faith: and that is, not onely to beleeue throughout our life, that we ſhall be ſaued in the life to come, but alſo, that we ſhall haue whatſoeuer is
C expedient to bring vs ſafely thither, giuen vs freely by the Lord in this life: I ſay, faith reacheth to, and laieth hold of the promiſes of both, euen as God hath giuen vs both. So that to liue by faith, is a moſt glorious and rich prerogatiue as we may ſee: and ſo ſhould be able by good proofe and experience to ſay, if we would be perſwaded, but to take a taſte of the benefit and ſweeteneſſe that it bringeth: for if we did but taſte of it, wee would neuer ſuffer our ſelues to be withdrawne and plucked from it anie more, as far as in vs lyeth. For by this faith, wee are confident, and reſt quietly about our ſaluation from time to time; whereas others, who liue not by it, do wauer and are oft vnſetled, euen the beſt, and therefore much diſquieted. By
D this, we walke in newneſſe of life, and al the parts of it: and by it, we may be aſſured in our prayers to be heard againſt fearefull ſins to be preſerued; to haue the rage of our ſtrong luſts weakened: and to haue grace againſt them, although not alwaies to preuaile, (which were not expedient for vs) yet at leaſt to be in combate with them, which is euer a good teſtimonie of our ſafetie: for thereby, we proue that we be of the militant Church of Chriſt.

Phil. 1. 29.

The godly liue by faith.

1. Tim 4. 8.

Note.

The fruite of ſuch a life.

Yea and to goe further; by this, if we liue by it, we haue deliuerance from manie ſharpe and bitter afflictions, and beare thoſe which we muſt go vnder, more meekely and patiently, becauſe it maketh vs depend on Gods
E promiſes, and not to ſtint or tye him to any ſet time, maner of deliuerance, or meaſure of affliction. And by it we walke in our callings more cheerefully, and with leſſe toyle and vexation, than they that haue all ſhifts, and cunning ſleights and deuices to gaine by: I ſay that which is incredible to the worldlings, politikes, and hypocrites, (but that is a heauie iudgment of God, that though they be told the truth, yet they ſhall not beleeue it.) For whē we are perſwaded, that our callings are approued of God, & profitable

Note.

Act. 13. 40.

Faith maketh earthly businesse to be done cheerfully.

to men, by helping to maintain the state of the Church, for cõmon-wealth, F
and that they are those; in which God will be serued of vs: then we take
them in hand, not like drudges and droiles, who doo their worke for feare
of the whip, nor like hirelings, who worke onely for wages, and so they
must starue, if they did not worke: but if wee consider, we serue the Lord,
who is a bountifull paymaster, and hath promised a large blessing vnto vs:
and because we do Gods worke and businesse, therefore we are assured that
he will assist and further vs therein, that both we may goe about it more
willingly, and that it may the better goe forward: And therefore we dis-
burden our selues of much needlesse and troublesome care and thought
Heb. 13.5. taking, seeing he hath said, *Cast your care on me for I will care for you.* Neither G
do we make reckoning of our commoditie what it shall be, before God do
shew vs; but when we haue serue Gods prouidence by lawfull labour and
trauaile, and vsed the meanes, we commit the successe to him: and the fruit
of our paine, we receiue with thankfulnesse, (whatsoeuer it be) and that we
take for *our daily bread.*

Faith maketh our crosses more easily borne.

And if we be crossed in the good things which we goe about, (as euerie
calling & trauaile since sin came into the world hath affliction and sorrow
adioyned to it,) we do here, by faith consider, that this is by the prouidence
and good pleasure of God, who sometime crosseth our good and lawfull
attempts, least we should be glued too fast to these earthly things, remem- H
bring, that God loueth vs deerely, and that of loue he chastieth vs, so as
they, and all other our miseries, shall in the end turne to our good, and ther-
fore we rest and vphold our selues in our estate with contentation. And
this may be vnderstood of all other earthly dealings and actions, which are
Note. lawfull and for the which we haue warrant in the Word of God: assuring
our selues, that whiles we see God euer going before vs in them, (as wee
should more looke to it, that we finde it so, than to our greatest profits and
weightiest dealings) this faith shall vphold vs in the quietest estate and
Act. 2. 25 most sweete peace, such as all the carnall wisdome of man shall neuer find
nor inioy. I

The vnbeleeuers life miserable.

For to speake, as the truth is, what a life do the vnbeleeuers of the world
lead, who will not learne what this life of faith meaneth? what sinne doo
they commit in all kinds of their dealings, to the end they may bring that
to passe which they would haue? For in God they haue no hope: (for if
they had they would be counselled and commaunded by him. And al-
though this doo not appeare and breake out by and by, to the sight of
such as are ignorant like themselues: yet I would haue them answere me to
this: From whence is it, that they are often arraigned and forced to
crie out fearefully; they are damned, and there is no mercie for them from
God, they haue done against there consciences, and what shall they doo? K
&c: From whence come these speeches and complaints, I say? do they not
prooue, that they sinned against their knowledge dangerouslie, though
they would not see it then? and that God will be reuenged vpon their wic-
kednesse, though for a while they beare all out boldly, as *Saul* did? There-
fore be we well assured, that the sinne of such lyeth at their doore: and one
time or other it will find them out. For besides their necessarie affaires and
businesse,

A buſines, they runne into manie needeleſſe and ſuperfluous dealings, which muſt needes fill their heads with cares, and their hearts with ſorrow: And in their lawfull labours they are ſo farre from depending vpon God for ſucceſſe, that they are euer fearing deadly, leaſt they ſhould be croſſed, and inordinately ſet on hope that they ſhall proſper and gaine: in both which, when they be diſappointed, how like to mad men are they? neuer contented with their ſtate and condition. In which caſes, how can it otherwiſe be, but that they be toſſed, as the chaffe with the winde? and neuer quiet nor cheerefull, but when they haue what they would: whereas if they did by faith build on Gods promiſes, they ſhould not neede to be vexed, as
B they are, with ſuch diſtractions, nor to ſpend their precious time as they doo in worldly cares: For they ſhould finde better ſucceſſe and more bleſſing with leſſe care & toyling of themſelues, if they would reſt on God and put their cõfidence in him, and they ſhould with free hearts and more quiet minds, haue alſo more time to looke after the heauenly life. *Note*

Chap. 18.

C

Of certaine reaſons perſwading to the practiſe of a godly life: which is the fourth generall part of this treatiſe.

D THus I haue after a ſort declared what the Chriſtians, and the beleeuers life is, and in what duties it conſiſteth: and haue diſcloſed in ſome ſort, the ſinnes, which inſteede of this godlineſſe doo poſſeſſe men: The whole I confeſſe hath been large and long: but therefore it muſt be conſidered, that the Chriſtian life is in a manner all the ſubſtance of religion, and that which muſt giue light and lend helpe to vs in all things while we liue: and therefore ſo great a matter containing all duties of all perſons with the right manner of performing them, could not with anie plaineneſſe and profit to the moſt, that ſhall reade it, (in my iudgment) haue beene ſet downe more briefly. Onely this is here to be looked vnto: that hee may cleerely and ſoundly know, what is good, and what is amiſſe in ſome particular manner, and bee the better able to gouerne himſelfe by that knowledge euerie day, as he ſhall haue occaſion, which as I ſaid, ſhall further be declared in place moſt expedient: And to make this ſumme of a
E Chriſtian life, his glaſſe, (as it is here, and by other writers ſet downe, according to the Word of God) whenſoeuer he ſhall repaire vnto it, to ſee himſelfe therein: Now heare ſome reaſons, why the beleeuer ſhould lead his life thus. *Note.*

And firſt I will begin with that, which deſerueth the firſt place, and of right, ought to preuaile with vs: that ſeeing this Chriſtian courſe doth ſo highly honour God, it ought without all exception, to be ſought out and *The firſt reaſon: why the beleeuer ſhould liue godly is that God may*

and

be glorified by this aduancing his.

attained of vs: And how highly GOD is glorified in it, euery one may see, when euen sinfull and contemptible persons, who much dishonoured him by their bad conuersation, yet after being reformed, are made fit to glorifie him? and if this bee in their new birth, and regeneration at their first comming to God, how much more (thinke wee) shall it bee in their life afterward? F

Note.

A miserable caytife to be made a kings sonne, is admirable: but behold, here is more: for in Christianitie, wee finde, that hee which was the bondman of the diuill, and of the family of hell, is aduanced to the honour of the sonne of God, and made heire and inheritour of the kingdome of heauen. And if this bee honour to Princes, that they can giue great gifts, what is the Lords honour, in and by them, whom hee indueth with other gifts, than all princes haue to giue? G

What honour God hath by the grace of his.

It was a great part of *Salomon* his royaltie, that *he gaue siluer, as stones: and goodly Cedars, as the wilde figge trees*: the Lord giueth graces and possessions, that neither siluer nor golde can purchase: and an habitation that no Cedar tree can make resemblance of. It is great honour to God, that he hath made and fashioned man so excellent a creature of slime: but it is a greater honour,

Ioh. 6, 70.

that hé hath of a rude, vnbridled and vncleane diuell, made a well ordered, sober, and meeke Christian: yea a sanctified person; as the Scripture calleth him:

Esay, 11.

for by his holy spirit through the worke of the Gospell, hee hath made of an

Luk, 19, 7, & 8. Luc 7. 38. Ioh. 4. 18, & 29 Act. 9, 15.

extortioner, and oppressor, a liberall and bountifull giuer, as *Zaccheus*: of an adultéresse, a penitent woman, reclaimed from the course of vncleane life, as the woman in Luke. And of a persecutor, a preacher: yea himselfe a persecuted man, euen *Paul* the Apostle. And how doth such a change (thinke wee) when it is seene of men, and the report of it heard among such as knew them before, cause them to say: *The Lord hath doone great things?* And such grace doth God giue, to them (I meane) that feare him, that hee causeth *by their light which shineth among men*, euen their very enemie; to bee at one with them: yea to *speake well of them, and to glorifie their father which is in heauen.* And yet their beautie is, (to speake as the truth is) chiefly within: and not seene with eye.

H

Matth. 5. 16;

Prou. 16, 7.

The best things of God seruants, are within them.

Ps. 45. 8.

I

As all was not heard of *Salomon* a farre off, which was to be seene at home: and yet not all seene, that might be knowne to bee in him. The faithfulnes, innocencie; and rare continence of *Ioseph*, with other graces which were in him, when they brought him into such fauour, credit and admiration amongst men, how (thinke wee) was God honoured, who was the giuer of them? *Thus doth God honour them, that honour him, that he may be all in all*, & by them shewed, to bee most honourable. And to speake of our owne time,

1. Sam. 2, 30, *Note*

God is not without honour euen in this our age.

wherein wee liue, notwithstanding it affoord not so many examples of so excellent gifts and graces of holy life, (though in learning and knowledge few haue gone beyond it) as so long libertie vnder the Gospell might iustly challeng: (which sinne (I pray God) bee not laide to our charge, but speedily repented of:) so yet wee will not bee ashamed to affirme, to the great praise of God, that both many gratious and godly people, since the raigne of our most noble Princes haue beene already gathered to their fathers, who in the dayes of their flesh, did honour God highly; and many remaine (God be blessed) amongst vs, who haue, and doe, and to their ende shall (wee doubt

K

not)

A not) to the great comfort of many weake ones, commend the power of the Gospell preached, amongst vs, *and cause that vnfained thankes be giuen to God by many for them*. And that both out of the ministerie (though nothing bee more ridiculous to the Papists our aduersaries) the Lord hath raised vp many, who both preach sincerely, and diligently, and walke warily *and worthie the Lord*, and vnoffensiuely *seeking to please him in all things*: & of the people, they haue drawne not a fewe, who doe beautifie their profession, and carrie themselues vnrebukeable, among them who can iudge aright, and are free from reprochfull and daungerous euils. In such (as I haue saide) is the Lorde made admirable: As it is written: in *Sion* (his B Church) *shall GOD bee praised*: and why? *because for them hee hath done great things*. Col.1.10.

The Lord maketh the weake strong, the ignorant prudent, and such *as sate in darkenesse to see great light*: holy and glorious is his name: Yea further the Lord teacheth his beloued ones in their prosperitie, to count themselues but strangers in this world: hee causeth the things of greatest price, to bee little set by of them in comparison of his treasures, which are not seene: *This honour haue many of his Saints*. The Lord giueth strength in tribulation aboue hope, and maketh anguish and sorrow to become comforts: false accusations, and contumelious reports, to be crownes to their heads, and chaines of golde to C their necks which beare them. And to be short, he teacheth his, to sucke sweetnes out of sowernes, and to make good vse of all estates: and *they are able to doe all things through him that maketh them able*; yea persecution it selfe he maketh tollerable, and ioyfull; and (when our weakenes can see so farre) the greatest aduancement. *How God graceth his children.* Rom. Phil.4.13.

If these gifts of God with other such, doe not greatly honour the Lord in the congregation of the righteous, and if they which inioy them, being gracious and of high estimation, doe not most highly commend the giuer, which is God, where will men say, that God is honoured at all? And so doth the Apostle require, that it should bee with Gods people: *Haue your conner-* 1.Pet.2.12. D *sation honest among the Gentiles, that they which speake ill of you as of euill doers, may glorifie your father which is in heauen*. And yet I haue said nothing particularly of their peace of conscience, which *Salomon* saith, *is as continuall banquetting to them*: Saint *Paul* saith, *it passeth all vnderstanding*: euen in this one thing, which the vngodly (because they haue not) therefore know not: (for the stranger is not partaker of the childrens ioy) know not (I meane) as it is felt and knowne of them which haue it: In this one thing (I say) doth God get himselfe great glorie: *For they beleeuing in their hearts, cannot choose but vtter with their mouthes*, their deliuerances and the wonderfull things that he hath done for them. And though they be for the most part contemptible per- E sons in the world, yet is the meanest of them more happie, than the greatest of the world. *The peace and ioy of the godly.* Rom. Prou.15.15. Ioh.14.27 Phil.4.7. Pro.14.10. Psal.84.11.

And if these things bee well weighed, which haue beene saide of this matter, it shall not bee marueiled at, that the Prophet thus speaketh in the Psalme: *Glorious things are spoken of thee, O thou Citie of God*! Yea glorious indeed, as we may here inioy them (though we haue but a small part of our glorie in this life) and so glorious, that if they could bee seene with eye, they Psal.87.3.

would

would ſo inflame men with the beautie of them, that they would force them F
to ſet all their loue vpon them. And thus by the graces, which are in the life
Note. of Gods ſeruants, & which are not to be found in other men, it may be ſeene,
how God is honoured of them; the contrarie whereof, is done moſt apparent-
ly by the vngodly, as much as lyeth in them. Therefore to conclude this firſt
reaſon, except we can like to ſee Gods name ill ſpoken of, his Goſpell lightly
accounted of, and his perſon diſhonoured, and that by our ſelues, (the recom-
pence wherof cānot be borne nor abidden of vs) let vs not onely come out frō
the vncleane conuerſation of the vnbeleeuers, but *let vs ſo lay hold on eternall*
1, Tim. 6. 12. *life; that we preſſe hard vnto the marke, for the price that is ſet before vs, and let*
the words of the wiſe be as goades to pricke vs forward, out of our ſlouthfulnes: and G
Eccleſ 12. 11. *as nailes to faſten vs ioyntly & cloſely* to Chriſt our head without hypocriſie, that
Eph. 3, 13. *we faint not neither fall away, but grow vp vnto the perfect age of Chriſtians*: that
ſo we may giue good teſtimonie that God is truely honoured of vs, when our
converſation ſhall be ſuch, as his word laieth forth to vs.

The ſecond reaſō. The proſperitie and ſafetie of Gods ſeruants thereby. Another reaſon, why men ſhould with full reſolution addreſſe themſelues
to *paſſe the time of their dwelling here in reuerence and feare*, is; becauſe it is the
Heb. 12, 28, 1, Pet. 1, 17. only eſtate wherein they can proſper, & be in ſafetie: and when they are ſtrip-
ped of this heauenly robe, they are naked and expoſed to infinite falles, ſhame-
full reproches, and dangers, out of the which they ſhall finde it no eaſie matter
Pro. 2, 10. to deliuer, and free themſelues againe. For this, conſider what *Salomon* ſaith: H
When wiſedome once entreth into thy heart, and knowledge delighteth thy ſoule,
then ſhall vnderſtanding keepe thee, and counſell ſhall preſerue thee, from euery e-
uill way, and from the ſtraunge woman, and from thoſe which leaue the way of righ
teouſnes to walke in the waies of darkenes. When a man ſetteth himſelfe to ſeeke
They which de-light in Gods ſeruice, finde the ſweete benefit of it. Iob. 33. 35. Pſal. 91. 11. the Lord, and is willingly weaned from vnlawfull liberties, and hath made it
his paſtime to be well occupied, he ſhal not feare the accuſations of his aduer-
ſaries; for he hath made innocencie his defence: neither ſhall he fall iuſtly into
the reproch that others doe. For why? he hath ſeiled himſelfe againſt it: *when*
thouſands ſhall fall on euerie ſide, yet ſhall he ſtand, and not be removed: Yea the
longer he is acquainted with this eſtate, the better he ſhal like it (howſoeuer to I
the worldly man it be moſt irkeſome and vnſauorie) and be much grieued, whē
through naturall corruption and vntowardnes, he ſhall feele and perceiue him
ſelfe to be any whit weakened or cooled.

They who haue experience beſt know it. And how much ſuch an eſtate is to be deſired, (as they can beſt tell which
haue any time inioyed it, though ſuch as know it not finde no want of it) it ſhal
better appeare hereafter in place more conuenient, when I ſhall ſpeake of the
priuiledges of true Chriſtians: yea and though he be drawne by his calling &
Note. neceſſarie occaſions, to affaires and dealings in the world, where no prouoca-
tions to breake off this courſe ſhal be wanting; and be occupied amongſt men
of all ſorts, which ſhall be a ſtrong coard to draw him after them: yet ſhall hee K
be the more eſtranged from them, and loathe them, by as much as they are
differing from that vprightnes, which he hath purpoſed to walke in. And if he
Returne' againe. be vnſetled and broken off at any time, yet ſhall he neuer thinke himſelfe well,
nor where he ſhould be: but as the bird which is wandring from her neſt, and
as a ſtranger heauie in heart from his owne countrie, vntill hee returne to his
place againe.

And

A And if any ſhall thinke this little, & of ſmall account, which I haue ſpoken, and among the reſt, a man *to liue vnrebukeable in the middeſt of a froward and filthie generation*, (for I reſerue to a further place, as I haue ſaid, to ſet downe the manifold prerogatiues that accompanie ſuch a life) let ſuch compare it with the liues of thoſe, which count it ouer much ſtrictnes to looke carefully to their waies, and they ſhall finde it by infinite degrees worthie to be wiſhed and preferred: for what is there in the liues of ſuch men, as haue but this world in poſſeſſion, to draw one to be in loue with it, who looketh for a better? I will not ſticke to goe further: that not onely common profeſſours of the Goſpell (who yet *lie dead in their ſinne*) may be conſtrained to commend and reuerence them that haue attained to it, as knowing how infinitly they be bleſſed aboue themſelues: but euen ſuch alſo, as haue receiued ſome likelihoode of grace from God, yet ſlenderly going about to nouriſh the ſame, ſhall ſee manie outſtrayings, and offences in their liues, which the other ſhall be diſcharged of.

Thoſe are free from many euils, which others fall into.

For it is not enough that we purpoſe no wickednes, nor euill, but wee muſt be ſtrongly armed alwaies with full purpoſe againſt it; eſpecially that, whereto we be moſt prone, and wherein wee haue had by wofull trials, experience of our weakenes. For while we doe commit none, yet we make a way for it to enter into vs a freſh, while we become ſecure, and improuident. This which

For want of arming, many fall where they feared little. Note

C I ſay, is manifeſtly to be ſeene in *Peter*, whom no man will iudge ſo vncharitably of, that he came into the hall of the high Prieſt with any minde or purpoſe to denie his maiſter: yet his ſleight regarding of his maiſters ſo weightie admonition and watchword a little before, that is (*Sathan hath deſired to ſift you*:) and that raſhnes of his, neither caſting with himſelfe, what danger might riſe by occaſion of the place and perſons there, (as Chriſtian wiſdome would haue moued him) neither weighing his owne weakenes, how eaſily hee might be ſnared, hauing no commaundement to be there: into what lamentable woe and bitter anguiſh did it bring him, by his fearefull denying and ſwearing that he knew him not?

1. Examples of this, Peter. Math. 26. 72.

D And can wee, in charitie, iudge any leſſe of the olde Prophet that dwelt in Bethel, when he hearing of the man of God that came from Iuda, to crie out againſt the Idolatrous Altar of *Ieroboam*, did curteouſly inuite him to his houſe, as he ſaw his dutie did require: but being anſwered, that hee was commaunded *to eate no bread in that place*: at that word he began to ſtomacke it, that he being a Prophet of God, ſhould not be beleeued, and did haſtily replie vpon him againe, ſaying, *that an Angell was ſent to him, who commaunded him to bring him into his houſe to eate*: But the Scripture ſheweth vs that hee lied. And the like example is that of *Iuda* the Patriarke, who went out in the morning to his ſheepſhearers, thinking of no ſuch matter as fell out by the way;

1. King. 13. 18. 2. *The old Prophet of Bethel.*

3. *Iuda.*

E but meeting with a woman in harlots apparell, hauing not ſtrongly armed himſelfe againſt all ſinne, agreed and lay with her. Gen. 38. 18.

By all which it appeareth, that when men feare not their frailtie, and arme not themſelues againſt the ſame, they come home men leſſe godly, than they went out: and for that they will take no warning from the Lord of the ſlipperie pathes that they walke in heere in the world, therefore they caſt themſelues into fearefull danger. And what is more plainly proued, than this by daily ex-

Prou.3,6. Prou.10,9. perience; that as *God directeth vs, when we commit our ſelues to him*; ſo when we willingly betake our ſelues from his gouernment, we runne headlong into many and dangerous euils? F

And yet when I conſider the courſe of mens liues (and thoſe none of the worſt) how egarly and greedily euery one, for the moſt part, is giuen and ſet about his worldly buſines and commoditie, hauing little thought of heauenlie rules, in the meane while, to moderate him therein: this walking with GOD ſhall be thought ſo needleſſe a companion for them, yea and vnwelcome, that they would willingly haue their earthly troubles increaſed, rather than that ye ſhould faſten vpon them ſuch a burthenſome yoke of commaundements, as this is, to walke armed againſt euill. For if ye will force their thoughts with delectation to be taken vp in fearing, and auoyding ſinne, and in labouring ſtill to be better, this ſtrict chaining of them, is a taking away of their whole comfort: for it is death to them, to goe about to bridle their thoughts, and vnruly deſires: ſo that ye may perſwade them to any thing, ſaue that which ſhould be in them: and therefore is there ſo ſmall ſhewing forth of the light of the Goſpell in mens liues. Yet doe I nothing doubt, but where men of God doe faithfully (in the pitie they haue of their brethrens miſeries) ſhew them the way to this, by doctrine, and liuing, that ſome ſhall growe by little and little to a liking of it. But oh happie they, who *haue choſen this way of Gods teſtimonies to walke in; for their ſoules ſhall be bound vp in the bundle of life, and they ſhall flouriſh as the plants, and grow as the Lily: and faſten their rootes as the trees of Lebanon. Their branches ſhall ſpread: and their beautie ſhall be as the Oline tree, and their ſmell as Lebanon*. And thus much of the ſecond reaſon.

It is death to the vnregenerate to be thus yoked.

Note

G

Hoſ.14.6,7. H

And what ſhall wee ſay further? for no exerciſe of religion, nor godly meanes of the beſt ſort can doe them any good, who will not reſolue themſelues to come to this faithfull practiſe of true religion and obedience to God his commaundements: nothing ſhall be found more true than this, if we will ſuffer it to come vnder tryall. For to begin with the Scripture: What did all the priuiledges of the ſtifnecked Iewes profit them, the law, circumciſion, the couenant, and ſacrifices? There were no greater prerogatiues to any people or nation vnder the ſunne. And they alſo did in the outward practiſe of religion, ioyne with the beſt of their brethren, both in keeping the appointed daies, and places in the worſhipping of God, and alſo in being readie to offer their extraordinarie ſeruices to him, and that voluntarily: yet what ſaith the Scripture from their firſt comming out of Egypt both in the wildernes and afterward? *In many of them God had no delight, but ſlew them*: Many thouſands of them at ſundrie times periſhed, for their falſe heartednes, that when they had beene deliuered out of their dangers, they did not cleaue faſt vnto the Lord, as in their afflictions, and anguiſhes they promiſed to doe; but ſtarted aſide like a broken bowe.

The third reaſon: for a godly life no exerciſe of religion without this can profit vs.

Pſalm.147,19. 20. I

This is exemplified in the Iewes.

Note

1.Cor.10,5. K

And therefore, how doth the Lord take vp this complaint againſt them, *Oh that there were an heart in them, that they would feare me and keepe all my commaundements alwaies?* And in the Pſalme: *When he ſlew them, they ſought him, yea they turned and ſought God early: they remembred that God was their ſtrength, and the moſt high God their redeemer: but they flattered him with their mouth, &*

Deut 5.29.

Pſal 78,34.&c

diſſembled

A *dissembled with their tongue: for their heart was not vpright with him, neither were they faithfull with him in his couenant.* And after that he saith of other generations: *Oh* Ephraim! *how shall I entreate thee? Oh* Iudah! *what shall I doe vnto thee, which I haue not done?* And againe: *Oh that my people had hearkened vnto me! and that* Israel *had walked in my waies, I would soone haue humbled their enemies, and turned my hand against their aduersaries.* Hos.6.4. Psalm.81.13.

Thus we see because they did not seeke him daily, in the vprightnes of their hearts, all the helpes of religion did them no good, brought them no wisedome, experience nor comfort: all which, on the contrarie, Gods faithfull seruants inioy. For *Dauid* the man of God vttereth this sweet speech, and the *The contrary is to be seene in the godly.*

B like through the booke of Psalmes: *Thou hast made mee* (O Lord) *more wise than my teachers: than mine elders, and men of experience, because I haue kept thy commaundements: before I knew thee I went astray, but since, I haue brought my feete into the way of thy testimonies.* The religious women, of whom we reade in the Gospell, after that they saw the power of the Scriptures, and had their hearts humbled and meekened by the wisedome of them, how did they growe in holy affections, and Christian duties, painfully labouring to attaine more knowledge by hearing Iesus his Sermons from day to day, and left him not, to the day of his resurrection. Psal 119.99. Psal.119.67. Luk.8.2.3. Math.27.55.

For when the word is receiued into *a good and honest heart*, both it and all Luk.8.15.

C other holy exercises with it, become profitable to singular vses. But where men propound not this with themselues, to be cast into the mould of holy doctrine, and to be fashioned after it in their liues, it is farre otherwise. For to say nothing of them who from the beginning of the weeke to the latter end, aske not after God, (so little sauour they finde in the Scriptures, or sweetenes in him) yet this is worthie our consideration: that there are thousands which come to Church and heare prayers and sermons, who for all this, are neuer the better to themselues; and the most of them doe more hurt to others by their offensiue life, nothing fashioning themselues after the doctrine of faith and amendment. Of whose lamentable condition, what other cause can be Col.3.16. Note.

D shewed but this, *that their hearts are hardened with the deceitfulnes of sinne*; so that they walke afterwards, in their olde wayes still: and they see no such beautie in the truth, which shineth amongst them that they will bee subiect to it: though Christ raigneth onely by the power thereof in the hearts of his. For seeing they haue not beleeued and reuerenced that which they sawe and knew, the Lord hath kept backe his grace from them, which hee did not owe them, and so giuen them into Sathans hands to make them bondmen in euill at his pleasure. The which people being not renued and changed in their mindes, and so brought to a louing and delighting in good things, their lip-labour in their seruing of God, and time which they giue to it, commeth to Iohn.18.37. Rom. 1: 19.

E nothing; neither commendeth them any whit to him; neither leaueth anie fruite thereof to themselues.

And yet wee must know, that there are others of the same companie, at the same time, and vsing the same meanes with much blessing of God vpon their liues, who also declare, as I haue said, that they haue effectually receiued into their hearts the heauenly doctrine, which hath founded amongst them: for why? they haue set themselues to seeke the Lord. By whose gaine in godlines

Pro 8 11. the greater it is, (as there is no compariſon betwixt all the pleaſures of the world and it) ſo much we may ſee the other to haue loſt. And is it not lamentable to ſee, that any ſhould take ſuch a courſe? that they ſhould beſtowe all their prayers, confeſſion of ſinnes, and hearing of ſermons in vaine? I might more rightly ſay, to their iuſt condemnation in the day of the Lord: Men will not be made fooles in any thing ſauing in this: though fooliſhnes in all other things is not to be compared with this. F

Note. All prayers, &c. loſt, yea worſe.

What man is there to be found, who being deepely in debt and greatly behind hand, when he hath ſowen his field, will be contented to reape no fruite of it, or being in ſuite of law, will lend his money to his aduerſarie to hold plea againſt him? But ſuch men are amongſt vs, (I ſay not) who take much paine to come to eternall life, and yet are well inough content to goe without it, (*For being louers of pleaſures more than louers of God*, they knowe that they cannot haue it:) but as though the diuell were not ſtrong enough to accuſe, and inchaunt them, they doe negligently, yea willingly offer him aduantage by keeping in a bad courſe, (though they know how to come out of it) or grow worſe and worſe to their ſpeedie confuſion. Or who is it, which being warned out of his houſe, yea and that in earneſt manner, will yet delay, and neglect to ſeeke and prouide for himſelfe, till he be caſt into the ſtreete? G

Note.

2. Tim. 3. 4.

2. Tim. 3. 13.

But concerning the matter which I deale in, if mens prophane liues and ſlothfulnes, driuing off their repentance from day to day, were but perpetuall beggerie, and going about all the dayes of their liues from doore to doore, I would haue ſaid nothing, (though it were pitifull to ſee any caſt themſelues into ſuch miſerie:) but they ſell themſelues bondmen to hell without recouerie, and are *as ſtubble before the Lords wrath, which is as fire to burne them*, and therefore it requireth more earneſt calling vpon. The Lord commended the vniuſt ſteward, not for his particular act, but becauſe hee had done wiſely: who, when he had warning to be put out of his ſtewardſhip, hee prouided elſewhere to be receiued. But ſuch warning will not preuaile, nor ſuch wiſedome faſten vpon theſe men, vntill, as they haue liued in pleaſure and libertie of the fleſh, they die in ſorrow and vtter bondage, and ſo *receiuing a iuſt recompence* of their liues, they finde, though too late, how true this is, which I ſay. H I

Great woe by prophane life.

Luk. 16. 3.

And if this be the eſtate of many, who yet doe commonly reſort to heare Gods word, who will reade at home, yea and haue praiers in their houſes, (for this I am ſure many of our Countrie doe; whoſe caſe yet, becauſe I know, I doe heartily bewaile, for that the Chriſtian life is not for all this, aimed at, almoſt; in many of their actions) good Lord, what ſhall the eſtate of others be, who come as farre behinde them, as they doe behinde the beſt of Gods ſeruants? euen thoſe others (I ſay) who being the greateſt part of the people, are not troubled with any thought of God or diuell, heauen or hell, throughout the weeke? but hauing their heads filled, and their time continually taken vp in matters of the world, and in hearing and telling newes and tales, (yet many of them nothing concerning themſelues) and leauing their callings, doe buſie themſelues with other mens matters needeleſſie, and ſpend many dayes in the weeke in idlenes, prating, vaine games, and paſtimes, and cannot finde one houre in it to bethinke themſelues of any account giuinig to their heauenly K

What ſhall be the ſtate of ſuch as heare not Gods word.

A heauenly Lord and maister, (though to that very end they are set here) that once yet at last they might begin to returne vnto him.

But I haue taried longer about this matter than I meant: Therefore leauing them who trouble not themselues greatly with godly exercises, I will returne to such, who are in profession, and in shew farre before them; and yet because they doe not hartily and faithfully seeke to be bettered, (I meane) to be setled in a Christian life, doe therefore reape no good by the meanes which they vse. But some perhaps may thinke too much harshnes and hardnes in this speech, and may obiect thus? doe wee not therefore repaire to the word and vse good meanes, to the end we may become faithfull and vpright, and get good by them? and haue not they, who haue most profited in godlines attained vnto it hereby? why than doe ye affirme (they say) and that to the discouragement of many, that if our hearts be not reformed, the meanes doe vs no good? *Obiect. you discourage vs.*

I answere, that it is farre from my meaning to raise the least discouragement to any; in whom, if I knew but the smallest desire to be reconciled to God, I would be most readie to cherish and to strengthen the same: and hee that exerciseth himselfe in reading, hearing, prayer, *God perswade him tenfold more to doe so*, if he desire to profit thereby: neither doe I doubt, but that such shall see in time to their great comfort, that it is not in vaine *to waite patiently* C *on the Lord*, for a blessing vpon his owne ordinance. But this I say, when men either thinke, that they doe as much as they needs, while they ioyne themselues to the exercises of religion, and rest contented therein, and see not that they are enemies to God, vnder his curse, and without faith, and therefore *without God in the world*, neither see their wants and emptines of grace, and how they are fraught with many sinnes vncontroled, and strong rebellions not restrained: let not such looke to glory in their meanes vsing: *their reioycing is not good*, their estate is wofull, and that in no meane degree. They may bee said vnto, as the people of Laodicea were in the Reuelation by the holy Ghost: *Thou saist, thou art rich and needest nothing, and knowest not, that thou art miser-* D *able and blind, and poore, and naked: I counsell thee to buy of me gold tried in the fire, and eye-salue?* *Answere.* *The least desire of goodnes in man, is to be cherished.* *Note.* *Yet none are to be flattered whose case is not good.* Eph.2,12. Reu.3.17.

And marueile not, that I haue said, that such, whose *hearts are not purged by faith*, receiue no profit by the exercises of religion, as might further be shewed by many more examples of *Capernaum*, *Corazin* and *Bethsaida*: For euen the deare children of God, when *they waxe wanton against the Lord*, and grow slothfull in performing their duties to God, or doe them in a sleighter manner, than they sometime had done: as hee punisheth their transgressions other waies; so doth he this one way chastise them, that they shall feele no sweetnes, nor finde no fauour in the best things they shall doe, or exercises of religion E which they shall goe about. *Gods children growing carelesse lose the fruits of good exercises.* Psal.89.31. *Note*

And this it is, that wee heare many, euen good people complaine of, that they cannot profit at a Sermon, their hearts are rouing else where all the time (almost) of prayer; reading is irkesome to them, and they withdraw themselues euen from good companie: All which with meditating about their estate, were wont to be the thinges wherein they tooke greatest delight and comfort: what is the cause, (thinke wee) that they are now become so con-

Note trarily minded? Surely this; they haue waxen wearie of their reuerent atten- F
ding vpon God, (as all good things doth the flesh soone turne into wearines)
and begin after the manner of men, with whom they liue, to seeke their vnlaw-
full libertie some way, not being circumspect enough about the keeping of the
best things, in price and estimation: and when the Lord seeth this, hee taketh
from them the priuiledges which they enioyed before; hee dimmeth the light
of their mindes, that they see not so cleerely; and shutteth vp their hearts, that
they delight not in the matters which were wont to be of greatest account
and reckoning with them.

Examples. David. With what ioy (may it be thought) did *Dauid* performe the duties of reli- G
gion after his hainous sinne in the matter of *Bethshabe* and *Vriah*? when it is
cleere that he slept in it (as it were) all the time before *Nathan* the Prophet
was sent to awake him, and bring him to repentance. Or what comfort (is it
Ionah. to be thought) had *Ionas* in thinking of his happines, or vpon any part of the
true worship of God, which yet had vsually been his whole delight, after he fled
away from the presence of the Lord? who labouring to forget his sinne, (as
may be gathered by his hastie paying the hire of the Ship-maister before hand,
that he might be sure to be caried away from the fulfilling of the Lords com-
Ionas 1.5.6.7 maundement) such a palpable blockishnes was cast vpon him, *that he laid him-
selfe downe to sleepe* in most great danger, in which the Heathen mariners *fell
to prayer, and came to him to awake him:* and after, being vrged to examine H
himselfe by them, did not very hastily come to the confessing of it.

Daily experience To omit others, the daily experience that Gods children haue of their ma-
nie complainings, vnquietnesses, discomforts, and such like tediousnes, (which
neede not to presse them, but for the conscience and remembrance of some
treacherie against God, and too vnkinde and vndutifull dealing with him) doe
sufficiently prooue, that GOD taketh away euen the heart and life (as I may
say) of prayer, knowledge, and other meanes of religion, and leaueth his chil-
dren without comfort in the vse of them, when they dare tempt God through
Note. an euill conscience, and sinne against his maiestie, and keepe not holy com-
passe, as they haue experience, that both they may, and haue done, and as hee I
in his word hath taught them to doe. By all which it may appeare, that much
Tit.1.15. more they who worship him with vncleane hearts neuer washed nor purged,
cannot receiue into them the sweete and holesome liquor of his grace,
by what outward exercise soeuer they present themselues before
him. Thus much of the reasons, why the beleeuer
should labour with all diligence to
practise this godly life.

CHAP. K

A

Chap. 19.

Of answeres to certaine obiections brought against the necessitie of practising this godly life.

AND now that I haue added these reasons to the description of the Christian, which beleeueth in God, I would cease to say any more of this matter, if I did thinke, that men, who haue receiued the Gospell among them, were
B perswaded and resolued to yeeld to this doctrine, and to cast away all clogges and cloakes of shame, feare, and other lets, and heartily goe about to practise the same willingly, when they haue heard it: But I know there are few such. For they who doe thus, doe not onely themselues walke after the rule which I haue set downe, aiming thereat, as at a marke, but also desire that many other were as they be. *This straight course not easily yeelded to. Act. 26. 28.*

But the multitude of such, as haue either no faith, nor grace, but onely heare our doctrine, who yet professe that they looke for saluation by Christ, doe thinke, that this which I haue drawne out of Gods word, and set downe
C for their edifying, is more than they neede to looke after, or trouble themselues with: which kinde of persons seeing they swarme euery where, I doe oft say and professe, that I oppose my selfe throughout this my booke against that their damnable opinion and practise, and doe bend the force of Scripture and sound reason against them. For while these thoughts preuaile with them and possesse them, they doe but reason against their owne benefit, comfort & happines: yea, and euen many of those, who haue further tasted of the Gospell, of whom it becommeth vs to hope well; yet are for the most part, ignorant of the course, which I haue described, & content themselues with this, that they haue some good affections at some times and flitting desires to liue honestly.

D And therefore, I would meete with some of the obiections, which they alleage, why they should be no further dealt withall, but suffered to goe on as they doe in a fruitlesse, dead, and dull manner. Some of these say, they hope their desire is to please God, although they cannnot doe it as some doe: and namely, such as endeuour to follow this doctrine which in this booke I propound. For my part, I doe not marueile, that they should as it were shrinke and hold backe from such a course, though they would seeme religious, as hauing not yet seene how great incouragement God hath giuen them to walke in it; neither what great cause they haue to lay hold of such incouragements, hauing many things to hinder them. These persons therefore, so many of
E them as will be teachable, and not resist the truth wilfully, I will answere; and giue them some worthie examples of such as haue gone before them herein: that they may not thinke, they are pressed too farre, and to doe more than they neede, (if possibly they may see their error, and so finde greater libertie and delight in well doing.) The which being done, they shall see what difference is betwixt the estate they are in, and that which they are stirred vp and called vnto. *First obiection against the godly life: this life cannot be led.*

And that which hath perſwaded and moued me to this, is, (as I partly ſaid in the firſt entrance) for that I ſee many of good hope, and ſome not without a right and true beginning in this holy courſe, to be kept at a ſtay, or driuen backe, and ſeeme not to know what the Chriſtian life is, nor in many yeeres to come thus farre, as to be perſwaded how pleaſant and profitable it is, and by how many degrees to be preferred without all compariſon, before any other courſe. For many of the forwarder ſort, though they would not willingly forſake it, yet complaine, that they finde much tedious heauines, ſtrong diſcouragements, and many relapſes which breede doubtfulnes and feare. Some which are weaker, are vnder deadly dumpes, ſtrange queſtionings, whether they ſhall goe forward or no, and ſuch ſmall comfort they finde in their profeſſion, that they declare plainly, that they are farre from the ſtaiednes which I ſpeake of: and this not at the firſt onely, but many yeeres after they haue liked well of the Goſpell.

Many long kept at a ſtay.

Complaine of much tediouſnes.

Doubt of going forward.

Obiection. Chriſtian life mopiſh.

Diuers others account the Chriſtian life, mopiſh, ſolitarie, and ſuch an eſtate, the which they hold great wiſedome to auoyde; that I ſay nothing of the Atheiſts, whom I vouchſafe no anſwere. Now therefore except theſe can be otherwiſe perſwaded, that the godly life is neither irkeſome in it ſelfe, nor full of deadly diſcouragements, except, to the fleſh, *wherto they are not debters*, neither without great comfort; yea euen in tribulation, (through hope which deceiueth not) but ſuch an eſtate, as hath cauſed many for the delight they haue found in it, to refuſe all other, which could not ſtand with it: except (I ſay) they can be thus perſwaded, what likelyhood is there, that they ſhal euer be brought to be acquainted with it?

Rom, 8, 12,

Rom, 12, 12,

Phil, 3. 8.

Chriſtian life is not in ſome good actions. Mark. 6. 19.

For anſwere to all, let ſuch vnderſtand and know, that this Chriſtian life is not to be peeced vp with ſome good actions in the which we may reſt, neither conſiſteth of good intents, and in chopping and changing our courſe from good to euill, and contrarily: but it is the ſame which I haue ſaid, euen the keeping of our hearts ſincere and vpright, and vnfainedly bent to walke with the Lord after all his commandements throughout our whole courſe, according to our knowledge: and that in ſuch wiſe, and with ſuch delight, that hee who hath experience of it, would not change it for any other: for why? it yeeldeth an hundreth fold for one in all carnall liberties or delights, which wee forſake.

Note

And that it muſt be thus with the people of God, and may poſſibly be alſo, that of the Prophet doth plainely declare, that the man which may reioyce and ſpeake of his eſtate with comfort indeede, is hee which doth not by fittes and at ſome odde times, lift vp his heart to God: but who doth ſo *loue his Law, that he meditateth in the ſame all the day long*, as he himſelfe did, meaning this, that his thoughts ſhould leade him to God from time to time; and when they are occupied about euill, or ranging in the world vnprofitablie and amiſſe, that hee ſhould by and by without dallying, or delay, call them backe againe. And what (thinke we) doth he meane in another place, when not ſpeaking particularly of himſelfe, but generally of all which are the Lords, hee ſaith? *The bleſſed man doth exerciſe himſelfe day and night in this*, that he may pleaſe God, (as his word directeth him) and haue peace thereby with him, and ſo may teſtifie, that God is his treaſure, becauſe his heart and

Pſal. 119, 97, 98,

Pſalm, 1, 2, Pſalm, 119, 9,

loue

A loue is ſet vpon his commaundements: and being (as it were) ſet on fire with loue towards God, he continually meditateth vpon his law and with his whole heart hee ſeeketh the Lord, and deſireth the Lord not to let him wander from his commaundements: his heart is a ſtore-houſe for to hide the promiſes of the moſt higheſt in, and ſtill hee crieth: *Bleſſed art thou, O Lord, teach mee thy ſtatutes, for to ſpeake of thy iudgements is my whole delight: in thy precepts I will continue, and thy word I will not forget: for more ſweete it is vnto my mouth than the hony or hony combe.* No longer therefore will I abide within the gates of vanitie, I will put off my ſhooes becauſe I meane to tread within thy ſanctuarie, & my feet being waſhed, ſhall be defiled no more. Cleanſe me there- Pſal.119.118.

B fore, O Lord, that I may walke vndefiled in thy ſight, and thou vntying my lips, I ſhal ſhew forth thy praiſe: ſo ſhall thy name be glorified. The Prophet doth not meane that we, who will be happie, muſt be occupied in prayer, hearing or reading onely both day and night; neither yet doth hee meane, that in ſome pange, or when we thinke good, wee ſhould be occupied thus, and well affected, and haue our liues well framed: but this he meaneth, that he, who is godlie and happie indeede, indeuoureth to this, that his minde may delight in, and be poſſeſſed of good matters, or rightly vſing lawfull: or carefully reſiſting thoſe which are ſinfull.

And it is the ſame, which the Apoſtle meant when he ſaid, *our converſation* Phil.3.20.

C *is in heauen*, though wee are on earth: teaching therein himſelfe and all other Chriſtians, that their whole courſe (ſo farre as mans frailty would permit) (and how farre it may permit, let this Treatiſe out of Gods word teſtifie) ought to be a ſetled and conſtant carrying of themſelues (as I ſaid before) throughout their liues in ſuch ſort, as they might ſhew and approue themſelues to be men of God. If we deſire to ſee examples of theſe things, the Scripture ſetteth out *Examples of god ly men.* many vnto vs: and namely the life of our father *Enoch*, that in his time, which *Enoch.* ſoone after the creation of the world was corrupted, he did yet *walke with the* Gen 5.24. *Lord:* as if it ſhould ſay, he did ſo liue in the world amongſt men, that he had yet, through his life, an heauenly and moſt happie communion with God.

D *Abraham*, though hee be not exempted from infirmities, yet from the *Abraham.* firſt time of his calling vnto his death, what a rare paterne did hee ſet before Gen.12.7. the eyes of men in his example, of a man conſecrated to God, and not earthlie minded? For whereſoeuer he came, he ſet vp an Altar vnto the Lord: declaring thereby, that no change of place, time, or companie, could withhold him from following the Lord, but as hee firſt left Countrie and kindred at his commaundement, when hee knew not as yet whither he ſhould goe, or what ſhould become of him: *So when hee had leaſure after to returne, yet hee re-* Heb.11.15. *fuſed; becauſe hee ſought a better Countrie*, namely, an heauenly, witneſſing ſtill more and more, that his obedience was ſound and faithfull, by looking to Gen.12.4.

E another inheritance, vntill an hundred yeares were fully complete in an holy *Compared with* courſe. Gen.25.27.

And of *Iob*, how cleerely doth the holy Ghoſt witneſſe this, whereof I Iob.1.1. ſpeake? Inſomuch, that hee not onely withdrew himſelfe, and departed from the corrupt examples of the people of his time, but alſo had a particular re- *Note* gard of the actions of his life, both towards GOD and men: For proofe Iob.31.all. whereof, his ſtrong faith with patience, prayers and ſacrifices doe teſtifie

the

the one: his iuſt dealing with all men, and mercifulnes to the poore, with rare F
wiſedome in gouerning his owne family and in carrying himſelfe toward all,
doe ſhew moſt cleerely the other: All which were not at times, but vſually
and ordinarily performed, and through his courſe of life looked vnto and con-
tinued.

Iob, 3 25. And yet another thing I muſt needes adde, (as I am perſwaded) very ad-
mirable: that he did vſe to acquaint himſelfe in the *middeſt of his proſperitie
with the looking for a change*, and did learne in his greateſt abundance to want:
and being in ſo high a place, yet he was not puffed vp, becauſe he conſidered,
how fleeting and how momentany all things were: and that his proſperitie
was lent him onely for a ſhort time, and was not a patrimonie or inheritance G
to him for euer: So that when hee was afterward tried with loſſe of all,
(which was exceeding much) it might appeere, that he was but little moued
with it, becauſe he had loued it but a little, when hee did inioy it: The (which
gratious man thus vſing the world, as hath beene ſaid, holding all ſo ſtranger-
like, while he had it, and ſo willingly forgoing it, when God would require
it, how could hee doe it without a diligent looking to his waies, and the direct-
ing of the thoughts of his heart in a very particular manner, and that in and
about worldly goods, in which caſe men thinke no bounds ſhould bee preſcri-
bed them.

Iob forgoing his goods without any great griefe, did inioy them when he had thē, without any great loue. Therfore loue thou the world little while thou haſt it, ſo thou ſhalt loſe little when thou forgoeſt it.

Note

Moſes. As for *Moſes*, although it was a rare grace; when hee was of full and ripe
Heb. 11, 24. yeares, *to refuſe to be maintained as the ſonne of* Pharaohs *daughter, and to inioy* H
the pleaſures of ſinne for a ſeaſon; yet it is more marueilous; how in example he
went before the reſt, in the things which God required: and ſhining dayly
more and more, as the Sunne till the noone tide; not wearie of his ſeruice, as
many are; but liking better of it, the longer experiēce he had of it: ſo that there
was no good being elſe where to him: and ſo accompliſhed eightie yeares in
that righteous and holy courſe.

Dauid. As for *Dauids* practiſe, beſides the Lords commendation of him, *that he*
Act. 7. 46, *was a man after his owne minde*: ſo that we may ſee more particularly, how he
paſſed his time, that one place of his Pſalmes doth cleerely ſhew, where hee
ſaith: *This is the courſe of my life, after the which I frame my ſelfe, as the bleſſed* I
Pſal, 119. 10. *of the Lord alſo doe: with my whole heart I ſeeke thee, O Lord, as thy word teacheth
me: the which ſo farre as I haue receiued, I lay it vp, and hide it in my heart, as a trea-
ſure, that I may not ſin againſt thee: and ſo far as I doe not vnderſtand it I deſire to
be further taught of thee: I vſe to ſpeake of thy wonderous works, and of thy wiſe-
dome: I take more pleaſure in thy teſtimonies, than in all manner of riches: and I
dayly meditate and muſe thereon.* By theſe, with many other ſuch properties of
a godly man mentioned in the ſame Pſalme, we may conclude without doubt-
Pſal. 55. 17. ing, that a mind thus exerciſed was not voyd of a life full of anſwerable fruits.
And *three times a day* he did vſe to reſort to god ordinarily in prayer & thanks- K
giuing, after a ſolemne manner, beſides other occaſions oft mooued him: that
1. King. 15. 6. *ſaue onely in that one matter of* Vriah *the Hitite*, wee ſeldome reade of a man
more taken vp of an heauenly heart than he was.

I make mention of theſe holy ſeruants of God, the more particularly ſet-
ting downe their courſe of liuing, their properties, and their whole eſtate,
rather than ſome of their actions and holy workes, to this end; That they, who

loue

A loue to haue ſhort worke made of this matter, and content themſelues with this, as a ſufficient warrant of godlines, if they can reckon vp ſome commendable workes in their liues, (whereas the baddeſt haue ſomewhat in them that is commendable) may not iudge ſo of a godly life, deceiuing themſelues: but may make it their whole conuerſation to be godly, not fauouring themſelues in any knowne ſinnes, or actions doubted of to be ſinnes, but *fitting themſelues daily, to ſearch and finde them out*: neither withholding themſelues from new duties, which they haue not beene wont to practiſe, but teachable and readie to heare, whatſoeuer the Lord hath to require of them. And my meaning is, that after we haue made an entrance into a godly life, wee ſhould not B hold on by fittes, now and then, (as I ſaid) and be off and on, as many are: but conſtantly goe forward, as our yeeres growe vpon vs, and carefully to indeuour, that in one thing as well as in another, *wee may pleaſe God* in reuerence, and in feare. Lam 3,40

Neither is it my purpoſe in all this, to perſwade, that beleeuers may reſt in that meaſure of faith & grace, which they haue attained: but looke vpon ſuch to follow them, who in the Scriptures are ſet before them, as the forwardeſt Chriſtians, and holieſt examples, that they may grow and be like to them. So that they acquainting themſelues ſtill with their own wants, weakneſſes, & corC ruptions, which they beare about the, may daily gather ſtrength againſt them, and proſper as the Lords plants, in euery part of their life to become fruitfull. *We muſt grow.* Phil.3,13

So ſhall they know by experience what this meaneth, which I ſpeake of, namely, to walke with God continually, and after a certaine manner, (although wandering on the earth, wrapped in with infirmities) to haue their conuerſation in heauen with him. And ſo ſhall they more cleerely and fullie behold the benefit of Chriſts death; that it was not onely to ſaue them from eternall death, and to bring them to euerlaſting life; but alſo to worke the death of ſinne our moſt deadly enemie, and to mortifie it, and to purchaſe for them a comfortable paſſage thither alſo, through the inioying of many goodly bleſſings in this life, as pledges of the ſame, though it be otherD wiſe but a vale of miſerie, to all ſuch as finde not this for their portion. For this is to be knowne, that as euery one excelleth another in the graces of the ſpirit, thereafter is his meaſure greater in the priuiledges of a Chriſtian, more than others, and with more ſound and continuall comfort doth hee paſſe his daies, and free his life from reprochfull and fearefull euils. And the more that any godly man increaſeth in goodnes, and goeth beyond that eſtate, wherein he hath ſometime beene, in knowledge and in an high eſteeming of it, and the right vſe of the ſame; the more ſhall his life be filled with matter of ſound and pure reioycing. *Double benefit of Chriſts death.* *Note*

Therefore to conclude this matter: ſeeing the godly and Chriſtian courſe E of liuing is not a ſeruing of God when wee thinke good, but from time to time; nor a looking to ſome of our actions, when others are not regarded; nor an eſtate vnpleaſant to the ſpirituall man, whom the holy Ghoſt directeth, but eaſie, ſweete, and comfortable; ſeeing alſo wee haue heard by many examples of godly men, (otherwiſe not without their infirmities any more than we) that this life hath been practiſed in all ages: I conclude, that the elect and beloued of the Lord ſhall yeeld to the imbracing of it, and *muſt take vp* the *Note.* *The elect muſt take vp this yoke.*

Deut.4,29. *the same, though it be a yoke* to the corrupt lusts not yet subdued: and E
that such as see not cause to submit themselues to GODS commande-
ments one as well as another, but will take their libertie in some euill, af-
ter their desire of their hearts, cannot glorie, with any sound peace, of a
godly life.

Life of the com-mon Protestant no godly life. And consequently, that the life of the common Protestant, which coun-
teth it precisenes to be abridged of any libertie that he hath beene wont to vse,
or yet liketh to inioy, (how vnlawfull or offensiue soeuer it be) is nothing lesse
Iohn.3,31. than a godly and Christian life: for such a *one will come to the light*, that what-
soeuer is not as it ought to be, may bee made knowne, and so remoued. But hee
that will not be touched, nor suffer his actions to be censured, nor reproued, G
though he be farre from this practise, but *pleaseth himselfe in the things which he
doth*, is (without all question) fraught & filled with infinit euils, & a bondman
to his own lusts, whatsoeuer opinion hee hath of himselfe, and let such a one
know, *that his damnation sleepeth not*.

Another obiecti-on against this godly life. But many of these with whom I haue to deale, euen such as goe for good
Christians, and who in sundrie of their doings are of vs well to bee liked,
(though God iudgeth the heart) many such (I say) doe keepe at a stay, or
content themselues with this, that they doe no great euill, (although they doe
little good) because they see few liue better, by whome they might take any
great light to amend. To speake plainely, they thinke there are none in
Obiect.2, None now liue so. these dayes, who doe followe the steps of the holy fathers, whose liues I H
commend: which kinde of persons may be easily conuinced, but I will say
no more, than I needes must. The truth is, that the generall state of those
Answere. The generall state of profes-sors is much to be bewailed. men, who imbrace the Gospell, is much to bee bewailed. For although
they are infinitly the worse, by reason of the swarmes of Atheists, Papists, Fa-
milists, and others, both Heretikes and Machiuilians, which with their stin-
king breath doth poyson many thousand inhabitants, which dwell in the
land amongst them: yet besides this, the abhomination is great without res-
pect of them; through ignorance, little reuerence to the word, custome in e-
Note. uill, and sleight executing of sundrie good lawes among vs: but this ought to be I
no offence to any. For who would looke for any other than loathsome life in
the greatest number, as it hath alwaies beene? Christ himselfe affirming, that
his flocke is but small, Luk.12,32. *and saying by his beloued Apostle to his Church,
I know where thou dwellest, euen where Sathans throne is.*

But notwithstanding this, in some places, and those many, throughout
his Maiesties dominions, where the Gospell hath beene soundly preached
Many good lights amongst vs. and painfully, especially in an ordinarie ministery continued: such particular
parts of this Realme will testifie, that there haue been, and are many, not of the
Ministery onely, but of the people also who haue beene lights vnto those
which haue known them, & liued amongst them, and whose names haue soun-
ded, and that most iustly, a far off, where they themselues haue neuer come: My K
selfe haue known many, and yet doe, (the Lord multiply the number of them,
and the grace which he hath giuen them, a thousand fold, and be highly praised
for them) with whom to haue liued, and been conuersant, hath been the next
choice vnto heauen it selfe, and to the communiō of Gods Saints there, which
some of them doe alreadie inioy.

Their

A Their names I ſpare for ſundrie cauſes; but ſuch they were, whiles they here remained, & ſuch they are, of whom I ſpeake, who yet remaine, (though I know but few of thoſe many, (I hope) whom God hath beautified his Church withall,) as maye iuſtly take away this offence from any, who ſhould thinke that we haue none which may be paterns & lights to others of this Chriſtiã, innocent, and fruitfull life: yea rather, it may perſwade them that there are many ſuch, as by good and long experience can teſtifie, that which is elſe where written, *that in ſeruing God there is great reward, and that godlines receiueth many bleſſings, as the fruits of Gods promiſes, euen in this life.* Pſal, 19. 12. 1, Tim, 6, 6.

And they do not as many, that is, giue ouer and faint, as though the Chri-
B ſtian life grew wearisome and tedious to them: (becauſe it is in diſgrace with ſome, who are aſhamed of it) but the longer they haue continued therein, ſo much the more ſetled and conſtant they haue beene in the ſame, increaſing daily in faith, and other graces, *and hold on their fellowſhip commendably, ſince they knew firſt the power of the Goſpell:* Yea many there are at this day, (to Gods glorie be it ſpoken) who haue ſo effectually *taſted how good and ſweete the Lord is*, that they haue beene incouraged to adde to the times & to their trauaile in the ſeruice of God, as prayer, reading, for one houre in the weeke many; and for a little labour in looking to their waies; watching their hearts; and ſear-
C ching out their ſinnes, much and oft: for the profit which they haue found thereby. Pſal, 1, 5. *A worthy grouling.*

And whereas they haue ſometime gone about theſe ſpirituall duties vntowardly, whiles their mindes (though renued) were weakely ſeaſoned with grace and knowledge: yet afterward, they haue with much cheerefulneſſe and delight gone about the ſame, when they haue had more acquaintance with, and experience of the benefit of the chriſtian courſe. The remẽbring of the houres of holy aſſemblies, by keeping holy day on the Lordes Sabboths in the word and prayer, and other priuate houres of calling on God, and reading of his word, how pleaſant and ſweete is it vnto them, before they come to it? And yet if they ſhould reſt in theſe, I would not thinke them worthie ſo great commen-
D dation, not adioyning therewith other duties to men. But when they haue found ſuch delight in the former worſhipping of God, they haue alſo walked more roundly and fruitfully in their particular callings, in their families and other companies, and their worldly matters, (in which moſt men doe highly offend God, and thinke they may deale in them as they think good) they carefully endeuour to be directed in them by ſuch rules as his word teacheth them. And ſuch as theſe are, God hath ſet amongſt others, who are weaker, that they may learne of them, and be ſhadowed as it were, vnder the wings of their good example. *Chriſtians muſt grow from their firſt vntowardneſſe in Gods ſeruice.* *Their growth muſt be ſeene in duties to men, as well as to God.* Matth, 13. 32.

And this is the paterne of the life which God would haue vs to leade, from
E the which the whole world well nigh are ſtrangers, though little to their reioycing; and principally they, who ſcornefully refuſe all ſuch inſtructions, as require more than they doe, or be willing to practiſe. Indeed it muſt be granted, that theſe being few in reſpect of them, who ſet themſelues to vphold the corrupt eſtate that the world hath euer lien in: they haue not therefore many to commend their good examples, as the other haue; but rather are ill ſpoken of, becauſe they will not follow the ſame exceſſe of riot that others *The whole world well nigh are ſtrangers to the godly life, and ſpeaks euill of the godlieſt.*

1,Pet.4.4. *Yet their hearts tell them otherwiſe.*

doe, and eſpecially where they dwell: for the diuell enuieth their credit and good report. And yet the worſt ſort of men in their controuerſies and needs, when they are driuen to truſt ſome, will ſooneſt chooſe them to be compromitters for them, as knowing them to be men of good and vpright conſciences, rather than others: as we reade *Saul* did ſo account of *Dauid*, (when hee ſpake according to ſound reaſon) *and made him ſweare to him, that he would be kinde and friendly to his poſteritie after him*, And *ſuch honour haue the Lords people.* 1,Sam 24,22.

What vſe of ſuch lights muſt be made. Prou.14.6. Pſal.16,3.

And therefore to turne a little to theſe obiectors, let them not thinke, that our age affordeth none, which are fit to be examples to them; but let them rather be wiſe to diſcerne thē, (at leaſt, that which is pleaſing to God in them) which is not hard to ſee, for thoſe which are willing to vnderſtand, *but eaſie to be found out of ſuch as deſire it*. Let them *reuerence*, and *be in loue with ſuch as excell in pietie and vertue*; and with the pretious things which are in ſuch: let them aime at this alſo, that they may be like them, and not lie ſtill in the darknes, to the which they are accuſtomed. And ſuch of them, as God hath bleſſed with ſome better liking of knowledge, let them loue and frequent the compa-

Note nie of ſuch as deſire neither *to be idle, nor vnprofitable*, ſeeing he hath ſet ſuch amongſt them, to farre more great and ſingular purpoſes, than they can by carnall eyes ſee or diſcerne. Let them labour to ſee their owne wants, which ſhould cauſe them to make much of thoſe who may helpe to ſupplie them, & of whom they may learne to come by thoſe graces, which they ſhould without the helpe of ſuch, neuer haue attained vnto.

And if they carrie themſelues in ſuch humilitie, and reuerent account making of their betters, in whō there is a greater meaſure of Gods gifts, they ſhall be no longer led with their former doubts, whether any are before them in the Chriſtian life, but they ſhall praiſe God highly for ſetting ſuch lights and examples before their eyes, by whom they may be directed: and when they are ſo farre inlightened, they ſhall ſoone alter their language, and *ſpeake with new tongues*: as they in the Acts (chap.2.13. compared with 2.37.) who in their prophanenes, railed on the Apoſtles, and ſaid, *they were drunken with new wine, in the fowre part of the day*: but being conuerted by *Peters* Sermon, they had learned to come in humilitie to them with the reuerend titles of *men and brethren*, asking counſell of them, whō they had ſo abuſed, rather than of any other; *what they ſhould doe to be ſaued*. And this for anſwere to the ſecond obiection. Act.2.13. Act.2,37.

Chap. 20.

The laſt obiection againſt the godly life anſwered.

The third obiection: againſt the godly life.

THere is yet another obiection, that I will anſwere, and it might be a great weakning of the holy courage of the ſeruants of God, if they ſhould not be well fenced againſt it: And this it is: Seeing wee teach publikelie the ſame, which I haue before ſet downe of the eſtate of the godly, and profeſſe without feare, that thus the people of God muſt walke, and wee affirme that GOD is not pleaſed with

A with this darke and dead life, which is led by mens good intents, without any certaine rule to guide them, much leſſe with that which is contrarie to godlineſſe, diuers take great offence hereat, and ariſe vp againſt vs in this manner, ſaying: Ye goe too farre, and bragge of that which is not in you: and againe, remember how many haue fallen, which were more like to haue ſtood than you, as *Dauid*, *Peter*, and others. It is therefore good (ſay they) for all men to profeſſe no more than others doe; that there may be no great wondring, when any great treſpaſſe ſhall bee committed by them. To which kinde of men, for the better ſetling and quieting of Gods weake children, I anſwere.

B By the grace of God, bragging is farre off from vs; as we alſo heartily deſire it may bee: neither doe wee goe too farre, his word being our warrant. But wee are not afraid *to vtter that which wee know*, nay *we dare not doe otherwiſe*, though it bee againſt our ſelues, as much as others, if we ſhall ſet light by it at any time: neither feare wee, that ſhamefull falles, ſhall any thing the ſooner take hold of vs, for ſpeaking the truth boldly, but remoued more farre from vs, whiles wee are nothing more afraid, than to offend thereby. And if either our pride or boldneſſe ſhould breake out ſo farre, as that it ſhould cauſe the Lord to chaſtiſe vs, or that we ſhould bee ſo careleſſe, and improuident ouer our ſelues, that Sathan ſhould againe bewitch vs with the deceitfulneſſe of ſin, C we looke for none other, but to *beare our burthen* of an vnquiet minde, *and the reproch due to vs* thereby, and our puniſhment, which ſhall befall vs because of our offence: but though we ſhould ſo be ouertaken, *yet ſhall we riſe againe*: and though many of vs ſhould fall from our ſtedfaſtnes; yet for all that, this is true, namely, that God will haue the holy & Chriſtian life, which I haue ſet downe, practiſed of others: and howſoeuer wee ſhould bee turned out of the way for a ſeaſon, and whatſoeuer might become of vs; yet hee *that is able of ſtones to raiſe vp children to feare him*, will prouide true worſhippers of him, whatſoeuer become of vs: and the truth of God remaineth, that ſuch as will be worſhippers of him, *muſt depart from iniquitie*.

Answere.

1. Pet. 1. 17. & 4. 1.

Note Pro. 19. 23.

Bitter fruits of declining.

Mich. 7. 7.

We ſhall recouer.

2. Tim. 2. 19.

D As for *Dauid*, by the great wiſedome and goodnes of God, his fall was a glaſſe to behold Gods mercie in, not to imbolden any to ſinne thereby: and that like treſpaſſers who poſſibly might deſpaire, ſhould not caſt away hope of forgiuenes. The ſinne it ſelfe aroſe from the nouriſhing, and giuing place ſecretly to his heart in ſuch vnlawfull deſires (as by his eyes were occaſioned) ſuch as in this treatiſe I labour to call men from; as appeareth by his owne confeſſion in the Pſalme, where he ſaith: *Againſt thee, O Lord, againſt thee haue I done this euill*: as if he ſhould haue ſaid, though my offence be horrible before men, yet from hence it came, ſeeing I feared not before God ſecretly, whiles yet the offence came not forth openly. And this I ſay, that wee may learne to E beware of inward temptations, and outward occaſions of ſinne, and boldly profeſſe to doe both.

Fall of Dauid.

1. Tim. 1. 16.

2. Sam. 11. 2.

Pſal. 51. 4.

And thus I hauing anſwered this doubt of *Dauid*, that no wiſe body neede to take hurt by it: yet becauſe I knowe how ſome doe draw ſuch examples to libertie in ſinning, and euen this one as much as any other, turning it againſt themſelues, which they ſhould take good by; I will adde this one thing, which I would otherwiſe haue omitted, ſeeing I haue made mention of it before:

4.King.15,6. That *Dauid did that which was right in the ſight of the Lord, and turned away from nothing, that he commaunded him, all the daies of his life, ſaue onely in the matter of Vriah the Hittite.* As therefore it was no vſuall thing with him, neither did he oft thus offend in caſes ſo well knowne vnto him: ſo it is no cauſe why we ſhould be diſcouraged from a ſound courſe, for feare, leaſt wee ſhould fall after the like manner, but watch in all things, that wee may be the further from ſuch feare. F

Peters fall. *Peter* (to ſay ſomewhat of him) before Chriſts aſcenſion, howſoeuer hee was faithfull, and in many parts of his life commendable, yet had hee no ſuch great ſtrength and growth in grace, that we ought to be content to be as hee was: but rather looke to be lights and good examples in all good works, leaſt wee ſhould fall away dangerouſly, when ſuch an one as he was, did denie his maiſter. I knowe God can correct the deareſt of his ſeruants in as fearefull a manner. But (bleſſed be his name) we know thus much of his minde, that *hee* Lam.3,33. *taketh no pleaſure in their troubles, neither delighteth he in their ſufferings*, much leſſe doth he take aduantage of their infirmities. G

If we prouoke not God, no feare of foule inſults. Note. 2,Pet.1,10. Hee draweth them out of deepe dangers, when they haue plunged themſelues into them. And if wee prouoke him not, there is no feare of reprochfull euils to be ſent vpon vs by him: and therefore, if we count it pleaſure to pleaſe him, and to be watchfull againſt the occaſions of ſinne, this giueth vs holy boldnes and confidence, *that we ſhall be kept* from fearefull falles, rather than that we ſhould be afraid of them, by being too godly: Neither was *Peter* thus armed, when he ſo offended, but as we may eaſily ſee, therefore he fell, becauſe he was naked and vnarmed. H

And ſo it is with all others in this caſe, that ſo diſhonour God as hee did. Now if he did fall, and wee may alſo fall, whiles wee are yet not without confidence in God, what is to be thought of our beſt actions, if wee ſhould doe as many would haue vs, namely, to ſhew and profeſſe no more than others doe; and ſo make common profeſſors examples, to be rules for our liues: what ſhould our liues then be, but a very dunghill fraught with vnſauourie filthines, Obiect. and not an offending of God lightly now and then? Neither let men ſay, they can liue no otherwiſe then they haue done, nor diſcontentedly ſay, wee would haue them take no delight in any thing; but husband and wife muſt ſit and looke heauily one vpon another: neither may neighbours be merrie together. I

Anſwer.2. For ſuch may vnderſtand, to the firſt point of their obiection, where they ſay, they cannot leaue the courſe, in the which they haue liued (that is in ſmall knowledge of God & his will; following the world with greater pleaſure than the word of God: and hauing their other reioycings in things here below, and vſing their labour but euen as toyle, &c.) they may (I ſay) vnderſtand, that if they cannot change ſuch courſes, their owne mouthes ſhall be their accuſers: for ſuch cannot be in good ſtate. For I vrge no other change vpon them, than K they themſelues ſhall be forced to confeſſe to be required by God of them, and that for their beſt.

Great folly not to deſire a better condition. And being ſo, I would aske this of them, who is hee, which hauing liued long in a cottage full of penurie and wants, cannot frame himſelfe to a more wealthie eſtate, if it befall him, and to enioy greater abundance of all good things

things meete for this life, and that becauſe hee hath of long time beene accuſtomed to a meaner and poorer condition? Is any ſo deſtitute of common reaſon, or ſo wilfull, that when his diet may be wholeſome and ſweete, his apparell cleanely and ſeemely, his habitation commodious, and well fenced againſt all annoyance of winde and weather, he will yet refuſe all theſe being offered him, for a portion in pouertie, where his wants cannot bee ſupplied? And yet what compariſon is there betwixt theſe things, and the high degree of felicitie, which is in the Chriſtian courſe that I propound, for this is ſound and durable, but they deceiueable, vaine, and the pleaſure painfull, (for ſo I may moſt iuſtly call it) which they inioy, who follow their olde cuſtome, and luſt of their ignorance? Note

Therefore they muſt needes confeſſe, that their blindnes is to be bewailed, alſo the hardnes of their heart, and deepe vnbeliefe, which holdeth them at this ſtay, that howſoeuer we can bring them tidings of a better; yet hauing beene long bewitched with their darknes, and ſinne, as the people were with *Simon Magus* his ſorceries, they cannot change their olde courſe. Act 8.

To the ſecond part of their obiection, where they with miſliking, ſay, wee would haue them delight in nothing that they haue, as wife, children, goods, neighbours, if I would haue them liue after ſuch rules as I preſcribe them: I anſwere: *that their whole conuerſation muſt be put off indeede, wherein they haue liued after the manner of the world.* That ought to be no ſtrange thing to them, which is ſo common a truth in the Scriptures; euen all that they hold of their owne, both in heart and life, as farre as can be, muſt be auoyded: and therefore their lightnes, reioycing in euill, taking pleaſure in the creatures more than in the Creator, and the making of theſe things their chiefe delight: all theſe with corrupt mery-makings, muſt be pruned off from them, (euen as we would pare off the vnderboughes which ſucke vp the ſappe and iuice from the good vine branches:) which, if they were fit to ſee it, haue troubled themſelues and others, more than all their fond liberties haue pleaſured them, and therefore both they and others ſhould be the more glad of ſuch change. And what account is to be made of ſuch reioycings with wife and other friends, which muſt be repented? But if it be according to knowledge, who forbiddeth it? when it is well knowne, that both the marriage & other fellowſhips, which true religion hath made amongſt people, is of all other, ſweeteſt & moſt comfortable. As for other, let them be broken off. *Answere.* All carnall delights only loſſe. Ephes. 4, 22. Rom. 7, 5. & 8, 7. Rom. 12, 1, Math. 16, 24

For what haue they loſt, (to ſpeake of the beſt) who doe ſo, but that which may be ſpared aſwell, as the paring of their nailes? If any will ſpeake better of it, it is onely he, whom God hath not taught to ſpeake. Therefore to conclude, as theſe and ſuch other obiections are too friuolous, to iuſtle out a godly life from the practiſe of true Chriſtians and beleeuers: ſo when it ſhall be gone about, as I haue taught and ſet downe in this Treatiſe, then they ſhall leade the life of faith, euen the life which pleaſeth God: and conſequently, then they ſhall liue happily in euery eſtate and lawfull calling whatſoeuer: For *hee walketh ſafe and ſure who walketh vprightly.* And he that doth otherwiſe, and peruerteth his wayes, (as I haue ſhewed how, by going from the truth which hee knoweth) God will finde him out, and he ſhall meete with plagues and ſorrow enough. Prou. 10, 9.

And thus, to make an end of this Treatiſe, if beſide the beautie and bene- F
fit of the godly life deſcribed, the fore-mentioned reaſons haue any force in
them to preuaile with vs, and the anſwering of the obiections brought againſt
the practiſe of the ſame, haue any ſtrength to perſwade vs: let vs reſolue, neuer
Mat. 19. 28. to be withholden from it, ſeeing we forſake but our ſinne for that, which yet
ſhall plenteouſly be rewarded.

G

The third Treatiſe of this BOOKE, NAMELY, OF THE MEANES Whereby A Godly Life Is holpen and continued.

H

Chap. I.

What the meanes are, and the kindes of them, and of the ſumme and order of this Treatiſe.

Chriſtian life is vpheld by meanes.

I Haue ſet down a deſcription of the life of the beleeuer: by the which all, who deſire to be acquainted with it, after they haue obtained the gift of faith, may walke godly and ſafely through their pilgrimage, euen ſo many as I haue at any time in truth begun, and gone about the ſame. Now ſeeing this Chriſtian life is vpholden & continued by meanes, and euery one which ſhall fet vpon it, will be deſirous to know them, as he hath good cauſe, & how to vſe them aright, becauſe the hinderances and diſcouragements from the ſame are many and great; I will therefore (as it is meet I ſhould) ſhew what I vnderſtand by the helps, & meanes: and which they are; alſo the kinds of them, their nature, and how they ought to be vſed, ſeeing that God hath promiſed, by the K
right & reuerent vſe of them, and the ſame conſtantly continued, to giue ſuch grace, euen to weake ones, whereby they ſhal be able in truth (as hard as it ſeemeth,) to leade this godly life, and ſenſibly to diſcerne, that they doe ſo. For as it was not begun without meanes, ſo neither can it grow without them.

Now as this doth wonderfully declare the goodnes & kindnes of our God, in ordaining of them for our exceeding great benefit and comfort: ſo we muſt know,

A know, that it is required of vs, and earneſtly looked for at our hands, that we vſe them with ſuch care and conſtancie, as that they may be moſt profitable vnto vs, that ſo we may finde that fruite of them which God promiſeth.

What theſe meanes be, and their kinds.

Theſe meanes whereby God hath appointed that his people ſhall continue, and growe in a godly life, are ſuch religious exerciſes, whereby Chriſtians may be made fit to practiſe it, and they are partly ordinarie, that is, ſuch as are commonly and vſually to be practiſed, of which ſort there are many: and partly extraordinarie, at ſome eſpeciall time, as faſting, and ſome rare ſolemnities in feaſting and thankſgiuing. And both of theſe are either publike or priuate.

The publike helpes, and which they be.

B The publike, (ſuch as are vſed in our open aſſemblies ordinarily) are theſe three. First, the miniſterie of the word read, preached, and heard, as the Lord preſcribeth. Secondly, the adminiſtration of the holy Sacraments, and worthie receiuing of the ſame. Thirdly, the exerciſe of prayer with thankſgiuing and ſinging of Pſalmes. But becauſe the publike cannot be daily had and inioyed, (and yet we neede daily reliefe and helpe) neither although they could, were they ſufficient to inable vs, to honour God, as it becommeth vs: therefore, God hath commaunded vs to vſe priuate exerciſes; whereof theſe ſeuen be chiefe. First, watchfulnes, meditation, and the armour of a Chriſtian; vnto the which, is to be added our owne experience: and theſe properly belong to

The priuate helps, and the kinds of them.

C euery one alone by himſelfe. The next are the vſe of company by conference and family exerciſe, and theſe are properly to be vſed of a mans ſelfe with others: the laſt two, which are prayer and reading, are common to both. The neceſſitie of theſe priuate helps is ſo great, that if they be not knowne and vſed rightly and in good ſort, the publike will proue but vnprofitable, and the whole life out of ſquare, as ſhall be ſeene when wee come to handle and ſpeake more particularly of the right vſe of them.

The neceſſitie of the priuate.

And of the helps or meanes to continue a godly life, which they are, and the kinds of them, thus much be ſaid. Now I will (as I promiſed in the entrance into this treatiſe) more fully ſhew, what euery one of theſe, is; and what force

D they haue (God working thereby) to vphold the weight of a godly life: That all who liſt to conſider it wiſely, may ſee it, & ſo many as will vſe theſe meanes, may proue, and finde it themſelues. And firſt I will begin with the publike: and afterwards, ſpeake of the priuate. And I will ſo handle & ſpeake of euerie one, (according to the skill which God hath giuen mee) as may make moſt for this preſent purpoſe, that is, moſt largely of thoſe meanes which with their vſe, are leſſe knowne; and more briefly of thoſe, with which men are moſt acquainted.

Neither let this trouble the reader, that I haue made mention of ſome of them by other occaſions in ſome other places: For whereas it may be obiected, that theſe meanes called helpes, are ſpoken of in other treatiſes of this

E booke, as parts of a Chriſtians dutie. I anſwere, it is true: for I haue ſpoken of vprightnes, one piece of the armour, and of watchfulnes and prayer, in the former treatiſe; and ſo of the reſt. And there I ſpeake of them as of common duties and parts of godlines, as the loue and feare of God be: but heere I ſpeake of them as of ſpeciall helpes to godlines: for though I denie not, but that all the duties of a Chriſtian man, are alſo helps to liue happily; yet who doth not

Chriſtian duties may be alſo called helpes.

doth not ſee, that theſe here mentioned; as the Word and the Sacraments, F
watching and prayer with the other, are more properly ſo called, as more ſpecially fitting vs for the right performing of all duties? Beſides, in other places, I ſpeake of them by occaſion, and therefore more breifly: but here of purpoſe; and therefore more largely. But let it ſuffice, that I vnderſtand theſe which I mention in this treatiſe, to be helpes and meanes eſpecially.

And more particularly of the armour and of the parts thereof, this I ſay: becauſe otherwiſe, I muſt haue giuen a watch-word about it afterwards, when I come to ſpeake of it in due place: that though I ſpeake of all the parts of it by occaſion in one treatiſe or other; yet there I ſpeake of them for the moſt part, as particular duties to be done in our ſeuerall actions: but heere I ſpeake of G
them, as of ſuch duties as muſt alwaies abide, and be lodged in our hearts: and that we may haue them, as a Larderhouſe, alwaies full of good and holeſome victuall, and not as one diſh to ſerue for ſome occaſion; where wee may obſerue, that though the one is not without the other, yet there is a manifeſt difference betwixt them, ſo that the one is not the other. And ſo I take it, the Apoſtle meant in the Epiſtle to the Epheſians: where when hee had named diuers duties, as mercie, loue, kindnes, Epheſ. chap. 4. & 5. which are parts of
Epheſ. 6. 14. the armour; yet he ſaith after, Stand faſt in your armour, when ye haue put it on: as if he ſhould ſay, it is not enough to ſhew kindnes, mercie, to ſome perſons at ſome time, and to haue the vſe of the other parts of the Chriſtian life, H
when occaſion ſhall be offered; but to put and keepe them on, that ſo we may euer haue them in a readines to be vſed: Euen as women doe not onely trim and dreſſe their houſes with flowers, but they haue alſo their gardens be ſet and filled with them, from whence they may haue them alwaies for ſuch vſes. This I thought good to ſay about the matter in hand, to free the reader from ſome doubts. Now I will proceede to the next chapter.

Chap. 2.

Of the publike helpes to increaſe godlines: and namely, the miniſterie of the word. I

Commendation of the Scriptures from the excellencie of the matter.

TO begin therefore with the publike meanes and helpes, whereby God hath appointed to ſtrengthen the beleeuer, & ſettle him in a godly life; know we, that the word is the firſt and principall. And there ſhall neede no great marueiling at this, which I ſay, if wee marke the royall and moſt excellent commendations, that wee heare, and reade of the canonicall Scriptures, which are this word
Mightie operation. Truth. of God. For beſides that, they are by good euidence and teſtimonie both by the excellencie of the matter contained in them, Pſal. 119. 129. and by the K
mighty operation of them, Heb. 4. 12. prooued to bee the verie truth and worde of GOD, (not the phantaſies of mans braine) which hee willeth vs to ſearch, ſending vs vnto them, if wee deſire to knowe his minde and
Ioh. 5. 39. *Authoritie.* will towardes vs: ſo the authoritie of them is ſuch, that by whomſoeuer it be gainſaide or called into queſtion, wee neede not be troubled at it, and ſo be diſcomforted: no although it were an Angell from heauen, (if any ſuch thing

A thing were poſſible) much leſſe the man of ſin, who yet callengeth authority to be heard before them. Gal.1,8.

And that wee may not doubt, but that all Gods will is reuealed in them, we are taught, that they are all ſufficient, that is, containe whatſoeuer is able to make one either an inheritour of ſaluation, or a true Chriſtian, in which two conſiſteth true felicitie. Now for the plainenes and euidence of the heauenly matter that is contained in them, by the meanes which God hath vſed, and the order that hee hath taken, for laying out the ſweetneſſe and beautie of them, they are the moſt neceſſarie points, eaſie to bee vnderſtood and conceiued euen of the ſimple and ignorant. For beſides that, hee hath commanded

B them to bee reuerendly and diſtinctly read in the aſſembly, hee hath giuen vnto his Church moſt excellent gifts (I meane paſtors and teachers,) to interprete and teach his whole counſell out of them; and to ſhew the people how to profit by the doctrine of them: and to make the right vſe thereof, in ſuch wiſe applying the ſame to them, as if they had beene particularly, and onely appointed for them. And in like manner, hee hath prouided to haue theſe his holy Scriptures turned into thoſe tongues and languages, which are vnderſtood of the diuers and ſundrie nations of the world, that thereby they may, as the good people of Theſſalonica and Berea did, conferre the Sermons which they heare, in their owne tongue, with the Scripture; and ſo finde more

C cleere light and comfort by them. All which being conſidered, it may not hardly be gathered, what a ſingular helpe, a ſound ordinarie miniſterie of the word is, to build vp more ſtrongly a weake Chriſtian in a godly life. For wee muſt conſider that God hath appointed this preaching of his word, to perfect the faith of his elect: and therefore S. *Peter* chargeth the ſhepheardes to feede the flocke of Chriſt which dependeth on them: and our Sauiour (*Peters* Schoolemaſter) requireth, that as hee loued him, ſo hee ſhould feede his lambes and his ſheepe. And it being preached with authoritie and power to perſwade, (not as the word of man, which is but weake and frothie, but as it

D is indeed the word of the liuing God) it is mightie in operation, and ſharper than any two edged ſword, working in the people of God as a kind and forcible medicine vpon a diſeaſe, and ſo becommeth the power of God vnto ſaluation to them.

Ephes.4.11. *Expoſition, and preaching.* Act.17.11. 1.Theſſ.3.10. 1.Pet.5.2. Ioh.21.15. 1.Theſſ.2,13. Heb.4.12.

But to ſay nothing of the benefit, which this ordinance of God bringeth to the vnregenerate, who as yet walke in darkenes, (for it is not pertinent to my purpoſe in this place to ſpeake of that, which yet is a mightie and great meane to conuert them from their olde conuerſation, and from the power and bondage of Sathan vnto God) to omit that, (I ſay) behold the manifold vſes and daily helpes that the regenerate and people of God haue by it. Firſt therefore, they are cleered from error and darkenes about religion, and

E manners, (wherewith otherwiſe they are fraught and much incumbred) and grow more ſound in the knowledge of the truth, and ſee more particularly into the way and whole courſe of Chriſtianitie: which thing others euen of Gods children wanting, are ſo vnſetled, and ſo holden vnder of ignorance and blindneſſe, in many needfull points, that they muſt needes finde the leſſe fruite of the Chriſtian life, (as if it were not to bee inioyed at all) and ſo become more dimme paterns of holines to others. Wherein this is more, that they

Benefit to the vnregenerate. 1.Cor.14.24. Act.26,18. *To the regenerate.* 1.*Knowledge.* *The vertuous the pearle.*

2 they who vſe theſe meanes diligently and reuerently, doe grow ſetled and e- F
2, Pet. 1, 12. ſtabliſhed in their knowledge from day to day: whereas others, who are de-
2, Pet 3, 17. ſtitute of this gracious helpe, (doe what they can) muſt want this (although they may haue ſome benefit by priuate reading) if they loſe not ſomewhat of that which before they had.

3 Againe, this quickeneth them in their drowſines: it cheereth them in their
Note heauines: it calleth them backe from their wandrings. I ſpeake briefly of ample and large matters, (wherein I might be long, and that alſo not without the readers good liking and deſire) it raiſeth them vp if they haue fallen: it counſelleth them in their doubtfull caſes; and wherein they are to ſeeke of aduice: and by experience of Gods dealing with them in all eſtates (how hee bleſſeth G them in well doing, and contrarily) by the experience, I ſay, which they haue, this preaching of the word of God ordinarily, is a meane whereby they are faſt ſetled in a godly courſe, and keepe well when they are well, rather than fickle
4 and inconſtant in the good cariage of themſelues, as many are. And what a benefit is this? How is it ſought by many with teares, and yet of few obtained? yea of ſundrie Chriſtians thought to be impoſſible to be reached vnto, becauſe they know it not.

And yet to this, (as great as it is) doe euen they who haue had as weake beginnings in the Church of God, as any other of their brethren, (by the heauenly direction taught out of Gods word) attaine and grow vnto. For when H in a ſound, plaine, and orderly manner, Gods will is laid forth in preaching, this helpe many doe get by it, that they *doe gird vp the loines of their minds*, that is, learne to lay aſide, and caſt off that which would hinder them; their inward corruptions eſpecially: they prepare themſelues to followe the rules, which leade and guide them to their dutie: by this they eſpie their weakenes,
Note and how they are holden backe when they haue fallen; and which is the right way of proceeding: and this is the better done, the oftner that they are put in minde thereof. So that, this is the Sunne which giueth light to them in all places: and the rule by which they frame all their actions; and therefore a Chriſtian man though weake, being deſirous to learne, doth by this, finde mar- I ueilous furtherance towards the godly life.

The fift benefit of ordinarie preaching. Beſides this which I haue ſaid, the true Chriſtian by his ordinarie hearing is taught, to giue ſome part and time of his life to reading of the Scriptures, and other good writers, as is ſaid in another place; and that with good fruite, vnderſtanding and comfort: whereas without it, he were like to neglect, and be wearie of that labour, and in ſtee de thereof, to giue himſelfe to idlenes, and to be vainly occupied; or though he ſhould vſe it, yet to doe it with little knowledge, comfort, or ane other profit. And when a man is framed thus by the miniſterie of the word, he becommeth a light and an example vnto others, in to-
The firſt. ken that he hath found great helpe by it himſelfe.

Therefore if he may by the preaching of the word ordinarily, *be led into all* K
truth neceſſarie for him to know, and be deliuered from errour in religion and manners; if hee may *be eſtabliſhed and confirmed in the knowledge of the will of God*; if he may be reformed in his affections and life daily, more and more encreaſing therein, and ouercomming himſelfe better thereby; if hee may both bee brought to beſtow ſome time of his life (as his calling will permit)

in

A in reading, and ſo as that he may finde profit thereby; and finally if he may *in time become an example* of a godly life vnto others. I may boldly affirme and conclude, that the ordinarie preaching of the word is a ſingular meanes wherby God hath prouided that his people ſhould growe and increaſe in a godly life. Now thē, they ſo vſing it, as they haue elſe where ben taught, namely in the handling of the ſecond commandement, that is, comming *to heare with meekenes* and hungrie hearts, and being *attentiue in hearing*, and applying it to themſelues, they reape the fruite, which I haue ſaid.

And if that which I haue ſaid be eaſily graunted and yeelded vnto, I ſay no more but this: I would to God that they, who are in great account for their religion, *Men reape this fruit, if the fault be not in themſelues.*

B & doe oft and commonly heare the word, did finde it ſo, & did reape this fruite by it, and were holpen all theſe waies vnto godlineſſe, which (God doth know) is ſeldome ſo. And therefore where this ſound and plaine teaching is wanting, how much more muſt the people needes bee out of frame? But where the diligence, skill, loue, and plaineneſſe in a good order of teaching cannot bee found faulk with in the Miniſter, it is certaine, that the fault is in the hearers: That they, though otherwiſe they may belong to the Lord, yet are not reuerent and attentiue in hearing, are not prepared before to heare, or els doe not digeſt willingly that which they haue heard; but are ſurfeited of ſome dangerous qualities in their liues, or corruptions in their hearts: among which, this *How they are hindered.*

C is a ſpeciall one, that as they thinke of the perſon who teacheth, ſo doe they of his doctrine, and not otherwiſe.

Now if in this one meanes, ſo great helpe may be gotten, what may bee thought, when this and others goe together? But I conclude with this exhortation, *Feede the Lords flocke which dependeth vpon you: and be inſtant in ſeaſon and out of ſeaſon, O ye Miniſters of the Lord. Know the day of your viſitation, and the things which belong to your peace*, by preaching, O ye people, who liue vnder the miniſterie of the word: lay vp now in your haruеſt againſt the time of your neceſſitie: and this be ye perſwaded of, that ye ſhall haue neede of all that you gather. Seeke to inioy this libertie of the miniſterie of the word, ye that want *Exhortation to Miniſters.* 1. Pet. 5, 2. 2. Tim. 4, 2. Luk. 19. 44. *2. People.*

D it: and if ye may inioy it as eaſily and with as little paine, as you doe your market, thinke it worth your labour, if ye can no eaſilier come by it: and *buy wiſedome whatſoeuer it coſt you, but ſell it not*, whatſoeuer ye may get for it: *pray the Lord of the haruеſt to thruſt forth labourers plentifully into the haruеſt*, ye that are *white vnto the haruеſt* to be laboured amongſt, and deſirous to be brought into the Lords barne. Prou. 23, 23. Math. 9, 37. Ioh. 4. 35.

Laſtly, all ye that haue the ouerſight of the Lords miniſterie, ſee them teach ſoundly, plainly, faithfully and diligently, who are called to it: and goe before them your ſelues painfully, *as lights and good examples*: that *many thanks may be giuen, and prayers made to God by the people for you*, when you ſhall giue them *3. Gouernours.*

E ſo good occaſion to remember you, and for warming their hearts and comforting them with ſuch good diet for their ſoules and liberall prouiſion, and that in the day of accounts ye may haue many to witnes the godly care that ye had ouer them.

And thus much of the firſt publike helpe for the encreaſing and nouriſhing of a godly and Chriſtian life, in all ſuch as haue truly entred into it, that is to ſay, the word preached.

CHAP.

F

Chap. 3.

Of the ſecond publike helpe: namely, the Sacraments.

THe next meane or helpe publike, are the Sacraments; which (of the two) are more darkly ſeene and found to be helps to godlines, than the word, among the moſt part of thoſe who are partakers of them: both becauſe men haue ſeldomer vſe of them, than of other doctrine; and alſo, for that they be not ſo fully inſtructed in the ſame. G And of the two Sacraments, which God hath left to his Church, in this latter age to be inioyed, Baptiſme is leſſe ſeene and perceiued to be an helpe, than the Lords ſupper: In ſpeaking whereof, I purpoſe only to ſtand vpon this which I haue taken in hand, namely, to ſhew the Chriſtian reader, how the Sacraments are meanes and helps to ſet him forward in a godly life (as too few doe finde them to be,) and to leaue him for other knowledge about the Sacraments (which is exceeding large) to thoſe who haue written of them at large, as M. *P.* Martyr, M. *Caluin*, M. *Beza*, and to ordinarie teaching.

And this alſo I will doe with as much breuitie as I can: Therefore firſt ſeeing the Sacraments are helpes neceſſarily adioyned vnto the preaching of the word, and doe viſiblie confirme and ratifie that, which the word doth H teach: and the couenant betwixt God and the beleeuer made, is moſt ſurely ſealed vp, and effectuall on both parts by them, thereby it may appeare, what helps they are, both to the ſtrengthening of faith, and incouragement to godly life: which that it may more plainely appeare, let this which I haue ſaid, be thus vnfolded to the Chriſtian reader. God hath freely graunted to euery faithfull perſon, that he *will neuer call his ſinnes to a reckoning: but will be his God, and loue him to the end through Chriſt*; for the making good of this promiſe, he hath put to his ſeale, and hath cauſed the ſame his promiſe and will to be eſtabliſhed in the Sacrament, by ſo euident and infallible a ſigne as cannot deceiue. Now therefore doth not this Sacrament alwayes remaine to the I faithfull receiuer, to whom it is made out, and graunted; a cleere witnes, that whatſoeuer benefit is promiſed, is his: and as oft as any doubt hereof might through weakenes ariſe to the partie, is it not hereby ſufficiently remooued? and therefore they are called of the Apoſtle, *ſeales of the righteouſnes of faith.*

The Sacraments confirme that which the word teacheth.

Iohn 13. 1.

Rom 4. 11.

And as GOD hath thus couenanted for his part; ſo hath euery beleeuer againe in his owne behalfe couenanted to truſt in God alwayes, to indeuour *to walke before him continually in vprightnes of heart*, and innocencie of hands: Now of the truth of his heart the Sacrament is a ſigne; which hee hauing receiued, hath openly profeſſed thereby, that hee hath giuen and conſecrated K himſelfe vnto the Lord, and is now no more his owne, to liue as carnall will would deſire. Is not therefore the Sacrament, though it be not alwayes receiued, yet is it not alwaies before his eyes, as it were, to tell him what hee hath done; yea and that not raſhly nor by conſtraint, but with good aduiſe, as knowing, that hee ſhall neuer haue cauſe to repent him of ſo doing? ſeeing he

What, God and the faithfull doe couenant, each to other in the Sacrament.

Rom 12. 1. 2. Pet. 4. 2.

A he beleeueth, that ſtrength in meaſure ſhal be giuen him of God, to performe that which he hath promiſed and ſealed?

Is not then the Sacrament a continuall ſpurrer forward of him to performe his couenant? Is he not by the freſh remembrance of it, incouraged againſt temptations, werines of doing his dutie, and ſuch other hinderances? Doth it not cauſe him to ſay againſt them all, *how can I that am dead to ſinne, liue any longer in it?* So that although to others the Sacraments be a *myſtery, and hidden thing*, and as a *booke written in* Hebrew or Greeke, which a ſimple man opening findeth nothing profitable for him, but ſaith I cannot reade it, (and yet the booke containes moſt fruitefull matter, if a skilfull reader take it in B hand:) although I ſay, he who is ignorant, findes no helpe nor benefit by the Sacraments; yet the true beleeuer hauing been ſoundly inſtructed therein, beholdeth much in them, to incourage and ſet him forward in the godly life, hauing as ſure hold of Gods fauour, and helpe by them alſo, as the ſame God, *who cannot lie*, is to be beleeued.

Rom. 6. 2.

The Sacraments are myſteries to the vnbeleeuers, but not ſo to the faithfull.

This may for the edifying of the ſimple, bee ſeene particularly in the two Sacraments of our Church at this day, Baptiſme and the Lords ſupper. For euery faithfull Chriſtian which hath beene baptized, may as long as he liueth, haue this benefit thereby, that as by his ingraffing into Chriſt, *he is one with him*, and therefore ſeeth that while Chriſt liueth, hee muſt and ſhall C liue alſo: ſo hee hauing thereby perpetuall vnion and fellowſhip with him, doth drawe ſtrength and grace from him, euen as the branch doth from the vine, that ſo hee may liue the life of a Chriſtian. If then hee haue that power of renewing him, (which is ſignified and ſealed by baptiſme) namely the power of Chriſts death mortifying ſinne, and the vertue of his reſurrection in raiſing him vp to a new life; is not baptiſme throughout his life a forcible means to helpe him forward in a Chriſtian courſe, as oft as hee doth duely conſider it?

Baptiſme how it is an helpe.

So in the Lords ſupper, the faithfull communicant, in the oft receiuing of it, is not onely by the bread and wine aſſured that his ſoule may be comforted D by Chriſt, and ſo inioyeth the ſame; but alſo is ſpiritually ſtrengthened to all good duties; ſo that he findeth a moſt ſoueraigne helpe by it, to growe vp vnto a perfect age in Chriſt Ieſus. And this ſhall more appeare, if wee conſider how manifoldly the faithfull Chriſtian is furthered, and ſet forward in the well framing & amending his life thereby, both in preparing himſelfe to it before he come; in the action and preſent vſe of it, when he doth come thereto; and after the inioying of, and departing from it. Of which three, ſeeing they may ſerue as well for a perpetuall rule to examine himſelfe by, and to direct him in the right vſe alwaies after, as well as to proue the matter which I haue in hand, (namely, that the Sacraments are great helpes to godlineſſe) I will ſtay a little E while to ſay ſome thing.

The Lords ſupper how it is an help.

Wherein worthie receiuing conſiſteth

And for the preparing or making him fit to receiue with profit, this is the manner how it ought to bee done, namely: Firſt, that he proue and trie himſelfe in theſe things, whether hee haue the knowledge of mans miſerie, of his redemption, of his renewing, and of the nature and benefit of that Sacrament; with the knowledge of other principall points; all which it is meete that he ſhould haue, who looketh for comfort by it. Secondly, that hee hold

The manner of preparing our ſelues to the Lords ſupper.

faſt his faith in the promiſes of ſaluation, which God hath wrought in F
him before, by the preaching of the Goſpell: the which at this time may
not bee wanting, but holden faſt, and after, particular falles recouered.
The third is, that hee, *keepe his heart diligently* to the renouncing, and ſub-
duing of all ſinne, and readie to anie dutie that hee ſhall bee called vnto.
Fourthly, and more particularly, that he haue no ſwelling, nor riſing of
heart againſt anie man or woman, no although they be his vtter enemies:
but be reconciled to them, and at peace with them, as he deſireth to be with
the Lord: And fiftly, that he beeing thus qualified, deſire (as he ſhall haue
oportunitie) to bee partaker of this Sacrament, and to receiue the benefit
which God offereth by it. And this is the manner of examining a mans G
ſelfe: vnto the which rules he that is ſutable, he is a welcome gueſt to the
Lords table.

But becauſe much ſlouth; forgetfulneſſe, darkneſſe, corruption and
weakeneſſe doo ſoone gather together, and ſo grow vp euen in good men,
to the choaking of theſe forenamed gifts of God, that ſuch as haue ſome-
time found all theſe in themſelues, yet at the time of receiuing cannot
finde them; therefore at the comming to the Lords ſupper, God giueth eſ-
peciall charge, that if in anie of his people theſe graces ſhould by their
owne negligence and default, be weakened, dimmed and decaied, that
they doo not raſhly put themſelues forward to it in that caſe; but ſpeedily H
ſeeke to recouer themſelues againe, by a due examination of their eſtate
according to the forementioned rules: Which if they do then more hard-
ly and difficultly obtaine, and going about it, cannot ſee cleerely that they
are thus furniſhed, as they were ſometimes, they may thanke themſelues;
the fault is their owne, for that they did ſo long neglect the ſame, and did
not labour, when they were well, to keepe well conſtantly: Let them not
ceaſe therefore till they recouer; which of them that know how, beeing,
ſanctified, ſhall be obtained.

What is to be done, when we cannot prepare our ſelues.

Now the recouering of themſelues is on this manner: Let them goe a-
part by themſelues, and laying all other things aſide, ſeriouſly enter into I
due conſideration, what accuſeth them, and troubleth their conſcience,
which in no wiſe may be omitted: then whatſoeuer be found amiſſe (be it
ſlouth, careleſneſſe, worldlineſſe, diſtruſt, vncharitableneſſe, or anie other
like ſinne) let it be ſenſibly and heartily bewailed, acknowledged, renoun-
ced, Pro.28.13. & laſtly, a recouering of their faith, by apprehending Gods
mercie, Pro.28.13. and their wants therein, and in their repentance, ſup-
plied againe, by renuing their couenant with God. This manner of beha-
uiour in Chriſtians before they offer themſelues to the Lords ſupper, is ne-
ceſſarie after they haue fallen (as I haue ſaid before:) and herein ſtandeth
their preparation to receiue the lords ſupper. Which preparation is one K
of the three things neceſſarily required of thē, who ſhal with profit come
vnto the Lords ſupper.

How preparation to receiue worthily is an helpe to liue well.

And can this preparation be anie leſſe than a great helpe to all, which
ſhall inioy it? He who was before ſnared in the world, who had been filled
with ſtrong corruption, as with poyſon, fallen into ſome particular ſins,
who had neglected the nouriſhing of his faith, beene at ſome bitter vari-

ance

A ance with his neighbour, or had done anie ſuch other like thing: now by this preparation calling himſelfe home, repenting & returning as this examinatiō teacheth, doth he not find therby a ſingular helpe (think we) to the recouering of his ſtrength, and the doing of his former works againe? And if he hath done none of al theſe offences (& therefore ſhall not neede to offer ſuch violence to himſelfe) but hath kept a Chriſtian courſe in his life, & followed a good direction to the peace of his conſcience (as I doubt not but manie do) yet as oft as he ſhall repaire to this Sacrament in this eſtate, ſhal he not be much confirmed and more ſtrongly ſetled in the duties of Chriſtianitie, when he ſhall by examination finde and ſee, that he (though
B fraile) is a meet gueſt for the Lords table, and therefore welcome; and not thruſt out of the companie, for want of his wedding garment? Shall it not be a great comfort at manie other times, as oft as he ſhall remember and thinke vpon it: and that it hath been thus with him already when he receiued, and thus may be alſo, as oft as he ſhall repaire vnto it againe? So that euen the preparation to the Lords ſupper, is a great meane to goe forward in godlineſſe.

Now to come to the action it ſelfe, when a man rightly prepared, inioyeth the preſent benefit of the Sacrament, and there is comforted and made glad by the words of Chriſt himſelfe, the maker of the banquet, who bid-
C deth him welcome and to be merrie: ſaying, his bodie (*which is meate indeede*) and his bloud (which is the onely holeſome and ſauourie drinke) are prepared for him; how can he but be much hartened and be ſet forward in a Chriſtian courſe, when he ſhall be thus reuiued and quickned in his ſoule with the ſpirituall duties which by true faith he feedeth vpon, and that no leſſe ſenſibly, than he eateth the breade and drinketh the wine?

How the faithfull ſhoulde be at the ſupper of the Lord.

Iohn 6.55.

And yet thus much I will ſay, that if this merrie making at the Lords boord, were either in hollowneſſe on the behalfe of him that biddeth (as it is with manie men who inuite others to their table) or onely a tempora-
D rie and earthly benefit, on the behalfe of the receiuer, it were not ſo much to bee accounted of: but it beeing far otherwiſe, namely, both in goodneſſe and perpetuitie, a benefit that hath no companion, *euen a continuall feaſt*; it hath therefore great force to ſtirre vp the partie to honour God. And from hence it is, that the communicant, as one admiring the goodnes and kindneſſe of God there declared to him, and of himſelfe felt and inioyed; breaketh forth into praiſes and ſaith, as is figured in *Salomon* his ſong, *O Lord, thou haſt made me drunke with the wine of thy ſeller! how ſweete is thy loue, and thy kindneſſe paſt finding out? What ſhall I render to the Lord for all his mercies?*

Cant. 2.4.

Pſal. 116.12.

E Is it hard now to ſee, is it hard now to iudge, how this heauenly banquet doth for the preſent time, and in the receiuing thereof, or may at leaſtwiſe inlarge the heart of the faithfull ſeruant of God, and make him fit for dutie, & fill his heart with comfort, while he communicateth in the ſupper with the reſt of the faithfull, ſo welcome to the Lord, who inuited him to it? For there, he may & ought to meditate on the daintines of the banquet; on the loue of him that ordained it; on the communion he hath with Chriſt,

and his graces, and on the outward ſignes, what they aſſure him of; and F
on the word preached, which ſheweth him all this: All theſe things, with
ſuch like, he may thinke on and apply to himſelfe. For although *The fleſh*
ſtriueth againſt the ſpirit, as well herein, as in other workes and actions, yet
the faithfull communicant in his meaſure, findeth his heart readie to yeeld
vp to the Lord in this heauenly banquet, no leſſe, than I haue ſaid, euen the
ſacrifice of praiſe and thankes, though all doo it not in a like meaſure.

After receiuing, the faithfull communicant is fitter to liue godly.

And euen ſo to come to the third point, it is of the ſame force, after he
hath receiued the Sacrament, and inioyed the benefit therein beſtowed vp-
on him, to hearten him on, and ſtrengthen him to euerie good worke; e-
uen as a man well refreſhed with meate, is made ſtrong to labour: this Sa- G
crament (I ſay) doth after the receiuing of it, (where right vſe is made of
it, according to Gods appointment) through the remembrance and due
conſideration of the kindneſſe of God therein offered and reaped, eaſily
carrie on the ſeruant of God in a feruent deſire of all well doing. In all that
I ſay of the Sacrament, the wiſe reader (I doubt not) vnderſtandeth me, not
that this alone, without other meanes and helpes doth this; but as the Lord

One helpe being vſed, another is not to be neglected.

in great fauour to his Church, hath prouided varietie of them for his chil-
dren as their weakeneſſe doth require, as ſome publike, ſome priuate: ſo
he hath made this amongſt the reſt to be one, by the which, as by the reſt,
a godly life is much furthered. H

Few ſee or find the right vſe and fruite of the Sacraments.

Which I thought verie meete to ad, becauſe of all other helpes to the
practiſe of Chriſtianitie, I am perſwaded, that the Sacraments are leaſt
thought, or found to be ſo: and that they are vſed for the moſt part without
the benefit which God hath ioyned with them, that is, in ceremonie only,
& not to edification. And this holeſome or right vſing of them, becauſe it is
little ſeene or inioyed; therefore is there ſuch negligence in repayring to
them, and vnreuerence, diſorder, yea and prophane behauiour in the ad-
miniſtring and receiuing of them, which is the principall matter that is to
be regarded about the Sacrament, and to be looked vnto, both of the mi-
niſter and people. I

But it is not my purpoſe to enter into this argument more largely: I
concl[u]de this point therefore, that ſeeing the Sacraments doo ſeale vp the
promiſes of God to the faithful receiuer, vnder a viſible and infallible ſigne,
and againe, binde him (in reuerence be it ſpoken) to the performing of his
couenant, and ſeeing particularly the firſt Sacrament of baptiſme doth in-
graffe him into Chriſt, and that other of the Lords ſupper doth (by ſo ho-
ly preparation before he come, with ſuch comfort miniſtring in and at his
receiuing, and ſuch ſtrengthening of him after,) worke vpon him, as hath
been ſaid; that therefore the Sacraments are ſingular helpes for all true be-
leeuers to grow in a godly life. And conſequently, I ſay of the receiuers of K
them, as of them which vſe the other helpes, that he who is not made more
able to conquere his luſts, and weaken the ſtrength of ſinne, and is not more
hartened to the life of godlines thereby, doth abuſe them, and ſeeth not
Gods purpoſe in ordaining them. Which ſinne how ſeuerely God will
1. Cor. 11. 30. puniſh, the Corinthians example doth teſtifie and proue.

Chap

A

Chap. 4

Of publike prayers: alſo of the priuate helpes in generall.

THe publike prayers ſolemnly offred to God in the congregation, and praiſing of God with Pſalmes, is another of theſe publike helpes. In the which, if that mind be in vs, with the which we haue been taught to come to all holy exerciſes, and ſo be prepared for them; who
B doubteth but that we may receiue much helpe by thē? yea and the better a man is, the more he ſhall profit by them. For when the faithfull, from God himſelfe, haue a promiſe *that they ſhall be heard in all things that are good for them, euen the moſt excellenteſt*, and doe then emptie their hearts by confeſſing their ſinnes, and with the reſt of the godly, lift vp their ſpirits & voices together in praiſing him; is there anie doubt, but that they are afterward in priuate more cheerefully bent to ſerue him? And in that the ignorant (which in the beſt congregations is commonly the greateſt number) take no more profit by them, it is not long of the exerciſes, but for that they are vnfit to receiue benefit by them:
C euen as a preiudicate opinion in other ſome that they cannot be the better thereby, is the cauſe thereof: and therefore partly of ignorance, partly of raſh zeale, they giue themſelues to ſleight and negligent hearing of them. The direct remedie to redreſſe both faults, as farre as in man lyeth, were an ordinarie able miniſterie: whereby both the ignorant might (beſides other good things) learne rightly how to vſe them: and the preiudicate ones (which conceiue the worſe of them, for that they ſee ſmall fruite to follow of them without the word preached,) ſhould be ſilent and haue nothing to ſay againſt them if both went together, except with the Browniſts, they would deſpiſe the publike aſſemblies of the Church altogether.

The better a man is the more he ſhal profit by pub. Prayers.

Men doo not profit by them, becauſe of ignorance. 2. Preiudicate opinion.

Remedie for both.

D But whatſoeuer the one or the other doo profit by them, the children of God may find eſpecial good refreſhing thereby, which is that thing that I haue to prooue and perſwade, and therefore they ſhould heare them as well as the Sermon. For when beſides our owne priuate ſupplications and thankſgiuings, we haue theſe alſo by the Lord himſelfe, appointed for vs in publike: and that in ſo ſoleme a manner, the whole aſſembly conſenting with vs in the ſame, and *God preſent amongſt vs* to aſſiſt vs, as he hath promiſed; the verie ordinance of God (who is the author of them) doth promiſe a bleſſing thereto, as oft as we are partakers of them. So that if
E we come with reuerence, and a feeling of our wants, with an earneſt deſire and confidence to obtaine the things which we pray for, in true repentance, wee ſhall receiue fruite of them accordingly. Indeede by reaſon of this that the Miniſters haue been for the moſt part diſordered perſons and ignorant, and too manie remaine ſo ſtill; and thereby haue brought themſelues, by Gods iuſt iudgment, and their owne deſerts, as the ſons of *Eli* did, into diſhonour & diſcredit, it hath come to paſſe, that through raſh & prepoſterous iudgment, manie haue had an euill opinion of that, which hath

Math 18.

How we ſhould come to prayer.

What holdeth ſome from publike prayer.

beene done by them, and of the ſeruing of God which they haue vſed; and F
therefore haue thought that they haue had good cauſe to ſequeſter themſelues from being preſent at the ſeruice of God which is performed by thē; and thus they obiect againſt it.

How others are withholden. Another ſort haue thought all ſet formes of prayer are to be diſliked, and ſuch only to be allowed and offered vp to God, as by extemporarie gift are conceiued and vttered according to euerie ones neceſſitie: which opinion is alſo to be reformed: Of both which I will ſay ſomewhat being obiections; though otherwiſe it be beſides my purpoſe to diſcourſe of them at large. This I ſay, as I haue taken in hand, that publike prayer, as hath been ſaid of preaching and Sacraments, is a great helpe to godlineſſe, to all ſuch G
as haue any meaſure of godlineſſe: or elſe it is long of themſelues, who, through the ignorance and darkeneſſe that is in them, doo not know, that they ought *to pray alwaies with all manner ſupplications and giuing of thankes*; and therefore publikely as well as priuately, when manie hearts are poured out to God rather than few, or one alone: or if they know this, their ſin is the greater, in that they reſiſt and ſpurne againſt it.

Anſwere to the firſt obiection. For to fortifie this that I ſay, to the firſt obiection I anſwere; although it be not to be denied, but that the example of ignorant and vnreformed, eſpecially notorious perſons in the miniſterie haue done, and doe much harme, yet if either they cannot be conuicted, or if their crimes be ſuch, as H
cannot remooue them out of their places; there is iuſt cauſe of griefe, that ſuch ſhould haue anie thing to do in Gods matters, which are ſo weightie & to be dealt in with all high reuerence: Yet, if this burden muſt be borne, I aske, if among manie ſweet liberties which we enioy, we may not ioyne in prayer with them, if wee can pray in faith, ſeeing their vnworthineſſe cannot withhold the fruit of Gods promiſe from vs, which is to one kind
Ioh. 16. 24. of prayer as well as to another, *aske and ye ſhall receiue, that your ioy may be ful.* And as it is farre from me to be a patrone of ſuch, or to iuſtifie them: ſo yet, while wee may inioy the miniſterie of better, I would not refuſe to bee partaker of the prayers which are offered vp by them. Who can blame I
him, who deſireth to pray with better than they bee? And yet better to ioyne with them ſometime, than to leaue the aſſemblies publike altogether.

Anſwere to the ſecond. Concerning the next obiection, that though the miniſters bee not offenſiue as the former, yet they ſhould vſe no ſet forme of prayer, but as they are moued by Gods ſpirit: I anſwere, it is a fond error ſo to thinke. For as there be neceſſarie things to be prayed for of all men, and alwaies, and thoſe are the moſt things which wee are to pray to the Lord for: ſo there may be preſcript formes of prayer made concerning all ſuch things Which beeing ſo, what letteth that in the reading of ſuch formes either K
of confeſſion of ſinnes, requeſt, or thankſgiuing; what letteth (I ſay) that the hearers hearts may not profitably goe with the ſame, both to humble, to quicken, and to comfort? For is the reading it ſelfe vnpure, when the Miniſter in his owne behalfe and the peoples, vttereth them to God? I ſpeak not (ye ſee) of the matter of prayer, but of reading it: for if the matter be erronious & naught, the pronouncing of it maketh it not good,

anie

A any more than the reading doth: if it be good and pure, being vttered or pronounced, the reading cannot hurt it or make it euill. And as the Church in the Scripture did and doth now ſing Pſalmes vpon a booke to God, and yet though it vtter a preſcript forme of words, I hope none will ſay, that it is a ſin to doe ſo, the heart being prepared: in like manner, to followe a preſcript forme of words in praying, is no ſinne: and therefore ought not to be offenſiue to any:

If it bee ſaid, how can men repeate the ſame forme of words daily, as they doe in the reading of publike prayer, but it muſt needes be coldly done, and ſo abhominable to God? I anſwere, it is not the oft praying for the ſame
B things, that maketh it odious to God, but when it is done with an vnreuerent, vnprepared; and corrupt heart; for cuſtome, not feruently and in faith. For doe not the beſt pray daily for faith, meekeneſſe, humilitie, peace, and ſuch like, as wee haue daily neede of them, and yet without wearineſſe? And further to ſatisfie them, they may know that in all Churches, and the beſt reformed, there is a preſcript forme of prayer vſed: and therefore they who are of minde, that it ought not to be, muſt ſeperate themſelues from all Churches. Alſo if a ſet forme of prayer were vnlawfull, then neither were the Lordes prayer (which is a ſet forme of prayer preſcribed by our Sauiour himſelfe) to bee vſed. Which yet though it bee ſometime to bee vſed
C in the forme wherein it is ſet downe: yet ſpeaking of it by this occaſion, I thinke it not amiſſe to adde this one thing. That though our Sauiour tied vs to the matter of this prayer, as being perfect and full: yet hee tied vs not to the wordes themſelues, ſeeing wee cannot either thinke on, remember, or deſire at one inſtant, all the particulars contained in the ſame. And beſids, we by crauing particularly the things which we ſtand in neede of, are more ſtirred vp and moued.

But theſe thus aunſwered, I will proceede, perſwading all good Chriſtians to lay aſide contention, and endleſſe, and (many of them alſo) needeleſſe queſtions about this matter: and to reſolue with themſelues,
D ſeeing it muſt of all, who are well aduiſed, bee graunted, that the publike prayers are an helpe to ſtirre vp Gods graces in vs, and to conuey to vs the many good bleſſinges of GOD which wee want, beſide other notable effectes: therefore, to looke to themſelues euerie way ſo carefully, that they may euer keepe themſelues fit to bee helped and benefited by them, and with the ſame well ordered hearts and mindes to attend vnto, and applie to themſelues the prayers which either before and after the Sermon are vttered, or the other, which through the whole action of Gods worſhip are reade in their hearing: And not to bee led by opinion, that they can take no profit by them; nor as the common ſort doe, who after long go-
E ing to Church, doe prooue too truely, that they haue taken no good by them, being not indeede able to ſhew how they ſhould pray, or to behaue themſelues in that action. But ſeeing they haue libertie to heare Gods word preached where they may moſt commodiouſly inioy it (for ſo they are willed not onely themſelues, but to call vpon their children to heare Sermons, and the Miniſters are vrged as well by their preaching, as by their liuing, to giue good example) therfore to take their part in both, with cheerefulnes & thankſ- *The booke of Common prayer in the Letanie, and exhortation after Baptiſme,*

Singing of Psalmes.

giuing: And in ſinging of Pſalmes, ſuch as can not reade, ſhould attend to them who are neereſt them in the congregation, that they may ioyne with them, and conſent to the action of praiſing of God with the reſt of the aſſembly; and not to gaze, and toſſe vaine imaginations & phantaſies, where they ſhould *lift vp pure hearts and hands* to God. And as for ſuch as refuſe to come to take part in the worſhip of God, altogether, as the Browniſts and ſuch like, let them beare their ſhame before men, and their peace ſhall be ſmal to Godward, while they ſit at home with their owne bare reading for their diet, who ſcorne the beſt liberties of the word preached, prayer and the Sacraments in the publike aſſemblies. For ſo I vnderſtand they doe, as well otherwaies, as by the confeſſion of themſelues, and that before the Magiſtrate, examining what they did, while, by the whole moneth and quarter, they abſented themſelues from the publike meetings: anſwere was made by the examinate, they ſate at home and read by themſelues. Let all iudge by what ſpirit ſuch are led and guided. F G

1. Tim. 2. 8. *The ſinne of the Browniſts.*

Neceſſity of priuate helpes.

Now hauing deſcribed and ſhewed the nature and vſe of the publike meanes, I thinke it needefull before I doo more particularly enter into the diſcourſe of the priuate, to ſay ſomewhat of the neceſſitie of them, as well as of the publike. For that thouſands of the profeſſors, and of them which are of the viſible Church (amongſt whom wee muſt hope that God hath manie of his elect) are little acquainted with the priuate, but doo thinke it needeleſſe for them to hearken after the ſame. And beſides, ſome of the deare children of God for want of ordinarie teaching, haue little vſe of them: and therefore it is much the worſe with them. H

The priuate helpes in little acquaintance with men. And that alſo with ſome of the godly.

For theſe cauſes therefore, and ſuch like, this is to be knowne and holden in firme perſwaſion, that the priuate are (in ſome ſort) as needefull as the publike: for they may be vſed at all times, whereas the publike cannot; as in and throughout the ſixe dayes, in time of perſecution. For it being of neceſſitie that as our bodies ſo our ſoules ſhould haue ſome daily refreſhing: therefore ſeeing the publike meanes cannot daily be had, we muſt vſe the priuate, as I ſaide before: and therefore they are both authorized and commanded by one God. And the publike are but a part of the helpes, which God hath prouided for the profiting of his Church: and therefore without the priuate, they doe the leſſe profit. I

The publike without the priuate, cold.

For mens comming to Church, (beſides which a great number know no other ſeruing of God) cannot doo that good to the beſt Chriſtians, which is to be looked for, if it be not accompanied with theſe: as may bee ſeen in euerie part of the publike worſhip of God. For hearing of the word read and preached, doth little profit, where it is not ioyned with preparation to heare reuerently and attentiuely, and where it is not muſed on after, yea and as occaſion ſhall offer, conferred of alſo: and if reading priuately (where it may be enioyed) be not vſed; what is more manifeſt than this, that almoſt all in a congregatiō do by & by forget that which they haue heard, and make little vſe of it in their liues? And what greater cauſe can be rendred hereof than this, that they neuer looke after matters concerning their ſoules, when they are about their priuate dealings, and (as we ſay) out of the Church. K

Euen

A Euen ſo, what vſe doo ſuch make of the Lords ſupper: who for the moſt part) beſides that they cannot tell how to prepare themſelues to it; ſo if ſome Miniſters, more careful ouer the peoples ſoules than others, do teach and examine them about the knowledge they haue, yet cannot they bee brought to trie themſelues indeede, in what true faith and vnfained repentance they come: ſeeing they are not wont, through the whole quarter before their receiuing, to beat their brains, or trouble themſelues about ſuch matters: Whereby it may be gathered for certaintie, that whatſoeuer the Scriptures ſpeak in the cõmendation thereof, they be in little account and reckoning with them. And if they do not priuately before the receiuing
B of the Sacrament, nouriſh theſe good graces of God in themſelues verie carefully, (for I ſpeake euen of the better ſort of Chriſtians, as well as of others) who ſeeth not that they ſhall haue much adoe, to bring their hearts, willingly to ſift themſelues, and to ſeeke for thoſe gifts at that time?

So to ſay the ſame of the publike hearing of prayer in the aſſembly, it is not onely to bee doubted, that they pray there in hypocriſie *drawing neere to God with their mouthes, their hearts being far from him*, if they do neglect to pray alone, and ſecretly to God, and in their familie: but alſo the publike prayer groweth common with them, that is, wearifome, a bare ceremonie, and for faſhion, (ſo far is it of, that they be eaſed and comforted by it,) as I can prooue by too ſure experience at this day, in ſuch as haue
C not learned to make conſcience of priuate praier, but doo ſeperate the one frõ the other, contrary to Gods ordinance, who hath ioyned thẽ together. Mat. 15.9.

No excuſe for neglecting priuate helps.

And by this which I haue ſaid, it may appeare how neceſſarie it is that the priuate helpes ſhould be vſed of al ſuch as haue their part in the publike. And beſides as our neceſſities do require it, ſo the Lord commanding the ſame, he hath giuen time and libertie from our other buſines and duties either in familie or otherwiſe, to vſe holily and continue the ſame: So that our worldly affaires ought to giue place to them, which through ignorance manie count ridiculous, and fooliſh; and others, though they wil
D not ſpeake ſo groſſely, yet being giuen ouer to the world ſo griplie, will put aſide little, or no buſines for the ſeruing of God. Although it is manifeſt, that where God is moſt purely, and beſt ſerued, their other buſineſſe, as theſe earthly, haue beſt ſucceſſe.

Theſe few lines I thought good (before further diſcourſing of the priuate helpes) to ſet downe, that they which vſe them conſcionably, may not thinke that they doo anie more than they ought, and haue neede of: they who vſe them but ſlackly and coldly, may beſtow greater diligence therein, and that amongſt all ſorts they may be had in better regard, if they deſire to
E ſee good daies here vpon earth-

CHAP.

F

Chap. 4

Of the firſt priuate helpe, which is watchfulnes.

AND to begin with them, according to the deuiſion made of them, in the entrance into this treatiſe, the firſt priuate helpe is watchfulneſſe: worthilie ſet in the firſt place, ſeeing it is an eye to all the reſt, to ſee them G well and rightly vſed, and it is a carefull obſeruing of our hearts, and diligent looking to our waies, that they may bee pleaſing, and acceptable vnto God. And

What it is. firſt, that it is an obſeruing of the heart, *Salomon* proueth, ſaying: *Aboue*

Pro,4.23, *all obſeruations, obſerue thine heart: for from thence commeth life.* And that it maketh a man to looke diligently to his waies, who ſo is watchfull indeed;

Pſa,39,1, let the words of the prophet teſtifie; *I thought I will take heede to my waies, that I ſin not with my toung: I will keepe my mouth as with a bridle. And that by both theſe, God is pleaſed, it appeareth by the contrarie:* For ſo it is ſaid,

Heb,10,38, *He that withdraweth himſelfe from liuing by faith*, (which cannot be with- H out watching) *my ſoule* (ſaith GOD) *ſhall haue no pleaſure in him*: who yet on the contrarie, delighteth in the vpright hearted and true beleeuers. This is in ſundrie places of the Scripture commended vnto vs, that we ſhould haue a greate care how we liue, and watch ouer all our

1Pet,5,7, waies. Saint *Peter* ſaith, *be ſober, and watch*: as though he ſhould ſay, not-

It muſt go with ſobrietie. withſtanding we haue ſobrietie, that is a well ordering of our affections, which is a moſt fit vertue to keepe the life in frame; yet without watch-

Mat,26,41, Mar,13,33, fulnes, it will be loſt, and depart from vs. So our Sauiour ioyneth it with prayer where he ſaith, *Watch and pray, leaſt ye fall into temptation*: As giu- ing vs to learne thereby, that the force of the one, is much weakned and I abated without the other: and that men ſhall make but cold prayers, if they watch not their liues, yea and for oportunitie to pray alſo.

And both render their reaſon why watching ouer our ſelues carefully, ſhould be a companion to vs: ſeeing without it, we are by and by plunged into manie noiſome temptations by Sathan and our owne ſinfull hearts. Beſides, the neceſſitie of this one helpe may eaſily be ſeene in our owne

The neceſſitie of it. experience, by the contrarie ſinne, careleſnes and ſecuritie. For what doth more eaſily *greiue the holy ſpirit of God, and quench it in vs*, than that; which indeede chaſeth away godlines? or what doth ſo ſet open the dore to all confuſion? K

2,Tim,4,5, And further, becauſe of the vrgent neceſſitie of it, Saint *Paul* warnes *Timo-*

What manner of watchfulnes we ſhould vſe. *thie to watch in all things*: not in ſome one or few, but in all; and therefore at al times, in all places, with al perſons, and by all occaſions. It cauſed that holy man of God King *Dauid* to couenant and profeſſe this, that ſeeing he ſaw he could not diſcharge his dutie to God, without an eſpeicial regard and taking heede to his life, (by reaſon of Sathans vigilancie) *I will watch*

or

A *or doe wisely* (saith he) *till thou come vnto me: I will walke in the vprightnes of my heart, in the middest of my house.* And that I may not be thought to speake absurdly, because I speake otherwise than most mens practise doth approoue, view other Scriptures, and thou shalt see this truth more cleerely: For I must make this foundation strong, seeing there is a great weight to bee set vpon it. In the third to the Hebrewes; *Take heede that there be not at any time in any of* Heb 3.12
you an euill heart: this that he saith at any time, what can it meane lesse, than that from time to time, the heart, and the manifold affections and desires there of, should be looked vnto, and taken heede of, least thereby the Lord should be offended? &c.

B This taking heede therefore to thy selfe; and to thy heart especially, (because from thence the words and actions doe come) must bee thy companion from time to time, and thou must set *this watch before the doore of thy lips*, and thou must be well acquainted with looking diligently to thy waies, *that it may goe well with thee: and that thou maiest prosper.* But if thou beest a stranger vnto it, and it vnto thee, looke to fall often, (I meane) to fall dangerously, (for otherwise hee that watcheth most warily, cannot be free from offending) looke to finde many woundes in thy soule, and to want many comforts in thy life. *Note He that watcheth best, sleepeth sometimes.*

And this I may boldly say, is the cause why many, and those not euill men, C doe make many iarres in their liues, and breake often into vnseemely actions, and doe many things against their holy profession, which they by and by couer with the gentle name of infirmities, when indeede they doe rather wilfully fulfill the desires of their hearts, and rashly and intemperately giue themselues the bridle, refusing vtterly in those cases this holy watchfulnesse; yea and sticke not to count it bondage, and a depriuing Christians of their libertie, and too streight an holding of them in: whereas, who seeth not, that watching is that to the life, which the eye-lid is to the eye, & that which the eye it selfe is to the whole bodie: and as it doth easily fall into many annoyances, except it be carefully and wisely guided from wind and whether; so it fa- D reth with thy soule and life, when thou doest not take heede to them, as Gods word and good instruction teacheth thee: for a due looking to thy waies, is the safetie of thy life.

And because this is seldome welcome to men, and little in vse, therefore *Much euill for want of watching.* is a well ordered and setled course, which should be diligently kept of them, a meere stranger to them. But contrariwise, because they are secure for the most part, therefore they haue at least both their hearts out of frame, and their liues voyde of good order. For (to giue an instance or two) what other thing is to be said, when those which goe for religious, shall yet for want of watching be so hot, hastie, & furious, that they are not fit to be liued with, as *Nabal*? O- 1. Sam 25. 10.
E thers so vntrustie; and so hollow, that they cannot be dealt with, as *Gehazi*? 2. King. 5. 25.
Alas, I am wearie of so often reprehending, and complaining of the vnreformed qualities and actions of the most part of them who goe for Christians, and many of them (it may be thought) are so indeede: and yet vntill they will take knowledge of this want of watchfulnesse, and learne to bee acquainted with it, they shall neuer bee at better stay, but out and in, off, and on, and neuer setled.

But

How a Christian must frame himselfe to it.

But they must goe about it, to purpose and set their minde and delight F
vpon it, if they desire to be the better by it. They must be content in this behalfe, to be dealt with as children, whom we will not suffer to handle, much lesse to play with knives: and as people distracted are kept in from water for feare of hurting themselues; so must Christians abstaine as the Apostle saith, and by all meanes weane themselues from that which their hearts would naturally most desire; *euen their euill lusts which fight against their soules to destroy them.* They may not be so bold as to venture into anie companie, without respect, nor to fall into anie talke which liketh them, nor to giue themselues anie libertie in their desires, the Prophet saith, *he behaued himselfe as one weaned frō his mothers breast.* And as experienced Chri- G
stians cannot but remember how they lay open to danger and offences by all occasions, before they became watchfull, and since do see, what a benefit it is to them, and keepeth them in safetie on euerie side: so they may easily know and be able to discerne, how ill it goeth with all such as walke not accompanied with it: which by little and little must be gotten, especially, because it is one of the helpes, yea and that of greatest vse, (as I further will shew in the next treatise) which God hath commanded vs to vse for our daily benefit.

1. Pet. 2. 10.

What he must weane himselfe from, who is watchfull.

Psal. 131. 2.

Prayer must goe with watching.

But as our Sauiour admonisheth vs, prayer is to goe with it, as that which H
doth quicken, and (as it were) put life into it, and that causeth it to be continued with much cheerefulnesse, and little tediousnesse, whiles we consider that God will blesse it vnto vs, euen as by praying we beleeue: therefore he saith, *Watch and pray, least ye fall into temptation*: where also he doth (and not obscurely) assigne and point out the time wherein we should watch, namely, euen so long as we are in daunger of being tempted and drawne to sinne. Which I obserue, because manie good Christians not hauing wel weighed it, doo count it verie much that they should diligently stand vpon their watch, as thinking that it depriueth them of much sweet libertie, and therefore do, as they thinke, with good reason, dislike and refuse to be guided by that doctrine: although with little good aduice, as they who will I
not be contentious, may easily see, by that which hath beene said about this matter.

And for mine owne part, I thank God, I can say, that manie godly Christians in my knowledge, haue reasoned against the carefull vse of it, when they hard it first vrged and before they had experience of it, (for they thought it verie much, that all which they had done in rashnes, haste, and without good aduice (as their whole life had beene little better) should be brought in question:) and yet since, they hauing found the fruite of it so sweete, and the gaine so great, after better aduice, they would in no wise forgoe it againe, and be let loose to their former rashnes and securitie. So K
I doubt not, but that manie, to whom God hath giuen some taste and sauour in heauenly things, for want of experience, may at first thinke the vrging of this watching to be ouer strict: yet after further insight into it, as both, that it is commaunded vs of God, and also of it selfe of singular gaine, they shall see their error so to think, and rather pray most earnestly to haue their part in it, than to hould their former iudgement. I speake not as though

Watchfulnes is counted to strict, till men be well acquainted with it.

A though anie which feare God were meere ſtrangers to this grace and gift of God, (for I know they are not without it ſometimes) but for that either in their iudgmẽt they are not reſolued, that it ought to be in vſe with them from time to time, that is to ſay, one time as well as another: or if they be, yet they haue too much neglected it.

As for them which obiect, that they cannot be ſo mortified as ſome are, nor be alwaies obſeruing themſelues as ſome doo, contenting themſelues with that which they haue, I ſay, it is a ſpeech much vnbeſeeming Chriſtians, who are to profeſſe growing forward in more watchfulneſſe, as in all other kinds of grace. And yet I count their caſe better than theirs, who *The anſwere to them who ſay, they cannot watch.*

B thinke they can ſerue God (and they hope they do ſo,) without all this adoo: For they indeed beare themſelues in hand, that whiles in ſome generall ſort they pray at ſome time, and goe to Church, they neede not greatly examine their other behauiour beſide, or take heede vnto the ſame. Let all ſuch pleaſe themſelues as they liſt, ſure it is, they reſiſt God: and greatly to be lamented it is, that men being profeſſors of the Goſpell, ſhould haue ſo little vſe of this ſo gratious a helpe, ſo often and from ſo manifold and cleere ground of Scripture preached vnto them.

But to let them goe, ſee thou, whoſoeuer thou art, who deſireſt to walke with God in peace, that thou circumſpectly looke vnto thy ſteps, and the

C ſeuerall affections of thy heart, how thou carrieſt thy ſelfe, as I haue ſhewed and how thou oughteſt to endeuour to *watch in all things*. And this is the rather to be marked & learned becauſe it lendeth helpe to all the other rules which hereafter follow, for directing thee in al the actions of the day, as I haue ſaide: Becauſe (as it followeth) neither in companie with others, nor alone by thy ſelfe canſt thou pleaſe God, nor in proſperitie nor aduerſitie, except thou beeſt warie and watchfull to be led by Gods Word therein. So neceſſarie to a Chriſtian is this vertue, that the Apoſtle S. *Paul* to the Epheſians giueth this warning: *When ye haue put on the whole armour and withſtood the enemie*; by it; yet after, *take heede that ye ſtand faſt*: leaſt by *We muſt watch in the particular parts of our life.* Epheſ. 6. 13.

D the ſubtile and continuall attendance of the enemie, your fall be the greater. Which may eaſily bee, If we conſider amongſt how manie occaſions and prouocations we walke, and how ſhiftleſſe we are to auoid them: yea rather how ready of our ſelues to like well of them, and giue place vnto them.

Our euill luſts, wherewith we be full fraught, doe carrie vs headlong into ſundrie iniquities, in ſo much that wee can goe about nothing, but wee may feele, (if we can diſcerne) that ſome one or other of them is in our way to hurt vs, and at hand to moleſt and diſquiet vs: or if we cannot eſpie it for the preſent time, yet it may be perceiued afterward that it was *Why we ought to watch.*

E ſo.

If we be occupied in holy and ſpiritual duties, we haue ſhame and hypocriſie on the one ſide to hinder vs: dulnes, wearines, vntowardnes, and many ſuch like poyſoned corruptions, on the other ſide to breake vs off. If wee haue to doo in things lawfull, and indifferent, and of their owne nature not euill, as recreation, or earthly buſineſſe, we are ſecure and careles how we doo them: we haue boldnes to defend our ſelues, be the

manner of dooing them, and our end and purpoſe neuer ſo vaine and e- F
uill. If we go about anie euill thing, we haue by reaſon and ſtrength of perſwaſion from the pleaſure and profit to goe through with it, and to ſee no
Eccleſ,7, danger that accompanieth it, but to extenuate it, and not to look to the end, as we ought to doo: but all ſound reaſon to diſwade vs is weake, the diuell ſhewing himſelfe at ſuch times as a tempter, who yet wil afterward come to vs as an accuſer, when we ſhould repent.

Therefore if we be not skilfull to know theſe diſordred luſts, diligent to eſpie, preuent and auoide them, and ſo haue this foreſaid watchfulneſſe ouer our liues, as a helpefull companion with vs: it cannot otherwiſe be, but that we commit manie things vnbeſeeming vs, contrarie to the holy doc- G
trine which we profeſſe to follow; and that in manie things through the whole courſe of our liues. Now when a man is thus carried of his intemperate affections & bringeth forth the loathſome fruit thereof, what comfort can his life affoord him? Euen all ſuch to whom it is a ſad matter to abridge themſelues of their fooliſh will and vaine deſires; and a death to withdraw their heart from that which they long after, or to plucke backe their eye from that which it delighteth in, all ſuch I ſay muſt feede vpon froth, and take comfort in follie: but as for the ſound and conſtant ioy of them who haue made a watchfull life their greateſt quiet, (who haue therfore libertie & free acceſſe to ſolace their ſoules in the varietie of heauenly H
pleaſures) this ioy (I ſay) they are ſtrangers vnto, neither can they bee partakers thereof.

When one is not watchfull, ſome one croſſe maketh many bleſſings vnſauorie. Examples.

For hereby the Lord hath freely granted vs to finde and inioy an other manner of liuing here in this world, then the moſt doo know or beleeue, euen a peaceable life to Godward, ſafe and ſweete, I meane, ſo farre as of ſinners in a vale of miſerie may be inioyed; which whoſoeuer be voide of, although they haue varietie of earthly pleaſures and delights, yet one vexation comming among them, ſhall make all comforts vnſauourie and irkeſome vnto them: As may appeare in *Pharaoh*, when but ſome one of the
Exod,8. plagues of Egypt was vpon him: in *Nabuchadnezzar* when he had his I
Dan,2, Dan,5. feareful dreame: & in *Balthazar*, whē in the middeſt of his iolitie, that feareful and vnwelcome hand-writing on the wal at midnight was ſeene of him: & among al theſe there is none in whom this doth more liuely appeare, than in *Haman*, who for al his wealth, honour & promotiō, could not ſatisfie himſelfe, while one meane man, yea a ſtranger *Mordecai*, refuſed to bow to him.

And to come neerer to ſuch of whom the true God was more heard of or knowne, (for this point is worthie our marking) the ſame may be ſaid of *Saul*; who although he were a King, yet when the Lord anſwered him no
1,Sam,28, more, his heauineſſe was deadly: of *Nabal* likewiſe, who when he heard he muſt dye and goe from all, he became ſenſeleſſe through ſorrow and K
1,Sam,25. anguiſh, and *was a ſtone*: and of *Zidkijah*, who for al his boaſting *of the ſpirit of* GOD yet beeing a falſe Prophet and a flatterer, was driuen *to hide himſelfe from chamber to chamber*, when the arrow of the Lord was ſent
1,Kin,22, foorth againſt him at which time the Kings ſhelter could not keepe him, as *Michaiah* told him. All theſe when they had but ſome one diſturbance in their life, how did it make all other deligtes vnpleaſant vnto them?

So

A So that I may truly say, that as the life which is passed in watchfulnesse, is free from manie, And those also the greatest discomforts, and filled with the contratie peace: so whatsoeuer a man inioyeth according to his hearts desire, yet not looking to his waies warily, to keepe himselfe from euill, feare and sorrow shall euer befall him, vnlesse (which is worse) he be hardned: so that his life shall bee found to haue little in it, worthie the reioycing in.

And what cause there is to vrge this part of Christian dutie of continuall watching, wee may see by the example of our grandmother *Eue*, who beeing in the estate of innocencie, and therefore the liker to haue B beene kept from euill; yet seeing she was not circumspect and watchfull to hold close to the commandement, wee see she *became the cause of transgression* vnto her husband, and consequently of the vniuersall miserie of her posteritie. The like we may see by the example of king *Dauid*, whom though the Scripture doth renowne with as great commendation for his meditating in the law of God, as anie man: yet for that he was not armed with a watchful hart at that one time *when he walked on the roofe of his palace*; behold how the diuell had laide a baite for him, (which he, as wise as he was, could not discerne) and by his subtil and secret handling of the matter, caught him in his snare: So that he receiued such recompence for the letC ting loose of his heart at that time, both in outward reproch and inward H anguish and bitternes of soule, that by good right should make other men cleaue fast to watchfulnesse, and be faithfull vnto the LORD; yea and to beware with all diligence, that they daily not with the baites of sinne at anie time, nor giue their hearts the bridle, vntill they be gone so far that they cannot, (before great offence be committed,) be called backe againe.

1. Tim. 2. 14.
How the best haue offended, when they haue not bin watchfull.
2. Sam. 11. 2.

The experience that I haue gathered, since I began to looke more aduisedly into this thing; I meane into the necessitie and benefit of a watchfull course, which hath been long enough to teach and aduise both my selfe and others vpon so long a tryall, (well nigh these thirtie yeeres in some D manner as I haue been able) this experience (I say) doth make me the bolder and earnester in it, to perswade such as haue truly imbraced the Gospell, that they would adioyne herewith this godly watch, a speciall nourisher and strengthener of their faith, to settle themselues therein whatsoeuer they goe about, or take in hand: as that their talke bee not idle and frothie, but *sauourie and poudred with salt*; that their actions be such, as they may defend with peace of conscience against their accusers; and that they labour *to suppresse, and to bring into subiection euen their wicked thoughts and desires*, and weaken euen the bodie of sinne it selfe, I meane *the old man with his lustes*.

Experience of a watchfull course. Note.
Col. 4. 6.
Iob. 31. 35, 36.
2. Cor. 10. 4, 5.

E For behold and this know, that euen amongst those who reioyce in the testimonie of a good conscience, such doo alwaies honour the Gospell most, most stop the mouth of the gainesayer, and do carrie themselues most constantly and continually in an euen and good course so farre as they haue knowledge, who haue been wise this way, and who haue determined with themselues to stand vpon their watch from time to time. And on the other side, such as in whom manie good things may be seene

Other gifts much beautified by this and contrarie. Note.

(I ſpeake both of teachers and hearers) and are for ſundrie cauſes much to be accounted of; yet being noted for raſh and vnſtaied in their actions, and not ſo much looking to themſelues; by wiſe gouernment of themſelues, haue done the leſſe good to others by their example, and haue cauſed the other gifts which they haue to be the leſſe regarded. God be glorified for the good that is done by this in manie: but if it were more commonly imbraced and taken vp of manie moe, who for knowledge are able to ſeaſon and giue light to numbers, they ſhould not be moſt in diſgrace who haue leaſt deſerued it, nor manie pleaſe themſelues in a looſe and vnprofitable courſe which beſide that it withholdeth from them much ſound comfort, is a ſore blemiſh in their liues. F

Yet this I thought good to adde, for as much as the Romiſh Church, eſpecially they will ſeeme more deuout than the reſt, ſtand much vpon their diligent keeping of the cuſtomes of their mother Church, and the precpts of the ſame, who might therefore ſeeme to themſelues, and be thought of others to be before others in godlineſſe: let all know, that this which I haue ſaide of watchfulneſſe, leaueth not the leaſt piece of commendation to them. For they watch to keep the obſeruances of men; but watchfulnes muſt be vſed for the obeying of the commandements of God: they ſuperſtitiouſlie watch to obſerue ſome houres and daies and times, wherein if they performe anie thing in outward working, they thinke themſelues more holy than others, though other times bee little regarded: but the watchfulneſſe which pleaſeth God, tendeth to euerie houre, day and time, as well one as another. And to ſpeake of their beſt watch which they keepe ouer their liues, yet from their owne words I conclude, that it cannot be allowed of God, becauſe it *commeth not of faith*, that is, of aſſurance of the fauour of God, and conſequently he will not bleſſe it, (for this iuſtifying faith, which they call the Proteſtants faith, they vtterly renounce) without which yet, *it is impoſſible to pleaſe God.* G H

The watchfull obſerning of mens traditions, is farre off from this.

Heb. 11, 6.

Now to grow to an end about this matter. It is further to be marked, that (becauſe true Chriſtians, and the deareſt ſeruants of God doo complaine of ſome eſpeciall infirmities, wherewith they finde themſelues more troubled then with anie other) they muſt be more ſuſpitious of, and vigilant againſt them, then thoſe, which they are in leſſe daunger of. And becauſe the diuell doth more eaſily winde them into ſome ſinnes, than others; (as he ſeeth their diſpoſition and inclination, and the greater daunger they are in, by meanes thereof,) therefore they are taught in wiſedome and experience to haue a more narrow eye ouer them, and more eſpecially to auoyd the verie occaſions of the whereby they haue fallen. For example, put the caſe, that ſome are ſtrongly tempted to the ſin of vncleannes, who being blindfolded about that which they deſire, doo count it no offence, though they paſſe their bounds verie greatly in wantonnes of eye, in libertie of ſpeech that way or ſecret deſires, or though they ſee themſelues ſnared therwith, yet hauing through long cuſtom pleaſed their harts in ſuch lothſome delights, & too faintly miſliked their offence whē they ſaw it, haue brought themſelues into bondage to their luſts: what is to be done in this caſe?

We muſt eſpecially watch againſt that infirmity, which moſt anneyeth vs.

Here if there be not much occupying of the heart againſt this ſinne

to

A to ſee into, and weigh the loathſomeneſſe, ſhame and danger of it, how vnbeſeeming it is Gods ſeruants to be ſubiect to ſuch ſlauerie; if it be not acknowledged heartily to God, earneſt and daily prayers as occaſion ſhall be offered, ſent vp to God againſt it, with confidence both of pardon and power to mortifie & weaken it, with ſtrong and manie reaſons to diſgrace and renounce it; and the occaſions of nouriſhing it wiſely and watchfully auoided; euen this one ſinne, though they ſhould neuer offend groſſely, will hold the conſcience in great vnquietneſſe, cauſe the parties to wander in deepe ſorrow, and make them vnfit to Chriſtian duties: yea if there be not more labour beſtowed there, than in other parts of the life, it will
B make euerie thing to goe forward much the worſe, and in other actions of of the life, much confuſion to growe; and the longer they haue nouriſhed ſuch palpable and loathſome dreames, the more heardly they ſhall awake out of them, euen when they gladly would and yet the hardeſt is behinde: For this ſinne waiteth them a further miſchiefe, that one time or other ſhall moſt ſurely take holde of them: which ſhall force them to crie out and ſay: God hath ſent it euen for that ſin, wherein they had moſt pleaſed themſelues. As *Ioſephs* breathren, for their crueltie toward him, did finde and had proofe of manie yeares after, ſaying when they were in deepe affliction: *We verely ſinned againſt our brother, in that we ſaw the anguiſh*
C *of his ſoule, when he beſought vs, and we would not heare him. Therefore is this trouble come vpon vs.* And that which I ſay of this one, I may as truly ſay of the reſt, if they haue bin harboured. To this purpoſe, is that complaint of the people of Iſrael in their repentance and turning to God, wherein they declare that one ſinne did more trouble them, than ſome other.

For thus they ſay in their confeſſion; *We haue ſinned againſt thee, O Lord, but eſpecially in asking vs a king, beſides all our other ſins.* And as it troubled 1 Sam. 12. 19.
the moſt when they asked pardon of God; ſo it appeareth in the ſtorie that of all other ſins they were moſt drawne by that to offend God: For when they would needes haue a King againſt the will of God, and *Samuel* was
D ſent frō God to tell them what a manner of one he ſhould be, if they would 1 Sam. 8. 19.
needes haue one contrarie to Gods mind, it is expreſly ſaid, *that the people would not heare the voice of* Samuel, *but anſwered, nay, but there ſhall be a king ouer vs, and we will be like all other nations.* Therefore as their ſin, whereby they did moſt offend God, put them to greateſt trouble: ſo muſt thoſe eſpeciall ſins, which haue preuailed againſt Gods children, be moſt watched againſt and auoided, vnleſſe they long for their owne woe.

And is there not great reaſon in it, for as much as they haue moſt diſquieted themſelues by ſuch kinde of ſinning, that they ſhould bend the moſt force of their ſtrength againſt the ſame? Euen as if ſome troubleſome per-
E ſon in a towne ſhould diſquiet the whole, all would lay their helpe together Gen. 42. 10.
to remoue and keepe him out; and as in an houſe which hath manie and *An illuſtration by ſimilitude.*
great commodities, and, yet ſome one ſore annoyance, (as a principall chimnie caſting ſmoake) with great ſpeede that ſhall be redreſſed, more than other things, which yet are to bee regarded likewiſe: ſo in the life of ſound Chriſtians, wherein manie good bleſſings of God may be reaped & inioyed, the chiefe ruines are to be chiefely looked vnto, although the

meaner are not to be neglected. And great labour must be taken about it, & watching against that sinne, which most preuaileth in vs, and much more, then against some other, by which there is lesse danger to be feared. G

The fruit of such watching.

And this helpe (as I haue declared how) if it bee vsed, and the meanes faithfully practised from time to time, let no doubt bee made (seeing God hath promised successe thereby, euen greater grace in the vse thereof, then the sin shall be able to resist) let no doubt (I say) be made, but that they shall maister it, so far, as it shal bring peace; vnlesse it be the case of vnmarried persons, to whom God hath appointed marriage for a lawfull remedie, when by none of the forementioned, or the like meanes, the gift of continencie can anie longer be enioyed.

This aduise how vnsauourie and vnwelcome soeuer it be to such as are wedded to their lusts, and will offer no violence to them: yet such as know the smart that is raised by this sin, and that sometime the deere seruants of God haue bin deceiued by it, will be glad to be directed and helped against it. And that which I haue said of this, I may say of pride, worldlinesse, anger, malice, reuenge, vniust dealing and lying; that as euerie man is more easily ouercome of, or hurt by them more than of other sins; so he should haue a more continuall feare of them, watchfulnes against them, & bestow more time in seeking the rooting out of them: that so the wealth and safety of the whole life may be preserued, when such noisome sores, as did most of all impaire the same, be cured. H

But if men be either ignorant of this dutie, or cannot be perswaded to set themselues to the entertaining of it, & to get acquaintance with it, they must look to liue destitute of a chiefe part of godlinesse, or if it be but now and then in some especiall actions & parts of our life, regarded & looked vnto; (as it is done of them who are not greatly experienced in the practise of Christianitie) it will make the godly life in great part to be bereaued both of her gaine and beautie.

If we be but turned out of the way, we must speedily returne. Phil. 2. 12. Prou. 28. 14.

Our hearts must not range where they list, nor our delights be fastned where we please, but our eyes, our tongues, our eares, hands, feete, and the whole powers of our minds, and members of our bodies must be holden within compasse. In so much, that if we see, we haue but broken out of our constant course a little, & that our consciences begin to checke vs, we should *tremble* to think what we haue done: and *feare alwaies* for the time to come, least we should offend. We must watch when we are well, to keep well: and when we haue been deceiued, to returne speedily againe: wee must watch in trouble, against triefnes and impatience: in prosperitie, against wantonnes and lightnes. If we could frame to this, we should doe well enough, as he that looketh to his foote in a slipperie place, shall not be hurt. I

Iob. 31. 1.

They are worthie to smart that will not take heed to their waies.

And if we may by watching ouer our selues, haue our whole life in safety, and welfare; are we not worthie to smart, if we cannot doe so much for so great a benefit? Therefore, most worthily doe such suffer hardnes and sorrow, who will in no wise be brought to take heed to their waies; but cry out, that it is precisenes and a kinde of death vnto them, to be restrained frō their noysome and dangerous liberties: From whence ariseth K

A boldnes and wilfulnes, which cannot want much ſin. But this watchfulnes doth God require to be in vs, and to be accounted no tediouſneſſe, but had in high price: and he that with an honeſt heart and good conſcience ſubmitteth himſelfe hereunto, he ſhall be able to proue by good experience, that watchfulnes is a great meane to maintaine a godly life. Thus much for the more plaine & full handling of this priuate helpe, called watchfulneſſe.

CHAP. 6

B *Of Meditation the second priuate helpe,*

NOw followeth the second, which is Meditation: And *Meditation.* that is when we doe of purpoſe, ſeparate our ſelues frō all other things, and conſider as we are able, and think of ſome points of inſtruction neceſſary to leade vs forward to the kingdome of heauen, & the better ſtrengthening of vs againſt the diuell and this preſent euill world, and to the well ordering of our liues. I ſay of purpoſe, ſeeing we both muſt minde ſuch things in good aduiſednes, and C ſet our ſelues about them reſolutely when we take them in hand, that they may bee done with more reuerence and profit: and alſo ſeeing it falleth out for the moſt part, that wee ſeldome enter into meditation of heauenly things, when wee doo not intend the ſame, but are led by the obiects of our mindes, eyes or eares a hundred waies amiſſe, or if anie good thought ariſe, it is repelled by and by, and goeth no further. To proceede, I ſay, that when we meditate, we ought to ſeparate our ſelues from all companie and troubleſome occaſions, as our Sauiour *Mat. 6.* commandeth vs to doo, *when we pray priuatly*, (theſe two beeing companions) as in our chamber priuately, or in the field, or ſome commodi- D ous place, that we may the better performe it: the ſmalleſt occaſions ſoone breaking vs of from ſuch ſeruice of God, and therfore we cannot too warilie auoide them.

And I ſay laſtly, that we muſt there ſet our minds on worke about the cogitation of things heauenly, by calling to remembrance ſome one or other of them which we know: and ſo debate and reaſon about the ſame, that our affections may thereby be moued to loue and delight in, or to hate and feare, according to that which we meditate on; ſo that we may make ſome good vſe of it to our ſelues. And this ſpirituall exerciſe of meditation is euen that which putteth life and ſtrength into all other duties, and parts E of Gods worſhip. And this the holy Ghoſt reporteth of *Iſaac* the Patriark, *Gen. 24. 63.* *that he went out into the field toward the euening to meditate.* Which had not bin ſo commendable, if he had not vſed ſo to do, (ſeeing it is the right kind of ſuch holy duties to be oft in vſe) being taught of his father *Abraham*, who *was the friend of God*, and verie familiar with him, and therefore (we may be ſure) had much communion & talke with him. As alſo our father *Enoch* did, who for proofe hereof, is ſaid in his whole life, *to haue walked with God.*

And this are all such as desire to take any good by it, to know: that they must be acquainted throughly with this sweete and heauenly cõmining with the Lord and themselues, which was called of the Fathers of ancient time, their Soliloquie, that is, the talke which they vsed to haue with the Lord, or alone by themselues: That as men wearied, desire rest; so we by the varietie and multiplicitie of businesse in this world, being troubled and distracted, may seeke ease to our minds by meditation. F

Note

Watchfulnes a kind of meditation.

For otherwise we may muse and thinke vpon many goods things, & ponder our wordes and actions which wee doe, to see them done aright: which yet is not this kinde of meditation that I now speake of, but that watchfulnesse mentioned before; which is a warie regarding, and taking heede to our waies, in one thing after another. Which yet the Prophet calleth meditation also: as where he saith, *All the day long doe I meditate on thy word:* and in *Iosua; thou shalt meditate day and night on the booke of the law:* which wee know could not bee vnderstood of meditation by intermission of company, or other actions, and busines, but in their whole course of a circumspect care and regard that they might bee done after the word. And the matter of this our meditation, may be of any part of Gods word: of God himselfe, his wisedome, power, his mercie, or of the infinite varietie of good thinges which wee receiue of his free bountie; also of his workes and iudgements: or on our estate, as our sinnes, and the vilenesse of our corruption, that wee yet carrie about vs, or of our mortalitie, of the changes in this world, of our deliuerance from sinne, and death: of the manifold afflictions of this life, and how we may in best manner beare and goe through them, and the benefit thereof, and the manifold, and great priuiledges which we inioy daily through the inestimable kindnes of God towards vs: *but specially of those things which we haue most speciall neede of.* G

Psal. 119. 97. Iosh. 1. 8.

The matter of meditation.

Note this.

H

These and such like are the matter of our meditation, and as oft as we goe aside to thinke with purpose and desire of heart vpon these things, or any of them for the better calling of our mindes out of the world, then we are said to meditate: so when in or about any of these, we sigh, moane, complaine to God, or reioyce, and are quickened in our hearts by such occasions, euen that also is meditation, and most commonly ioyned with prayer. Of which two holy exercises the booke of the Psalmes is full, namely that 119. Psalme where the man of God setteth downe his meditatiõs, which he had in euery state of his: as either lamentation, complaints, or supplications in his afflictions or ioy and thankes for deliuerances and prosperitie. I

By this vnderstand, what manner of exercise meditation is: Euen such an exercise it is, which is required of thee from time to time (as may bee conuenient) through thy life, that by recording holy and diuine things, especially those which may make thee sound in the matter of thy saluation, a little time (when thou maiest best) may bee bestowed of thee to drie vp thy fleshly and bad humors of earthly mindednes and worldlines, &c. or to quicken thy dull heart, least after thy sleepe in sinne, the diuell make thee forget thy former well ordrednes. And because I am too sure that fewe are acquainted with it, though it be an helpe most profitable to godlines. I will somewhat more at large speake of it, that the practise of it may be more common: and K

Note

that

A that they which vſe it with the other helps, may much more cheerefully goe through their courſe.

How neceſſarie this heauenly exerciſe and recourſe to God is, may eaſile bee conceiued, for that the hearts euen of good Chriſtians are ſo ſeaſoned with vnſauourie thoughts, deſires, and delights of folly, vanitie, and much other naughtines, (ſeeing the beſt are chaunged and reformed but in part) that they thinke it vtterly impoſſible to bring them to any better point; and therefore many by this errour doe not greatly goe about it: yet if ſuch noyſome poyſons bee ſuffered to lurke and remaine in them, we know, they doe not onely, as ſowre weedes choake the plants of grace in them, but alſo growe vp, and
B bring forth moſt noiſome and dangerous fruites, as by wofull experience men feele and trie. *The neceſſitie of meditation.* *Note.*

And for the weeding theſe out of the ground of their hearts, there is no meanes ſo auaileable, as this conſidering oft, and deepe meditating on them; namely, what ſwarmes of wicked cogitations and luſts, do lodge in the heart, and to finde them out, alſo to bring them into a vile account, to bee wearie and aſhamed of them, and ſo to entertaine better in their roome. I ſay there is no helpe more auaileable to hunt and purge them out, becauſe although by the word wee know them, by conference wee doe reuiue the remembrance of them, and by reading we doe both: yet all *theſe*
C *runne out of our riuen heads*, and abide meanly with vs to ſuppreſſe our corruption, & to tame our hearts vntill we bring our ſelues to often and much muſing and debating of the good things which we heare and reade, that ſo wee may digeſt them; and of the euils which we doe by occaſion fall into, that we may abandon them: euen as worldly men ponder deepely their affaires which are weightie. *What our meditations ſhould be of our ſinnes.* *Note.* Heb. 2. 1.

Now when we ſee ſo farre into the danger of them, and be wearied with the noiſomnes of them, that wee will trie our ſelues oft to gage theſe hearts of ours, to ſift our thoughts, to accuſe and condemne them, as wee finde cauſe by the filthineſſe and ſhame of them, and herein will deale truely, as we loue
D our ſoules: then doe wee begin to breake the knot of ſuch curſed ſwarmes, and to chaſe away the lurking litter of prophane thoughts and deſires out of our heartes; then wee waxe more watchfull againſt them after, and make more conſcience of them, adioyning thereto, inward and earneſt requeſts to GOD for aſſiſtance and bleſſing: Then alſo wee ſhall furniſh our hearts more gratiouſly with heauenly cogitations and holy deſires: all which make greatly for the well paſſing of our daies. Therefore no man that will weigh how great thinges are wrought in our hearts, by holy meditating vpon our eſtate, and vpon Gods bountifulneſſe towards vs, namely, euen a framing of vs after the image of God, ſhall neede to doubt how ne-
E ceſſarie it is. *Meditation purgeth out ſin.*

And ſo much the more wee are to thinke it, becauſe it is well knowne by Scripture, and tried by experience, that *our heartes are deceitfull aboue meaſure*: and thereby wee beare our ſelues in hand, that if wee doe once obtaine thus much of them, that wee can commend that which is good, and ſpeake againſt euill, we are readie to thinke our eſtate to be right maruei- Ier. 17. 9. *Our hearts are deceitfull.*

lous

lous good, when yet in the meane while, if wee doe not finde in our ſecret me- F
Rom. 2. 28, Zach. 12. 19. ditations (& when we ſearch our thoughts alone by our ſelues, how they ſtand affected) that we can feele vnfained hatred of euill to bee in them, and loue to goodneſſe, we doe but deceiue our ſelues. And in euerie little triall, wee ſhall finde it otherwiſe then we would thinke: I meane, that ſinne ſitteth neerer and is faſter glued to vs, than we did imagine.

We muſt ſet againſt our ſinne in our priuate meditation, before we can caſt it off in company

For as he which goeth to warre, is firſt trained and made fit to vſe his weapon at home: and the ſcholler trieth maſteries priuately, before hee come forth to diſpute openly: So a good Chriſtian will trie what hee can doe againſt his affections and ſinne, alone by himſelfe in his ſolitarie meditation, and reſolue againſt the ſame, (accordingly as hee ſeeth the difficultie there- G
of to require) before hee can in his common dealings with all ſorts and companies, bee ſtrong from temptations and falles, and free from offence giuing in his wordes and deedes. And therefore on the contrarie, this is the cauſe, why ſo many bewray themſelues to bee hypocrites before men, for that they haue no triall of the truth and ſimplicitie of their hearts alone by themſelues, in iudging and procuring the vprightneſſe of them
Rom. 2. 28, before God, and therefore haue not ſought ſtrength of him againſt their infirmities.

The ſweete benefite of meditation.

Oh how doth this *communing with the Lord in ſecret*, and debating with
Note our ſelues about our mortalitie and corruption, and of his fauour in vanquiſh- H
ing them; how (I ſay) doth this, as oyntment mollifie our hard hearts, and make them to relent, and relieue and affect them pleaſantly with the ſweetneſſe of it? How doth this eſtraunging of our ſelues from worldly impediments, drawe vs into neare and heauenly communion with our God? Howe doth it make vs acquainted with the manifold rebellions of our nature? with our blindnes, ſecuritie, earthlines, and infinite other loathſome filthineſſe, which neither wee our ſelues will take knowledge of, while wee carrie our ſelues in many thinges as good Chriſtians amongſt men; neither any other (but ſuch as doe know it) would euer thinke, that ſo much poyſon could be incloſed in ſo narrow a roome, as within the compaſſe of one ſillie I
man?

Note. Oh the fruite and benefit, which by our meditation, and priuate prayer wee reape, is ſo great (the ſpirit of God charging our hearts thereby, from their daily courſe and cuſtome more and more, and bringing the heauenly life into more liking with vs, and making it more eaſie and ſweete, which with the men of the world is ſo yrkeſome and vnſauorie) the fruite of it (I ſay) is ſo great that none can well expreſſe or conceiue it, but he which hath felt the ſame. For by it, God bringeth to paſſe, that the ſugred baites of earthly delights and tranſitorie pleaſures of the world (though Sathan kindleth an exceſſiue and an inordinate loue of them in vs) become not deadly poyſon vnto vs, as they K
doe to many: the Lord teaching vs to ſee the painted vizor and deceiueable picture of them by looking into them throughly, that we may beware of them.

And as the Scripture noteth howe the men of God, who are moſt commended there for their pietie, as *Moſes*, *David*, *Paul*, and others, were much taken vp of this exerciſe; ſo I dare boldly affirme, that the moſt

godly

A godly of our time, may thanke God much for their acquaintance with it, and much vſe of it: and others that are ſtrangers to it, how wiſe and forward ſoeuer they be in other practiſe of Chriſtian dutie, ſhould be much more purged and cleanſed from euill, if with their other ſeruices of God, they were conuerſant in this meditation ioyned with their priuate prayers, and this ſecret talking with God, and with their owne hearts.

And therfore although I looke not by this ſpeech to perſwade prophane men, and ſuch as are addicted, and giuen ouer to the full inioying of their hearts deſire in the things of this preſent World, to regard this practiſe of muſing and meditating, yet my hope is, that I ſhall eaſily preuaile with

B thoſe; *who haue beene readie and willing long agone*, if they might haue had anie plaine direction to teach them how to vſe it; to preuaile (I ſay) with them, to haue it in greateſt reckoning, for the neere and inward acquaintance which they may haue with God by it, as by little and little they ſhall be inabled. But the truth is indeede, that it is new and ſtrange to ſuch as haue not beene accuſtomed to it, though people of good hope: inſomuch, that when they heare by the Word of God, that ſuch a dutie is required by him at their hands, they are readie (though it tend to their great benefit) to reaſon againſt it, as needleſſe, and too hard to be attained vnto, contenting themſelues to ſerue God without it, rather than to imbrace it immedi-

C atly, vntill they may ſee further into the neceſſitie, benefit, and poſſibilitie of it. For the firſt two, how neceſſarie and profitable it is, I haue ſhewed; as alſo it will further appeare by that which followeth, of the lettes which doo hinder it, and the remedies againſt them. After that, I will ſhew how poſſible, yea in time how eaſie it will become; and then, will the benefit and fruit thereof, moſt chiefly appeare. And concerning the lettes how manie and great ſoeuer they be, before I ſpeake of them, I haue no doubt, notwithſtanding them, by Gods aſſiſtance to make the waie ſo eaſie, and plaine for true Chriſtians to meditation, (in this treatiſe of and about it) that by the ſame, the difficulties and diſcouragements which doo moſt

D trouble them, ſhall be remooued, or at leaſt weakened, ſo that howſoeuer ſome take no profit by it, they ſhall haue the way ſhewed them in a few leaues, which they alſo may learne in a few weekes, to make good benefit of it, which otherwiſe they may (without helpe) be kept voide for manie yeares.

To ſay ſomewhat therefore of the impediments firſt, which hold Gods people ſtrangers from the vſe of meditation with profit, they are of two ſorts: For either they are ſuch as hinder them altogether from going about, or entring into it; or elſe they keepe them from taking anie good thereby, although they ſet a part all other things of purpoſe, that they may

E giue themſelues (for the time) wholy thereto. Of the former ſort, there are three: The firſt is, when a Chriſtian knowing this dutie to be required of him, goeth about it either in the morning, (as I here perſwade if it may be) or at anie other conuenient time, but he hath no matter in readineſſe to meditate vpon: hee is emptie, barren, and vtterly to ſeeke about what to beſtowe the time, and his cogitations: for although hee hath heard manie things in Sermons, and wanteth manie graces, which might driue him

Meditation a ſtranger to manie.

1. Theſ. 3. 4.

The lets of meditation, are diuers.

The firſt let is want of matter.

him the rather to meditation, the better to come by them, and carrieth a- F
bout manie corruptions, and hath receiued manie bleſſings and mercies from God; yet the diuell houldeth him, as it were blind, forgetfull, and his minde confounded, (it being occupied and taken vp vſually other waies amiſſe) ſo that he can finde nothing to muſe or conſider vpon, whereby he might ſeaſon his heart.

Which when he ſeeth, and that thereby, he cannot proceed in the dutie which he hath beene taught to performe, and deſireth alſo to doe the ſame: he is exceedingly diſcouraged, made heauie hearted, and thereby the more hardly perſwaded to goe about it anie more, but rather vnable to aske the waie to redreſſe the ſame. For they who are ſo ſnared and o- G
uermatched by the deuill, can hardly ſeeke remedie, if anie thing be amiſſe with them, but leaue of altogether from doing the good, in the which they perceiue themſelues to be ſtopped: which is cleane contrarie to the
Luk. 16.2,3. practiſe of the children of this world, who are ſo wiſe in their kinde, that if they be diſappointed and broken off, from their purpoſe one way, they will ſeeke the accompliſhment of their deſire many other waies, rather than to be fruſtrated.

Remedy againſt this let, is to think of theſe foure things principally

Now againſt this let, I haue ſet downe hereafter in this treatiſe a way to remedie it: vnto the which I referre the reader; that is to ſay, certaine rules to helpe him to meditate, and examples alſo to ſet him on worke: H
yet leaſt euerie weake Chriſtian ſhould not be able ſufficiently to direct himſelfe, this I ad further & more particularly, that it ſhall be expedient for him, principally to propound to himſelfe, as hee is able, theſe foure things, (till hee ſhall be better able to wade further) to helpe himſelfe, to
1. His owne vnworthineſſe. muſe of them. Firſt, of his vnworthineſſe, vileneſſe, and other his ſeue-
2. Gods goodnes. rall corruptions, and ſinnes. Secondly, of the greatneſſe of Gods bountie in forgiuing ſo manie, and ſubduing daily more and more the dominion
3. How he maybe guided that day. of ſinne and Sathan in him. Thirdly, he is to thinke how he may be guided through that preſent day, after the rules of his daily direction, eſpeci-
ally thoſe that ſeeme hardeſt to be followed, both the well ordering of the I
4. Of the Chriſtian armour and other daily helpes heart and framing his life, ſo farre as they agree with Gods word. Fourthly, let him meditate on the ſeuerall parts of the Chriſtian armour, and conſider how God hath appointed to ſtrengthen him thereby, and by the other helpes, which I ſet downe to be vſed daily, for his better going forward, and how ſweet his life ſhal be by theſe helps in manie reſpects more, than otherwiſe it can poſſibly be, and how to watch againſt all lets which may ariſe to hinder him from this courſe.

Theſe or ſo manie of them as he may conueniently, whē he goeth about it, if he hath no other thing more neceſſarie, & in the beſt manner that he can be directed, (through the counſell of anie who is able) theſe (I ſay) are K
an eſpeciall remedie to helpe him, who for want of matter to meditate on, ſhould neglect or omit it; and for varietie, thoſe meditations which I ſhall ſet downe, ſhall helpe him forward much more. For there is no true beleeuer (how weake ſoeuer he be) but he is fit (if he be willing) to follow this direction.

The next impediment of the firſt ſort that hindreth a Chriſtian from meditating,

A meditating, is an vnfit minde vnto spirituall and heauenly duties, as when it being carried after other desires, is slow and vnwilling to be occupied in cogitation or consideration of any holy matters: and therefore oftentimes passe this meditation, as finding himselfe vtterly vnable to enter into the same. Hee that knoweth, it should be performed, (it may be) is sometime grieued for the omitting of it: but if the minde be impotent, as hauing lost her former strength and constancie in good things for the time, it is constrained to omit and let passe the same. Now for the redresse of this, I answere, if he who omitteth it thus, through the vntowardnes of his heart, and vnfitnes to good duties, be such an one as hath learned and resolued to serue God euery day, hee
B can the more hardly beare this disordrednes of the minde, and therefore hee will seeke more speedily to haue it remedied: But if he hath not yet obtained any such gouernment of himselfe, but doth dutie to God more generally, seldome, and vncertainly, it must needes be the more hardly redressed: for it is manifest, that such an one hath giuen his minde more libertie to wander in the world from the Christian course.

An vnwilling minde.

The remedie to both, as they can receiue it, is one and the same; although not to both alike easie: yet seeing they are both the Lords, let them bring their mindes to these considerations, and say with themselues, I haue *receiued a minde to please God*, to be teachable and readie to any dutie: I haue opposed
C my selfe against mine owne will, and the diuels secret and malitious counsell, though sweet to the flesh: *I am not a debter vnto it*: how can I then yeeld to this vntowardnes of my heart; and so sinne against my GOD? Where are the manifold and comfortable priuiledges, which hee hath giuen mee, that I might bee faithfull to him? Am I wearie of my peace, and doe I haste after mine owne sorrow? Lord therefore bring backe this ranging heart of mine from the deceitfull dreames, or feares, or doubts that it hath beene snared in: and *restore it to the libertie which it was wont to inioy*, that is, to solace it selfe in
D thy fauour, and communion with thee, and to count it my greatest happines to commune with thee, when I may. And this gift being deceaied, through mine owne fault, and Sathans crueltie and subtiltie, restore againe vnto me, and forgiue my colde and weake loue of thee, who haue prouoked thy maiestie, (if thou wouldest be prouoked) to frowne, and looke amiablie on me no more.

Remedie that ought to meditate of his present vnfitnes, to accuse himselfe, &c. Heb. 13. 18. Col. 1. 10. Rom. 8. 12. Psal 51. 12

Thou Lord chargest mee, thus to *seeke thy face*, euen thy sweete presence, which I haue gone from, and for a time beene blinded, as hauing no abilitie to muse of any good thing, and haue not seene that I was seduced, till I perceiued that I had lost this sweete libertie: now therefore (O Lord) shew thy louing kindnes in my distresse and weakenes, and restore to me this libertie of my minde, which many of thy children doe finde.

E Thus fall into consideration with thy selfe, and be not discouraged when thou seest thine infirmities, who hast learned to vse all thy wants to humble thee, and to bring thee neerer to God, rather than to goe further from him by meanes of them. So that I conclude, that the remedie to such a one, as through an vnsetled heart, cannot meditate of any parts of Christiantie and godlines, hauing otherwise knowledge; yea the best remedie is to meditate of his present vnfitnes, loosenes of heart and earthly mindednes, to count it as an heauie

burthen, to accuse his heart, and so to bring it to relenting, by considering how farre off it is presently from that mildnes, humblenesse, heauenlines, and readines vnto dutie, which haue beene in him at some other times. But let no man giue any libertie in any sort to his euill heart, (whē it is turned away from cheerefulnes and willingnes in any part of Gods seruice to goe forward therein) for that were to bring him into vtter bondage. And this for redresse of the second let. F

The third let, want of leasure, or place.

The third followeth, and that is want of opportunitie, and leasure, by reason of necessarie busines taking vp the time: vnto the which may bee added this, that there is no conuenient place to some, wherein they may goe a part from companie, as the sea-men, or such as must go farre from their dwellings, when they should vse it, as hauing neither choise of roome, and yet the same taken vp with children, and stirring vp and downe within, and compassed round with other houses adioyning without, as in small and poore families it is to be seene. G

Remedy thereof.

To them which alleage that they are hindered by necessarie businesse, I denie not, but such may, and doe fall out sometimes, especially to persons who are occupied about many things: whom I exhort to weigh (as it behoueth all such to whom this belongeth) that for all their weightie affaires *one thing is necessarie*, and that the ordinarie workes of their callinges are not to put this dutie out of place: for if they doe, it is by the vnskilfulnesse, or vntowardnesse of them who commit this fault, but the one of them is appointed of God to goe with the other, and both of them to stand together to the vpholding of their inward peace. And if they say, that their hinderance is not thereby, but by workes more than ordinarie, I further beseech them by the mercifulnes of God, that they seeke not cloakes for their slouth; neither hold themselues backe from so profitable duties, by occasions of no great weight or importance, but rather for yeelding to the flesh. I call those businesses occasions of great weight, when the omitting of them, although they be but household, or worldly affaires, yet may trouble them more at that time, than the omitting of their meditation, which may be performed another time, but their businesses cannot: As it commeth oft to passe, that the neglecting of necessarie worke, through want of discretion, and heede taking, when it should be done, (although in the meane while, prayer, reading, meditation, or such like be gone about) troubleth the minde (I say) with so deepe griefe, through some great discommoditie sustained, that in long space it is not quiet and at libertie to serue God any way againe. And seeing God requireth to bee honoured of vs in all things, euen in these earthly, as well as spirituall, therefore wee must not thinke, it pleaseth him when any man shall through zeale without knowledge, doe that at one time, which shall quench zeale for want of wise heede taking, for many times after: but if any man will hereby let loose the bridle any thing the more to worldlinesse let him know, that hee hath from hence no such libertie. H I K

Luk. 10. 42. Ordinary workes of our callings must not put this duty out of place.

What extraordinary may do, and how far forth. Note.

Now to returne, if any through necessarie lets shall be constrained to let passe this dutie of meditation, when otherwise he would haue set vpon it, hereby let it appeare to haue beene necessarily passed by, and without his fault, if he supplie this dutie after his necessarie labour ended and take heede that in no

wise

A wiſe it be omitted altogether, vnleſſe hee can be aſſured with peace, that God in the omitting of it hath beene remembred aunſwerably ſome other way. And ſo I ſay of the hindrance, which commeth by want of conuenient place, that muſt be done which may moſt conueniently, ſeeing there is nothing gained by neglecting that dutie, in the doing whereof ſtandeth our peace & welfare. And thus much of the lets which hinder altogether from meditating about our eſtate, whereby we may be the fitter vnto prayer and good life.

The other lets are ſuch as hinder vs from the good and profitable vſe of it, when wee breake through the three former, and theſe may rightly be called abuſes of it: and are two, which in fewe words I ſet downe thus. The firſt
B is a commonnes or cuſtomarines in it, when wee through perſwaſion that it muſt be continued, doe it houerly and ſleightly, and ſo make a ceremonie of it, not ſo much looking howe our hearts are well affected in and by it, as that wee may not be iuſtly charged for omitting it. Which ſinne is eaſily and ſoone committed in priuate prayer alſo, and ſuch like good exerciſes, when our mindes are not holden with a taking delight in them: and heereof it is, that all the ſeruing and worſhipping of God is with the moſt, but onely for faſhion: of all which it is ſaid by God in the Prophet; *In vaine doe they worſhip me.*

Two abuſes of meditation.

The firſt, to vſe it ſleightly, and ſo to make a ceremonie of it.

Note

The remedie, we muſt be perſwaded, that it is worthie to be delighted in.

Eſai. 29. 13:

The ſecond is when, although we be deſirous to vſe it, and that for our help and edifying, yet our heads are ſo full of trifling and wandring phantaſies, or
C worldly matters, that we cannot *minde thoſe heauenly things*, which are ſo contrarie to them: And from hence ariſeth a wearines of it, and an haſtning to more liberty, that our hearts may range where they liſt, which is the thing that they moſt of all deſire. And although through the very corruption of nature, the beſt of Gods children doe complaine, that they doe not the good they would, and therefore not this good ſometimes, (notwithſtanding they miſlike that it ſhould bee ſo, and reſiſt it:) yet the eſpeciall cauſe of this vnſauourie, weariſome, and vntoward taking in hand, or ſetting vpon ſo holy and heauenlie a part of Gods worſhip, is another beſides this: that is to ſay, the letting looſe of our hearts all the day (as I haue had occaſion to ſay in another place)
D diſordredly, without watching ouer them, and calling them backe from ſuch endleſſe rouings, that they might not forget GOD, but be held within holy compaſſe, whereſoeuer we become, or whatſoeuer wee goe about: for there muſt not be in vs *at any time an euill heart?*

The eſpeciall cauſe hereof, is letting looſe our hearts at other times.

Heb. 3. 12.

Euen this (I ſay) is the cauſe why we cannot haue our hearts at commaundement in meditation & prayer to attend vpon God reuerently, when we would. For when we haue at our pleaſure giuen them ſcope through the day to faſten their liking where they deſire, it hath beene hard for vs to weane them from it, when we would. And whiles we will be at this point, it wil neuer be better with vs in our meditation: no, although God hath appointed the ſame to be an e-
E ſpeciall helpe to the well framing of our liues, and that our minds be brought into an heauenly eſtate thereby, if we would frequent it: yea although we appoint ſome eſpeciall time thereunto, yet ſhall wee be turned from muſing on good things to wandring, and ſhall hardly faſten on any good matter, hauing yet certaine principall points concerning our eſtate to ſet vs on worke therein; ſo many trifling phantaſies and dreames ſhall ſwimme in our braine to hold out better.

Note.

The remedie, we muſt carefully ſet our ſelues againſt the corruption of our hearts.

And till theſe by little and little be dried vp with the flame of heauenly and F
ſeruent affections, vſually poſſeſſing our hearts in ſtead of them, it will neuer
be otherwiſe with vs but worſe and worſe. And it is a thing to be wondred at,
that ſeeing none of our actions any day can be well done when our hearts are
not good, and ſo preſerued and kept: (which without circumſpect care and
watch ouer them cannot be) it may be wondred at, (I ſay) that we ſhould yet
be ſecure and negligent about the keeping of them from ſuch daunger to our
ſelues and others, as we know will thereby inſue.

Therefore as the Lord by his Prophets hath cried out againſt the people
Pſal.91,11,12. 13,14. in ſundrie ages, that *they periſhed becauſe they would not vnderſtand, nor conſider their eſtate*, and as there ſhall be an end of their deceiueable delights, al- G
though they cannot be brought to thinke of their end and account: ſo hee
ſpeaketh as plainly, and hath done from time to time of this, that although *in*
Ioh.16,33. *the world we ſhall haue tribulation*, euen we whom God hath choſen out of the
Ioh.15,19. world; yet ſeeing *we are ſtrangers here*, we cannot, neither may wee place our
We muſt haue our conuerſation heauenly. hearts delight and felicitie here, but our chiefeſt comfort muſt be to haue dai-
Phil.3,10. lie communion with God, and to *haue our conuerſation in heauen*, with him;
(vnto the which, meditation is a ſingular helpe) and what waightie matters
ſoeuer we be buſied about, yet to *remember our maker* in them all, that hee be
pleaſed and truſted in of vs.

And in that many, euen of Gods ſeruants doe (through their corrupt na- H
ture) loath this heauenly Manna, (I meane to be oft and daily in muſing on
the things which concerne their peace) and haue their teeth ſet on edge with
Men loſe a great part of their ſweete and bleſſed liuing here, ſeeing they will not vſe meditation. the deceitfull pleaſures of worldly men, who know no better: euen this, (I
ſay) though there were no other thing, doth cauſe, that they inioy not the
tenth part of the priuiledges, and liberties which God hath prouided for them
in this their pilgrimage. Neither can any thing (if it be weighed) be leſſe tolera-
ble in the ſight of almightie God, then whereas hee hath giuen vs his Scrip-
tures, which tell vs his minde, and therefore teach vs how wee may commune
Note with his maieſtie, and for our behoofe, hath giuen vs an earneſt charge *to ponder*
them in our heart, to haue them in minde; to make them the matter of our I
It is vtterly vnbeſeeming, that the weightieſt matters ſhould be ſlightly regarded. *cogitation, delight, talke, and practiſe*; yet that Chriſtians of good hope ſhould
not be better acquainted with this heauenly courſe, nor bee occupied thus,
but by fittes, very ſeldome and coldly, as if God had beene earneſt with vs
about a trifle, or as though hee had offered vs great iniurie to mooue vs there-
vnto.

So that although I cannot ſay, it is no part of their thought, which ſhould
ſeaſon all their thoughts, (as I may ſay of many lying Proteſtants, who doe
ſhunne and flie all conſideration of heauenly matters, leaſt they ſhould trouble
& diſquiet them:) yet it is too manifeſt that they fauour too ſlenderly of Gods
preſence and companie; who ſhunne it, by being ſtrangers to this meditati- K
on, whereby they may haue fellowſhip and companie with him.

Therefore to remedie this trifling out the time when we goe about to me-
ditate and pray priuately, and to obtaine that we may be fit to performe this
The former remedie more fully and cleerely ſet downe. dutie, and not be caried at that time after wandring, wee muſt remooue that
which hindreth vs from it: I meane wee muſt tie vp our looſe hearts through
out the daie from their deadlie cuſtome of ranging after vaine, fond, and
deceiuable

A deceiuable thoughts, dreames and delights: we muſt weigh how little worth this is, to haue our cogitation faſtned vpon things tranſitorie, much leſſe about thoſe which are filthie and euill, but rather bring them to be taken vp in thoſe which are heauenly. This we are called vnto, and vntill we can learne to doe this, that how weightie ſoeuer our dealings be, yet we count this the chiefeſt to keepe peace with God, and euer feare to offend him, it will be an hard matter to bring our ſelues to meditate, and pray with cheerefulnes and fruite.

Chap. 7.

B *Of rules and examples of meditation.*

Rules and examples of meditation, follow.

And thus hauing ſet downe the neceſſitie and profit of meditation, whenſoeuer we liſt to vſe it, and the especiall lets thereof, I will now in that which followeth, onely helpe the reader with ſome rules to guide himſelfe the better herein, vntill it be more familiar vnto him, (and then hee ſhall vſe it better then all rules ſhall teach him) and I will ſet downe with the ſame, ſome examples in

C particular meditations, which ſhall agree with euery good minde that readeth them: that ſuch as be not yet able to helpe themſelues by entring into their owne eſtate and heart, nor to drawe matter from their owne experience to meditate on, may learne by this which I write and ſuch like; and others that can, may yet when they be vnfit by troubles and other occaſions, helpe themſelues by theſe examples which I ſhall propound to them. Onely there is required teachablenes and diligence to conſider of them, and profit by them, and that whatſoeuer be hard to them, they would craue the helpe of ſuch as can reſolue them. As concerning the rules, I haue had occaſion in other reſpects to make mention of ſome of them, but not ſo, as the reader may ea-

Foure rules to direct vnto meditation.

D ſilie gather them as rules. Heere therefore I will ſette them downe together.

The firſt is, that he, who deſireth to haue helpe by meditation, doe weigh how *ſlipperie, fickle, bad, and wandring his heart is infinite waies*, to his exceeding hurt; and that he muſt of neceſſitie appoint *ſome ſet time*, to checke, reclaime, and weane it from the ſame.

1 Rule. Ieremi. 17, 9. Pſalme 55, 19.

The ſecond, that he watch ouer his heart (hauing beene ſo oft deceiued by it) throughout his whole life, and haue it in ſuſpition, that ſo it may be more fit to be drawne to ſuch heauenly exerciſes, and be ſtaied therein, *and attend vnto the ſame.*

2

Pro. 4, 23, 26.

E This being obſerued, let him (if hee bee able) drawe matter of meditation and prayer from his owne wants and infirmities; from Gods benefits; from the changes and mortalitie of this life. I haue before ſet downe, what hee ſhould chiefly meditate vpon: of loue, humilitie, meekeneſſe, peace of conſcience, the glorie of Gods kingdome, his loue, and the contrarie: but eſpeciallie of that which for the preſent time, ſhall be moſt auailable.

3

If he cannot thus doe, let him reade before, ſome part of the hundred and nineteene Pſalme; ſome of the Epiſtles of the Apoſtles: Chriſts ſermons, or ſome part of this direction, or ſome meditations, which follow, ſo many as conueniently he may, or any good matter fit for this purpoſe to ſeaſon & well affect his minde: that ſo he may learne how to performe this dutie, and quicken vp himſelfe to it oft and from time to time, when hee once knoweth how. If he cannot reade, he muſt deſire more helpe of others, and for want of help, he muſt needes looke to goe the more ſlowly forward, either in the right, and kinde vſe of meditation, or in any part of ſound godlines, and Chriſtianitie: F

Ioh. 14. 15, 16.

Note

ſeeing we cannot be ignorant of this, that the olde ſubtill fowler ſets his ſnares and nets ſo thicke in our way, that we haue no ſhift, but to fall into them, and light vpon them, except with the winges of meditation and prayer we mount vp on high aboue them, and flie ouer them, which to them that cannot reade, will be found more hard and difficult. G

Now follow the examples or particular meditations, which I thought good to adioyne to that which hath beene ſaid of this matter, to teach the ignorant; and to helpe euen the ſtronger Chriſtians, when they be not ſo fit to helpe themſelues; and neuer out of ſeaſon or vnprofitable to either of both: I ſet ſome of them downe more briefly, that they may giue occaſion to the perſons when they are fitteſt for breuitie, to diſcourſe of the matters contained in them, (ſeeing they be ſuch as ſhall euer concerne them) and apply them to their owne eſtate more at large to moue their hearts to practiſe them. I ſet downe ſome of them more largely & fully, that ſuch as feele themſelues more barraine and vnable to call to minde ſuch good things, as they would be glad ſometime to thinke on, may with leſſe trouble be ſatisfied, while they ſhall neede no more but to reade them, (ſo many of them at one time as may be fit to moue their affections) and than to conſider of them, and examine themſelues by them, whether they be with them or againſt them, that the end thereof may be peace to them by their readines alwaies to yeeld to that which they ought. I haue not ſet downe too few, leaſt they ſhould ſoone grow too common; nor too many, leaſt they ſhould be too tedious, ſeeing the booke it ſelfe is large, and they ſerue not onely for meditation, but alſo to helpe the practiſe of the whole booke. This I thought good to ſay about this thing. H I

Note

But conſider and be reſolued of this one thing, that thou muſt nourish and hold faſt a loue and liking of this dutie: ſo that when thou art barraine and vnprofitable in thine owne ſenſe and feeling, yet thou mayſt then be willing to be well ſeaſoned by it, and reſtored to thy former grace againe. For if thou beeſt not ſo affected, thou ſhalt finde no fauour in it, as neither in any other good helpe whatſoeuer: *ſeeing to him, that is full, an hony combe is not ſweete.* And though I ſet downe the points that thou ſhouldeſt meditate on in ſentences not applied to thee: thou muſt apply that which is ſet downe generally to all Chriſtians, to thy ſelfe, as if it were ſpoken onely to thee. As thus for example, if thou wouldeſt meditate on this point (*The Lord is all in all to me, my portion, and who is like vnto him:*) thinke after this, or the like manner, in applying it to thy ſelfe: *O Lord, whom haue I in heauen but thee? and whom doe I deſire on earth in compariſon of thee? For thou art my portion and my ioy, of whom I make my ſongs euen in the night ſeaſon: I ſigh to be vnburdened, and deſire to be diſſolued,*

Prou. 27. 7.

Particulars to meditate on.

Pſal. 73. 25. K

A *dissolued, and be with thee: Oh when shall I come into thy glorious presence? &c.* And so draw all other holy sentences to thy behoofe and vse. If thou wouldest meditate on this point, of mens wandring and inconstant profession of the Gospell without fruite; it is both wisedome & our happines to reioyce in our owne going forward, not in other mens: *and in proouing our selues, wee may reioyce in our selues, not in other, Lift vp thine heart to God, and pray him, that it may be so with thee.* And so proceede in the rest. *Reioycing.* 2 Gal 6.4.

No man shall be fit to gouerne himselfe aright before men, if hee doe not vsually acquaint himselfe with, and frame himselfe after that Christian course, first before God. 1 *Another particular Christian life.*

B No man can rest in his priuate meditations and prayers before GOD, if a well ordered life, as a fruite thereof, appeare not before men. 2

When a man looketh so diligently to the seuerall parts of his life and calling, that he may haue peace thereby, it is well. 1 *Watchfulnes.*

It is a point of Christian wisedome, to be most circumspect & best armed, where we be weakest. 2

It is no way tolerable to lie still, if a man be fallen, but to haue recourse to God againe, if we be ouertaken; though with much adoe we obtaine it. *Of fallen.* Ier. 8,6. Exod. 33.8.

Although in a well ordred course, all crosses and incumbrances be not vtterly removed: yet many by it are auoided, and others profitably sustained, *Priuiledge of a godly life in trouble.*

C Prou. 19.23.

It is some grace to vse prosperitie well, that is, that a man may cheerefully and fruitfully passe his time: but if wee be voide of this grace vnder the crosse, wee may gather, that the benefits of God make vs mertie, and not our resting in his fauour. 1 *Reioycing.*

It is a good thing to reioyce in our Sabbaths, and communion with Gods people: but so, as we rest not euen in them, (for we may be depriued of them,) but in this, *that God is our portion* in all estates and places. 2 Psal 119.57. 2, Cor. 5 16.

When many earthly troubles take hold of vs at once, wee must carrie our selues very soberly and gratiously, if we be not vnsetled from willingnes to dutie by some of them: Frowardnes, impatience and forgetting our selues being

D so readie, by the smallest occasions, to breake out of vs. *Crosse.*

Wee seldome inioy commoditie, when we doubt of the lawfulnes or conueniencie of keeping or comming by it, but the Lord maketh it as sowre and discommodious in the end. 1 *Worldlines.*

Wee seldome haue in great price, and high account, any thing below, as house, land, &c. but the Lord crosseth vs some way in it, euen that which wee loue best, that we may learne to loue it with measure. 2

Reioyce not at the first hearing of heauenly things onely; but more soundlie continue it, when thou knowest them more soundly and better by experience, and proofe of the good thou hast got by them.

E Prepare and looke for affliction before it come, least thou be besotted with thy peace and prosperitie, so that thou canst not abide to heare of any change: and also, that the burden of trouble may be easier when it commeth. 1 *Affliction.*

In the middest of tribulation (because that easily oppresseth) thinke of the best priuiledges which thou hast, that is, Christ with all that commeth with knowing, that a small crosse laid too neere thy heart, hindreth thee from the 2 1, Sam. 30, 6, Psal. 77. 3. 4. 5.

beholding of great blessings. F

The greater thy troubles are, the greater must thy strength bee, and the more godly must thou be.

Sobrietie. When thy heart can rest in God, and the pleasures which come thereby, take in hand all thing affaires soberly, that thy ioy be not quenched thereby. It would make one wonder to see, how by such occasions the heart is vnsetled; *Phil.4.4.* contrarie to that which is written, reioyce in the Lord alwayes.

1 Deadnes of spirit, loggish vnprofitablenes (if not wound) take hold of a man *Offalles.* when he doth not faithfully make vp any breaches of his sound peace, and of a good conscience, by true returning to God.

2 The Lord is not far off from vs, nor hard to be intreated, when after any fall *1.Psal,7,10. & 22,22,* or escape we turne to him in humilitie and repentance. G

Troubles. Of the manifold vexations that fall into our liues, we may obserue that the most of them doe become annoyances to vs, through our owne fault: that wee either preuent them not when we may, or beare them not as we ought, or make not vse of them as we might doe.

The talking of the commodities of this life is so sauourie and sweete to flesh, *Talke of worldly things.* that being in it, we hardly get out of it, no not when better things are in speech before.

Psalm,119,96. While the godliest couples labour to loue one another hartily, they must also labour to leaue one another willingly.

Calling. When our callings become a pleasure to vs, to discharge them faithfully for H the Lords sake, what outward helpes of blessing soeuer God sendeth vs, they shall make our liues so much the more easie and comfortable: but these with- *Col,3,23,* out the other are but deceiueable vanities.

1 The place wherein Christ vsed to pray often, and had found much comfort, *Affliction.* in the same he was taken and betrayed; but yet he cõtinueth his godly custome *Luk,22,39, Ioh,18,2,* euen till he was led away: so must we looke to haue our best places of prayer *Dan,6,10,* and walkes, made traps for vs, & our best seruing of God, matter of accusation against vs, as *Daniel* found it: for the subtiltie of the world know our haunt, and where to finde vs. But let vs perseuere, that if we be taken euen there, wee may I reioyce: as being found well occupied when the Lord shall come.

2 Although for want of proofe, we count all afflictons hard; yet when we haue *Hebr,5,13,14,* experience and haue beene exercised in hearing them, and *see that the feare is more than the thing it selfe;* our confidence in God will make them easie, when our cause is good: But yet by degrees, that is, when wee can first beare sharpe words and firie contentions of men, after stripes, imprisonment, and so death. As *Moses*, Exod.3.11. compared with Chap.10.25.26. and the Apostles. Act.5.41.

Worldlinesse. When matters of more importance then our saluation is, fall into our *Matth,6,33,* hands, let vs be occupied in them with more feruencie, then in that: but if K there be no such, why should wee more earnestly looke after them? and why should not that bee with greatest delight wrought on, looked after, and regarded?

Loue of God. How can wee say, we loue the Lord, when wee be not euer willing to goe *2.Cor.5,2, Col,3,2,* home to him, and in the meane while to be as neere him in all communion, as we may?

Christianitie

A Chriſtianitie and practiſe of godlines is compared to a rich and gainefull trade, wherein little profit commeth in, except it be well followed, & diligence vſed in it, and one thing not letted nor ſlacked for another. *Godly life.* Prou. 3. 14.

To haue a willing mind to be well occupied, and matter about which we may, and time to beſtow therein, and freedome from lets there from, is an eſtate much to be made of; and yet for the moſt part, they who haue almoſt all outward incouragements, cannot tell what to doe with them.

Whereas the verie name of death is fearefull, when men heare that they muſt be readie to ſuffer for the Goſpell, (and therefore many are diſmaied) wee muſt know that wee are the more vnwilling to heare of it, becauſe wee *Of death.* 1. Pet. 1. 24.

B accuſtome our ſelues to loue this world, and our life here too well; which muſt be leſſe ſet by. And God, by diſeaſes, and the miſerable eſtate of things in this world, and by many other meanes, can make our liues loathſome and death welcome: which if wee would thinke much of, the hearing of it would be more welcome. But begin in time, leaſt it bee too late, when wee can ſtay heare no longer. 1. Cor. 7. 29. 1. Ioh. 2. 15. *Note*

It is needfull, beſides our ſet times of prayer in the day, to haue oft recourſe to God by watchfulneſſe, and prayer, in all our dealings; leaſt wee goe too far in ſurfeiting our hearts with them, and (as wee can) to looke to God ſecretly, though not ſo ſolemnly as at other times, praying him to keepe vs. *Watch and pray.* Nehem. 2. 4.

C Whatſoeuer taſte of good things we haue gotten, and how ſweete ſoeuer they ſeeme; yet it is certaine, that God hath ſtill much more than wee can thinke of, if they be the matters which we haue in greateſt price: but being ſet light by, and the meanes neglected which preſerue them, wee looſe that which wee once had. *Priuiledge.*

That eſtate is to bee made much of, wherein wee are not onely delighted in *ſeruing God by the duties we doe preſently; but alſo as ioyfull to thinke of them which are to come, and the more, the better they be.* *A good eſtate.* Pſal. 119. 16.

It is a ſingular mercie, that wee take comfort and delight in the good things which wee hope for, and in the ſeruice of God; which to the world are *Priuiledge.*

D moſt irkeſome and tedious.

The more ſure of Gods fauour thou art by faith, the more humble alſo thou art. *Faith.* Matth. 15. 27.

They are worthy of great puniſhment, who ſet light by the plentie of that grace, the crummes whereof Gods hungrie ſeruants doe ſet great ſtore by. *Fulnes.*

What is more beautifull in our eyes, if it be duely conſidered, than the heauenly and ſpirituall courſe of a Chriſtian, both in comfort and godlines, as it is ſet forth throughout the Scriptures; and what is more vnlike it, than the liues of men?

One eſpeciall point of profiting, is, to know our owne vilenes and miſerie bet- *Sight of our miſerie.*

E ter daily, that ſo we may come to know the ineſtimable bountie of God the better, and what we are beholding to him, for receiuing increaſe from him in pardon and other graces.

As exceſſe of eating and drinking doe bring ſlouth and ſleepe: ſo ſurfeiting our ſoules in pleaſures, cares, &c. rocketh vs a ſleepe, and maketh vs vnwilling and vnfit to ſee what is a miſſe. In ſteed whereof, ſobrietie, that is, a ruling of our paſſions, and watchfulnes are to be our daily companions. Luk. 21. 38. Iam. 5. 5. 1. Pet. 5. 7. Pſal. 5. 3.

We

Phil.3.14. *How needfull it is to set our selues to goe on through difficulties.*

We must not flatter and deceiue our selues with the calling to mind of the forwardnes, & care that hath beene in vs in times past, hereby to gather slouth vnto the flesh, which is readie to take the smallest occasions that may be to fauour it selfe, and to make vs grow cold and slacke in duties: but we are to looke to continue and increase any good and forwardnes (which hath beene) for hereafter: as to delight more in walking with God in a Christian course, and to hold fast our faith and comfort euen in trouble, and not to thinke our state the worse for it. But with our Sauiour *to despise the shame of the crosse*, although it be euen to the thrusting of vs out of the world: and therefore much more in prosperitie, to *be fruitfull in all good workes*. E

Heb.13.13.

Iohn.15 8. Cor.1,11.

Deut.33.12.

Seeing it pleaseth the Lord to let vs know, that wee haue this pretious and blessed libertie, all the day long to bee with him, to inioy his presence by faith, to solace our selues in bold affiance in him, and that for all good things; and to be free from the feare, terrour and anguish, which hunteth the vngodly: It were pitie that wee should, for some deceiueable folly, depriue our selues of such sound happinesse and peace, as hee alloweth vs, euen here, to be partakers of. G

Perseuerants. Iam,1,21. Act,14,1.

When men *receiue not the word with meekenes, that it may be ingraffed in them*, and doe not so heare, that they may beleeue, but take a taste and a liking at the most: I denie not, but for some cause, one may hold out longer than another: but if they goe not forward, ye shall see them fall vnto nothing: for a moment any and weake desire is not enough to hold vp a godly life, but a constant delight in it, which faith worketh. H

Afflictions.

When we are afflicted, and the wicked spared, our state seemeth to the most vile. When wee are both in prosperitie, they seeme far more happy than wee. When they and wee be both afflicted, they count our state happier than their owne: But especially when they are afflicted, and we spared.

Exod.14,25.

Depend on God.

Wee may not assigne the Lord in what place, state, condition, or in what companie wee would liue, but as strangers *wait on him, euen as the hand-maide on her mistres*, for whatsoeuer he will allow vs. And when great afflictiõs come yet not to bee discomforted, nor vnquiet, but chrerefull still through hope, as may be obtained of vs, as we were in prosperitie, least we should declare, that we serue God for our belly and ease & seeing our God is neuer changed in any sort, therefore we may not to change for any cause. I

Psal.131,2. *Note.*

Death.

Wee are readie most commonly to be called away by death, before we bee fit, or haue learned how to leade our life.

There must be growing daily.

Looke what care, conscience, and zeale thou haddest, when thou first imbracedst the Gospell, what reuerent admiration at the excellencie of it, and what loue towards it; the same at least retaine, and be sure thou keepest still afterwards. And looke how thy heart was weaned from the inordinate loue of the world, and vaine delights, which might quench those which are holy and spirituall: so the longer thou liuest in this vaile of miserie, see that thy course be sutable, and that thou doest not drinke vp the draffe of it, and fashion thy selfe after the iniquitie of it, nor the more knowledge thou hast, that thou beest not the more secure: For thus it is with many at this day, who therefore doe smart for it. K

Note.

If a man be a diligent obseruer of his course of life, hee shall seldome finde himselfe

A himselfe free from all kindes of offences, but one shall trouble him much, if another be weakned, yea and without much faithfulnes and strength of grace shall preuaile against him. But if there be care, that they weigh not downe thy affections in being too much mastered or taken vp of them, it is well: for the Christian mans life is a continuall battaile, and when it ceaseth, we are readie on the left hand, or on the right to fall to euill and danger. *One sinne or other commonly troubles vs.*

As we are subtill to beguile our selues, so wee doe especially in this one thing, that where we either are perceiued easily, when wee be out of the way, or be afraide of ill report; there we can frame our selues to sobrietie, and to the keeping of measure in our liues: which is no sure token of peace and safe- *Subtilties in euil liuing doth most deceiue our selues*

B tie to our hearts, though for the present time we anoyde offence. But where we are daily conuersant, and therefore shall haue more occasions to runne into some offence and trespasse, (especially with our inferiours, before whom we thinke we should not regard how loosely we behaue our selues) there we looke not so carefully to our selues, which yet if it were well considered should most chiefly be don of vs. 2. Cor. 1, 12. Iob. 31, 13.

To lose grace.

By this, that we see that grace is giuen to a Christian at his first conuersion, to haue victorie, and to get strength ouer great sinnes, long delighted in; it appeareth how they abuse grace, who haue long beene counted the Lords people, when they many yeares after, do yeeld & giue ouer themselues to the

C same or the like, yea temptations, and are easilier ouercome of them, though they haue lesse force in them, and might more easily be repelled. *Liberties.*

Learne to know which are the preciousest liberties, though there be many lawfull. *Keepe and increase grace.*

It is wonderfull, that a man knowing that he shall not inioy the grace nowe that he had twentie yeares agone, except he be as carefull to keepe it, as he was then to come by it, yet that men shall be so loath to striue for it by such holy indeuour of heartie prayer, when they waxe weake: and though they be resolued neuer to offend in the reprochfullest sort, yet that they loue to linger after the same in affection and desire, which neither they can haue without vnutterable woe, neither dare set their mindes to inioy, though they might: *Note*

D

Keepe downe carnall libertie, and thy spirituall libertie shall be great: and rest on God, and it shall make thee ouer come the hardest things. *Liberty.*

No man can liue long and comfortably, vnlesse he flie from euill and doe good, & that betimes, and why not? seeing heathen men got learning & friends and superiority ouer their lusts in their youth, that the waywardnes, & tediousnes of their old age might be the better mittigated. *Comfortable life.* Psal. 34. 12. 13. Eccl. 12, 1

Seeing in age we are awaked by the least voyce of a bird: and yet take no pleasure in the sweetest noyse of the musicall instruments: By the first wee learne to bee partakers of that rest and Sabboth which belongeth to the peo- *Old age.*

E ple of God, from the which, God commandeth in the Canticles, that wee be not awaked, By the other wee are to learne, that being washed and well nes freshed with the wine of the holy Ghost, we may sing to God cheerefully, & when wee cannot heare others sing, wee may heare our selues, and be delighted therein. Cant. 2, 7

That wee must remember God, walke with him, and serue him by daies and not by weekes, and months onely: that proueth Psalm. 90, 12, *Teach* *Serue God daily.* Psal. 90, 12.

me

me to number my dayes: where he sets himselfe to it by dayes and daily.

Godly life sweetest. *Psal.119.45.* The godly may doe that with delight, which is tedious and wearisome to the wicked, that is, to walke with God at large and at libertie, and take pleasure in good things, whereby they may auoyde many troubles vtterly which would oppresse them: seeing the greatest sins bring the greatest sorrowes: and such afflictions as God shall send may be easilier borne of them, whē the other shall rage and tumoyle themselues.

Iam.3.39. Note. vse of knowledge Such varietie of good things is in Gods word, that wee may haue by the meditation thereof, good prouision to keepe our liues from shamefull euils: and though by Sathan we should be turned away, yet by our knowledge and experience we may returne (who else can?) and when we cannot doe good, yet we may keepe from euill.

Peace. While we haue peace in the land, we are at variance in our townes & houses: and when we haue all, we are oft times not at peace with God.

Waite with patience. Husbandmen long for their fruites, and yet waite patiently, but we doe not so, for that which wee pray for: whereas we should waite for that which we praie and hope for, and so wee should bee ioyfull when wee obtaine it. For if wee be beloued of God, then wee may looke for any good, that is meete for vs.

Reioycing. If we can reioyce at the conuersion of a sinner, then are we Christs friends: and therefore deare vnto him, Luk.15.6. But then wee should much more reioyce in our conuersing with them afterwards.

Stolne libertie. *Psalm.51, 11.* If all stolne libertie did cost men as deare, as rouing fancies doe some; they would make small haste after them, neither thinke them worthy the delighting in, but warily auoide them.

Note. Gods benefits. Few doe make due reckoning of the benefits which they presently enioy, but are euer discontentedly gaping after newe: but when they bee taken from them, then they see what they once had, Iam.1.7.

Heauenly minde. We are neuer in any sound manner, better liking in health and bodily welfare, then when we are most heauenly minded.

Fewmourne. In this time of hardnes of heart which is in the greatest number, and this spirit of slumbring, this is to be most lamented: that there are few to lay it to heart and mourne for it; but senceles, or taking part with them.

Pray often. *Luk.18.1* Seeing the most finde no fauour in prayer, and yet the Scripture chargeth vs neuer to be wearie of it, know that there is precious fruite of it; and that is when we praying in faith and repentance are answered from God, that we are heard either in assuring vs of some benefit, or helping vs against sinne: both which when after prayer we beleeue more strongly, we are well satisfied, and comforted, therefore pray often.

Ioh.16.24.40.

Worldlines. Many professors doe not onely drowne themselues in the world; but also when they come in companie, they poyson others, with casting the smoke of their naughtie hearts vpon others: so farre off are they from checking themselues, for any of their sinnes.

Doubting of Gods fauour. There is no iust cause of doubting of Gods fauour, by our outward afflictions, or our inward infirmities, (both which yet doe often cause vs to doubt) but by sinne, which we willingly commit, and lie in: and it is iust with God, to haue it so as in *Peter*.

Luke.22.62. *Luk.11.29.*

When

A When we are well humbled, God will ceaſe to afflict, Matth. 11.29.

Let the deſire of them, who thinke they haue it aright, be ſound, that it may begin well: ſecondly, feruent, that it may grow: and conſtant, that it may continue; then it ſhall and boldly may ſeeke for reconciliation with God ſtill, and hold it, which in a touched and humbled heart is a ſigne of faith; and will after grow to greater ſtrength, for the hungrie deſire after grace is a ſanctified affection; yet hath the wicked no whit to thinke his ſtate good, or to be fleſhed for all this: for he hath onely flitting deſires to doe good which come to nothing; but the other hath reformation of life with them. *What deſireth good.*

Let outward afflictions the greater they be, as loſſes, and diſgrace, diminiſh
B the infirmities which are inwarde of the minde, (as impatience, and rebelliouſneſſe of heart) not increaſe them: for that were to make our afflictions double. *Vſe of affliction*

Before ſinne bee committed, we extenuate it, as *Eſau*; after it is committed, we contrarily aggrauate it, as *Iudas*. For the diuell comes firſt as a tempter, and after, as an accuſer. *Sinne.*

We ſhall neuer want ſomewhat to exerciſe vs, ſinne, or trouble: neither were it profitable for vs, to the end we may be euer in the combate, for our life is a warfare. *Our life a warfare.*

Though we doe a good thing; yet if it be not in knowledge, it is ſinne. Iob. 33, 17.

C No good thing, abideth long with vs in his ſtrength, and beautie, without new quickning: yea quailing and deadnes ſometime groweth vpon vs, what meanes ſoeuer we vſe, becauſe God will haue vs ſee our weakenes. *Nouriſh good things.*

We cannot reſt to full contentment, in any eſtate, how proſperous ſoeuer, except we ſee the Lord goe with vs to guide vs. *Wherein to reſt.*

Wee ſhould not ſuffer our ſelues to be carried from the beſt things, whatſoeuer weightie dealings or matters be in hand: and hauing beene imployed in Gods buſineſſe, in liuing fruitfully and cheerefully among men, we ſhould bee loath now to faint and chaunge our courſe. *Set moſt by the beſt things.*

When we feele any wearines in a godly courſe, by what occaſion ſoeuer it
D be, the diuell hath met with vs. Complaine therefore and relent wee, for our vnkindneſſe, and wandring from God, and he will be found, and returne right ſoone. *Wearines of well doing.* Hoſ. 4.3. Cant. 3.3.

It is well prooued, that faith and godlines are the vpholders of our ioy and peace, and that they make an hard eſtate eaſie; & a proſperous, fruitfull. *Fruit of faith and godlines.* Rom. 5, 1.6.

Among many reaſons to moue vs to goe vnder afflictions meekely, theſe are two. Thinke we that God will exerciſe and frame vs for hard times, and perhaps an end of our daies is at hand? 2. Cor. 1. 12. 2. Cor 6. 10. Act. 9. 31 *Affliction.*

God is not only the ſame to vs in afflictions, that he hath beene, but will be felt more ſweete, when the world becommeth more bitter Lam. 3, 27. Math. 24. 39. *Note*

E That ſeeking of eaſe, profit or pleaſure, ought to be reſtrained, which holdeth from ſeeking the common good of others. *Seeking of eaſe.*

We may obſerue, that when our Chriſtian ſtate is at the beſt, it is no better then it had neede to be: but when we conſider how many waies we might decline, we may thanke God it is no worſe: *Chriſtian ſtate.*

Hardly is a good Chriſtian brought to giue ouer many vaine liberties, ſome hee will, but not others: but after his excurſions from God, hee hath *Bitter fruit of vaine liberties.*

much adoe to returne into a good course againe. This causeth much vncheer- F
fulnes in the life: and till we cleaue to him with delight to serue him, it will ne-
uer be otherwise.

Fruit of direction. A great difference there is, betwixt the continuall obseruing and viewing of our life from day to day: and the doing of it by fits now and then: in the one wee are safe, cheerefull, and fruitfull: in the other, rash, offensiue, and after vnquiet for it, walking in feare and with little comfort.

If thou wilt finde Christ sweete, thou must euer finde sinne sowre.

Riches. If thou wouldest forgoe thy riches willingly, and readily; vse & enioy them soberly and moderately: set little by them, and lose little.

Want of direction. It is to be feared, that many professing the Gospell with some liking, doe onely generally aime at godlines, & therefore they haue many vnsetlings and G
rangings out: but they doe not particularly looke to themselues; therefore they gather not experience, nor finde any great fruite of it.

Feare to offend. Feare euer to offend God, & thou needest feare no other perill: as ill tidings, Psal. 112.7. for he keepeth thee, Psal. 32.7. and 91.11.
Exo. 20.20.

Keepe the heart. It is strange, that we hauing no good part in our life, but through the well framing of our hearts; yet that we should thinke it much to keepe them within
Prou. 4.23. compasse, as we are commanded.

Vaine glorie. They who can neglect, and set meanely by a little vaine glorie & credit with men, may gaine and enioy much peace with God.

Ios. 6.4. A man by Gods spirit should doe a thing well, which another without it
1. Sam. 4.4. shall doe verie ill. H

1. Sam. 4.5. Looke not to tie God to thee in thy neede, who regardest not him in thy ease.

Passions. They are rare men, who are not led by their passions into extremities, seeing they are rare, who so looke to themselues, that they may keepe from extremities. 1 Sam. 4.5.6.

Godly life. Many at their death hold that they ought to be godly, but let them seeke it in their life: for is it not good at one time, which is at another?

Affliction. He is a blessed person, who is in fauour with God, when he afflicteth; *and he*
Psal. 2.12. *oft afflicteth, because we should beleeue that he will deliuer vs.* I

Heauines. It is folly, yea madnesse, to be heauie to death for any earthly thing, when yet a man desires nothing more than life.

Prouide for a good ende. All our life ought to be prouiding for a good end: and keeping away of woe by sinne, which few will doe: (for they will not lose an inch of their libertie) & yet but for this what were the life of Gods people?

Lose none of our Priuiledges. When the scripture telleth vs of the happines of the Church, we may thinke we come short verie much, whē we finde it not so, and esteeme not our estate better than the best of the world.
Psal. 89.11.
Exo. 87.3.

Remoue sin, els no peace. If we would euer through the day be at peace with God, and know we are pardoned, we must be euer readie to remoue our sinnes, which raise a contro- K
uersie betwixt vs.

Trouble Wee would willingly please our selues in some vnlawfull liberties, when wee haue pleased God in some duties. But a wise man will keepe well, while hee is well, and not trouble himselfe with an ill conscience, when GOD doth not trouble him with hard afflictions; seeing it is written, let there not

be

A be at any time an euill heart, whether we eate.&c. Heb.3,12.

We ſee many fall fearefully and offend, but few returne againe: therefore it is to be feared, that many periſh, or at leaſt are in great danger. 1,Cor,10,12. *Many fall, few returne.*

The more grace we perceiue in any man and conſtancie, and the more hee is like to God, the better we ought to loue him, as Chriſt did *Iohn*, and contrariwiſe, Pſal.15.4. *To more grace more loue due.* Ioh.13,23.

This is a worthie thing, when in feare of, or by great afflictions, our innocencie and repentance is ſo ſound, that wee haue bold confidence to claime Gods promiſe of helpe in the time of neede, and are vpholden by it from the ſtrength of feare, till we ſee an iſſue, as Iſrael did in feare. *Fruit of innocencie in affliction.* 1,Sam,7. & 10.

B Where there is wilfulnes in ſinning, there is great difficultie in relenting: as alſo no power nor boldnes in beleeuing. *Wilfull in ſinne.*

As for ſuch as count it more then needeth to ſeeke and to make chiefe reckoning of godlines, let them learne what theſe Scriptures meane: are they not for vſe? *One day in thy houſe (O God) is better than a thouſand elſewhere:* And Pſalm.4.8. *Trie out therefore the truth of them.* *Godlines.* Pſa.84.3. Pſa.84.11.

When we be come to the higheſt degree of ſeruing GOD with much trauaile, yet wee abide hardly and a ſhort time therein: at leaſt much vnprofitablenes and barrennes will meete with vs againe after, euen by meanes of our corrupt hearts: which being ſo, we neede not thinke that we be too forward,

C when we be at the beſt. *Never thinke thy ſelfe too forward in Godlines.*

Many beginning well in godlines, haue fainted and quailed, or beene iuſtly reproched before their end, through boldnes in ſeeking liberty amiſſe, that others may the more feare their owne weakenes. *Feare thy weakenes*

When pettie troubles ariſe in families and other waies, we ſhould ſtay our ſelues thus: Theſe are ſmall, in compariſon: and I muſt looke for greater. *Troubles.* Heb,12.3. &,12.4.

The carefull obſeruation of our hearts and waies, is an eſpeciall meane to keepe vs from euill, and to ſee our infirmities better, that we may bow to God and obtaine pardon of them. *Watchfulnes.*

Where new knowledge is not ſought, there is the leſſe fauour in, and vſe

D of the old: and when men make not good vſe of the old, the ſeeking of new is but noueltie. *Seeke knowledge*

Seeing the conſcience is ſo tender, and ſo ſoone pricked, a man would meruaile how they doe, who make many breaches therein, and ſolder them vp ſlenderly and eaſily. *Breach of conſcience.*

Men hauing experience of Sathans malice and continuall dogging them to euill, it ſhould teach them to truſt better to their armour, and leſſe to themſelues. *Armour.*

Diſpoſe thy outward affaires with wiſedome, and ſo as thou ſpend not ouermuch time about the ſame, when thou maiſt doe it in a little: whether it be in

E companie by talking thereof (for commonly when wee enter talke thereof once, wee cannot tell when to make an end:) or whether it be alone by our ſelues in conſulting; for thoughts of the world doe tickle vs: and that may be determined in a few ſentences, and in a part of an houre, which may (if we take not heede,) hold vs worke the moſt part of a day, yea many. *Let not worldly affaires take vp too much time.*

If any of Gods children will waxe bold againſt the Lord and breake forth to ſeeke libertie amiſſe, he ſhall ſurely ſmart for it. *If mine owne children breake* *Sinne bringes ſmart.* Pſalm.89.31.

my lawes and keepe not my commandements, I will punish their sins with the rodd, and their offences with the scourge. And if they sinne openly against their conscience, they shall one time or other, & one way or other, come to smart for it openly: As *Iosiah*. F

2 Cron. 35. 22. 23.

Why God afflicteth.

Note.

2. Cor. 12 7. Psal 119.67. Psal. 119.71.

Count spiritu all things.

1 Cor. 14.1.

God afflicteth sometime to correct pride, least wee should bee lifted vp aboue measure, and sometime to instruct vs and make vs wise in our course, and constant as wee were not before, and so to be wiser and afraide to offend.

Men haue neuer so much wealth, but more is euer welcome: Why should not we doe the like in spirituall things, euen whosoeuer hath most and greatest part therein?

Lets of godlines.

For a while, we find sweete sauour in an holy estate oft times: but the strength of feruēt desire is soone cooled many waies, namely by feare of outward troubles, and losses, &c: for if that take hold once, it eateth deepely. G

The state of many professors.

It is too cleere, that many professors doe but aime at a godly life, and therefore they are soone vnsetled when they be at the best: and gather not experience for the time to come to be directed.

Conceits.

Where we suspect that conceits grow, if we goe not about to pull them vp, they will be too deeply fastened in a short time.

Slight prayer and meditation

Though a man pray and meditate and keepe a better course in his life then some doe; yet if hee doe it but slightly, that the flesh preuaileth much in hindring the well performing of it, all will soone come to naught, it *may be perceiued by the same it beareth in other parts of life; and then let it be speedily amended.* H

Note

It is good so to taske our selues with duties, one or other at all times and in all places, that so doing we may cut off occasions of much sinne.

Sinne an heauie burthen.

Let no sinne be sleightly passed ouer or boldly committed: For when it commeth to remembrance in trouble, it will be an heauie burthen, and pinch vs to the heart.

How to make old age lesse tedious. Ioh. 14 22. Reuel. 3, 20.

Seeing in age our companie will be tedious, and we shall be left alone without companie, let vs learne in our youth, to ioyne the Lord to our company; and to haue him our familiar, that so we may be neuer lesse solitarie, then when we are alone. I

He that lies in sin, thriues not in grace. Lam. 3, 40.

He that can sin freely, and giue it no vent out againe, by repentance, though he will not see, nor remoue it; yet seeing he knoweth he must, he shal not thriue nor prosper in Gods familie, nor taste of his dainties by faith.

Sundrie necessarie obseruations for a Christian, fit also to meditate vpon.

1 Pet. 1. 15. Psalm 39.1. Ephes. 5. 15.

1. THat we keepe a narrow [a] watch ouer our hearts, words, and deedes continually: K

[b] Ephes. 5, 16. Col 4.5.

2. That with all care the [b] time be redeemed, which hath bin idle, carelesly, and vnprofitably spent.

[c] Col 4.2. [d] Luk. 14. 15. 16.

3. That once in the day at the least priuate [c] prayer and meditation if it may be vsed.

4. That care be had [d] to doe, and receiue good in companie.

5. That

A [d]5. That our familie be with diligence and regard [e] inſtructed, [f] watched ouer and gouerned. [d] Heb,12. [e] Deut,4,9,& 6,7.

6. That no more time or care be beſtowed in [g] matters of the world, than muſt needes. [g] Geneſ,18,19. [f] Prou,31,27.

7. That we ſtirre vp our ſelues to [h] liberalitie to Gods Saints. [28.] [g] Col,3,2.

8 That we giue not the leaſt bridle to wandring [i] luſts and affections. [h] Heb,13,16. Gal,6,10

9 That we prepare our ſelues to [k] beare the croſſe, by what meanes ſoeuer it ſhall pleaſe God to exerciſe vs. [i] Col,3,5. Epheſ,5,3,4.

10. That wee beſtow ſometime not onely in [l] mourning for our owne ſinnes, but alſo for the ſinnes of the time and age wherein we liue. [k] Matth 16,24. [l] Dan,9,3,4. [m] &c,10.

B 11. That we [m] looke daily for the comming of our Lord Ieſus Chriſt, for our full deliuerance out of this life. Lament,1,1. [m] 1,Cor,1,7. Tit,2,13.

12. That we vſe (as we ſhall haue opportunitie, at leaſt as we ſhall haue neceſſitie) to [n] acquaint our ſelues with ſome godly and faithfull perſon, with whom we may conferre of our Chriſtian eſtate, and open our doubts, to the quickning vp of Gods graces in vs. [n] Iam,5,16.

13. That wee [o] obſerue the departure of men out of this life, their mortalitie, the vanitie and alteration of thinges belowe, the more to contemne the world, and to continue our longing after the life to come. And that wee meditate and muſe often of our owne death, and going out of this life, how wee C muſt lie in the graue, all our glory put off; which will ſerue to beate downe the pride of life that is in vs. [o] Eccleſ,7,4. Phil,1,23. Reuel,22,20.

14. That we [p] reade ſomewhat daily of the holy Scriptures, for the further increaſe of our knowledge, if it may be. [p] Deut,17,19. 20. Ioſh,1,8.

15. That we [q] enter into couenant with the Lord to ſtriue againſt all ſinne, and eſpecially againſt the ſpeciall ſinnes and corruptions of our hearts & liues, wherein we haue moſt diſhonoured the Lord, and haue raiſed vp moſt guiltines to our owne conſciences, and that we carefully ſee our couenant be kept and continued. Pſalm.1,2. Dan,9,2. [q] Nehem,9,38. 2,Chro,34,31.

16. That we [r] marke how ſinne dieth & is weakened in vs, and that we turne D not to our olde ſinnes againe, but wiſely [s] auoyde all occaſions to ſinne. [r] 1,Pet,1,14. 4,Pet,2,20,21 22

17 That we [t] fall not from our firſt loue, but continue ſtill our affections to the liking of Gods word, and all the holy exerciſes of religion [u] diligently hearing it, and [w] faithfully practiſing the ſame in our liues and conuerſations: that we [x] prepare our ſelues before we come, and meditate and confer of that we heare, either by our ſelues, or with other, and ſo marke our daily profiting in religion. [t] Matth,11,8. 1,Theſ,5,22. [u] Reuel,2,4. [x] Iam,1,19. [w] Iam,1,22. Rom,2,13. [x] Eccleſ,4,17.

18. That wee be often occupied in [y] meditating on Gods benefits and works, and ſound forth his praiſes for the ſame.

19. That we [z] exerciſe our faith by taking comfort and delight in the great E benefit of our redemption by Chriſt, and the fruition of Gods preſence, in his glorious and bleſſed kingdome. [y] Epheſ,5,20. Pſa,116,12,13 & 118,15. [z] Phil,1,23. 2,Tim,4,7,8.

20. Laſtly, that we make not theſe holy meditations, and ſuch practiſes of repentance common in time, neither vſe them for courſe.

Theſe I haue ſet downe to helpe thee to meditate. And who ſees not now, by that which hath beene ſaid, that a good heart may be able to meditate? That as the exerciſe it ſelfe is both very needefull for all Chriſtians, and many

wayes gainefull, ſo none may haue iuſt cauſe to complaine, that they cannot tell how to make vſe of it. But let vs remember, that beſides the benefit and gaine of it, it is one of the priuate helps that God in his wiſe & mercifull prouidence ordained for his deere children to make their life ſweete and comfortable here, which otherwiſe would be yrkſome and painefull, euen to them who are beſt able to paſſe it well. And therefore to neglect it, ſhall not onely be groſſe vnthankfulnes: but a charging of the Lord with a worke meerely needeleſſe. Let vs alſo, for the better heartning of our ſelues hereunto, conſider the vncertaintie and ſhortnes of our life, and the warnings which God hath giuen vs of our mortalitie, not onely by the doctrine of his word & common experience, but more eſpecially, within theſe few yeeres, *By taking from vs ſo many worthie inſtruments of his glory, as I muſt needs ſay if it be well weighed, will worke in vs a leſſe deſire to liue, ſeeing they liue not with vs.* And this, among all the reſt of the vexations & moleſtations of this life, ſhould whet and ſharpen vs to meditation, that wee might the more ſhake off the burthen and weight of the inordinate deſire of liuing here, as bolts from our heeles.

Perſwaſions to vſe meditation.

Note

Iuſt cauſe to complaine of the want of meditation in all ſorts of men.

But as it is too true, *that the righteous periſheth, and no man almoſt conſidereth it, that they are taken away from the euils which ſhall meete with ſuch as remaine behinde*: ſo, who is meete to heare our Sauiours words, *weepe for your ſelues, and for your children*? and therefore to muſe and thinke deepely of it, that he may doe it. So that meditation ſhould be one with vs, whatſoeuer ſhould be the other: That it might not be verified in vs, which was complained of by the Prophet *Ieremie*: *I ſtoode and hearkned when God reproued the peoples ſecuritie, to ſee, if any would returne; but there was none that ſaid, what haue I done?* As if he ſhould ſay, there was none, that pondred in his heart, how God was offended. *Paul* willed *Timothy to meditate and throughly exerciſe and ſeaſon his minde with the doctrine* which he deliuered to the people, euen to be taken vp of it, that both hee himſelfe might be throughly ſeaſoned with the doctrine for euery part of his life; and that he might feede his hearers the more plentifully.

Luk 23,28.

Ierem 8,6.

2,Tim.4,15.

Eſpecially in the miniſter.

But alas, how ſlightly is the Apoſtles admonition regarded of a number euen in the miniſterie? who, though ſome of them reade much, & teach good thinges in their ſermons, when they doe preach: yet haue ſmall vſe of their knowledge, neither deliuer any thing by their owne meditation, more then they finde in their commentaries; whereas, if they did, they ſhould draw aboundant matter out of their priuate readings. Beſides that, many receiue whatſoeuer they finde in their bookes, ſeeing they meditate not vpon it: and ſo, as they can the leſſe ſpeake priuately of the ſame things (which they deliuer publikely) to the edifying and conſolation of him, who demaundeth a queſtion of them, ſeeing they ſpeake onely out of the booke: euen ſo, they are the meanlier & more weakely furniſhed with the doctrine, which they teach, to make their liues fruitefull, becauſe they doe not weigh the vſe, benefit, and neceſſitie of the doctrine in their hearts: and this, beſide other great inconueniences, cauſeth ſome to fill their ſermons with authorities of men, to proue the truth of God: which is all one, as to ſet vp a candle to giue light at noone tide, and to prop and hold vp a great and weightie building with a weake and ſlender pillar. So that this is iuſtly to be complained of in the miniſter or people,

Note.

A ple, if they be not acquainted with this meditation.

As for the obiection of the one or the other, that they haue the world to looke after, and to care for, (for this is the profitableſt defence that they haue, for the omitting and neglecting of it) they ſhould know it to be their ſinne, that they will thus ſet God againſt himſelfe, as though he ſhould commaund them to doe that, which hindreth them from an other dutie commaunded. Nay rather, they ſhould thinke, that following of the world to be too much, which is not moderated and ordred by the due conſidering, how far, & in what manner they ſhould deale in the world: that is, not to be hindred from holines by it, but euen in their earthly affaires to practiſe it. If they be rich, they haue the

B leſſe cauſe to be holden from it, by worldly care. If they be poore, they haue the more neede of it, to moderate their care, that it exceede not, nor carrie them to vnbeliefe. For it muſt be remembred, that I ſpeake of ſuch, as ſay, they eſteeme moſt preciouſly of the greateſt riches, which is godlines. And what example ſo euer they haue of the contrarie in the multitude of worldlings, among whom they liue; yet they muſt know, though others will not, that they are not ſet here in their places, and callings, to doe as looſe and retchleſſe ſeruants, when they goe to market: who when they ſhould buy prouiſion for their maiſters familie, neglect that which they ſhould chiefly intend, and fall to drinking, play, and other ill rule with their companions.

Obiection.

Answere.

Note.

We ſhould not be held from meditation, by worldlings examples.

C Neither ſhould they be like bad husbands, who reckon what they haue cõming in, but not what muſt goe out of their hands, who are not like to vphold their occupying long. But they muſt be like the *wiſe builder, who looketh whether he be able to make an end, when he hath begun*: So ſhould they euery while, be looking and wiſely conſidering, whether they take the courſe to finiſh the building of their chriſtian life, euen to the full perfecting of it, which is another manner building, than any made with hands. And he that will meditate on this ſeriouſly, and ſuch other good things as further this, he ſhall not neede to feare the fall of his building, but that it ſhall ſtand in all weathers, till he *inherit a building made without hands, which is immortall.* And he that loueth to

D ſmell on the ſweet ſauours, more fragrant than *Aarons* oyntment, which in his Soliloquies with God & in his meditations he receiueth of him, euen the ſweet odours and graces of the ſpirit; hee ſhall ſmell of Gods preſence in his talke, companie, and dealings: which will teſtifie, that he hath acquaintance with God. And eſpecially if this meditation be vſed on the Sabbath, when the whole day is appointed of God to it, and the like ſpirituall ſeruices, (the word preached giuing ſo gratious occaſions:) that man ſhall be able to ſay, that meditation is a wonderfull helpe to faith and a godly life.

Luk. 14. 30.

Sweete fruits of meditation.

Note.

(.˙.)

E

F

Chap. 8.

Of the third priuate helpe, which is the armour of a Christian: and of the first three points of it.

THe third priuate helpe is the armour, which was next mentioned among the reſt. This being not ſo cleerely vnderſtood, nor the vſe of it ſo well ſeene into, requireth a more full handling, then I purpoſe to vſe in the moſt of the reſt. And this armour God in his mercie hath appointed to furniſh the Chriſtian Souldier withall in his warfare, againſt all his ſpirituall enemies, that by the help thereof, and the other meanes in this treatiſe mentioned, he may be able to be directed aright from time to time, and keepe a good courſe in his life, and beate backe the ſtrong and ſubtill *aſſaults of the deuill*, that he be not led by, nor ouercome of them, nor of the manifold bad paſſions and euill deſires of his owne heart, which otherwiſe will draw him continually after them. But before I proceede any further, I will ſet downe in generall the points, worthie to be learned and practiſed in and about this armour, that the reader may ſee better how to make right vſe of it. G H

Foure points to be considerd touching the Christiã armour.

Firſt therefore I will ſhew what this armour is, and the chiefe parts of it. Secondly, that a Chriſtian life cannot ſtand without it, nor be practiſed of anie, except he be armed, as God hath taught and appointed him to be. Thirdlie, how it is gotten and come by, and how we ſhould put it on. Fourthly, how we may, by the helpe of it, practiſe godlines from time to time, and be able to ſtand faſt in our Chriſtian courſe, and reſiſt *in the time of danger*. By all which, God will make vs able to liue chriſtianly, which is to haue *our conuerſation in heauen* with him, as he requireth.

The first point sheweth what the armour is.

The whole *complete armour* therefore, is the ſpirituall furniture of the gifts and graces of the holy Ghoſt, by which, God doth deliuer his, from all aduerſarie power, and bring them to the obedience of his will. I ſpeake not here of thoſe who are to be called, but who are effectually called alreadie: and they by the helpe of this armour, doe not onely *caſt downe ſtrong holds of* temptation, and *ouerthrow imaginations, and euery high thing which exalteth it ſelfe* (in the opinion of him that is tempted) againſt the knowledge of God: but alſo *bring into ſubiection euery euill thought in them, to the obedience of Chriſt*. And this armour is that which is ſet downe to the Epheſians, the parts whereof are theſe: *Truth or ſinceritie; righteouſnes; the ſhooes of peace, or preparation to beare the croſſe; faith, the helmet of ſaluation*, which in another place he calleth, *hope, and the word of God*. This is the full furniture of a Chriſtian, by the which the Lord hath taught him to fight againſt the diuell, and his inſtruments, & thereby to preuaile, in and through his captaine and head Chriſt Ieſus. I K

2. Cor. 10, 4.

Ephes. 6, 14.

The parts of the armour.

And although there are other points of armour ſet downe in other places of the Scripture, yet are they but parcels of this, or the ſame in other words expreſſed. Neither ſhall there neede any other, for hee who is attired and armed with this, ſhall not in any point be vnprouided, or to ſeeke of ſtrength in

A in the time of neede. But yet doth not euery man see by & by how these may be accounted armour, therefore I will describe them seuerally.

Sinceritie or vprightnes is that weapon or part of the spirituall armour, and that fruite of the spirit which should accompanie the whole conuersation, (not some few actions of a Christian) by the which he is simple and without fraud and hypocrisie bearing sway in him, both towards God and his neighbour: and it may the more cleerely be discerned by considering the person in whom it is found, namely an vpright man, whom (in the description of *Nathaniel*) our Saviour Christ calleth *a true Israelite in whom there is no guile*: which vertue although it be a part of the Christian armour, yet that it is rare, not onely
B the best doe see, but euen the bad sort doe complaine: according to the words of *Salomon*: *Many men will boast, euery one of his owne goodnes, but who can finde a faithfull man?* that is to say, who will prooue himselfe to be such an one indeede, as he will seeme to be, by word and shew? For to say the truth, men are so infected with hollownes and glozing, and through custome and continuance therein so confirmed in it, that vntill God changeth the heart, *Ieremies* words are true of this one, as of other euils, *It is as possible for him who is accustomed to euill, to returne & doe good, as for the blacke Moore to change his skinne, or the Leopard her spots.*

What simplicitie is.

2. Cor. 1. 12.

Psal. 32. 2. Matth. 5. 8.

Prou. 20. 6.

Note.

Ierem. 13. 23.

And this veritie consisteth as well in holding & keeping the truth, I meane
C the found knowledge of the word in our iudgement, as the practise of it in a good conscience. Which I say, because there are some, who professe great friendship to the Gospell, who yet maintaine strange opinions not according to the truth of it: as that the law ought not to be preached in any wise, and that there should no differences of men be made; when yet the Scripture putteth difference betwixt good and bad; both in their life and in rewards. The holding of such opinions therefore, standeth not with sinceritie: which freely admitteth, nay requireth all opinions to be measured and censured by the word.

Psal. 1. 1. 2. 3.

Now therefore if this be sinceritie and vprightnes to be free, not onely from
D double heartednes and halting, but also, to be readie to yeeld a franke assent and practise to the truth; and further, if this vertue be one part of the Christian armour, he who is voyde of this, must needes lie open to great danger, both by error in opinion & by corruption in life: for he wanteth that which should defend him. And contrarily, he who seeketh to please GOD vnfainedly, his conscience bearing him record, that he hath some true measure of this sinceritie, and still laboureth after it, that is, to be simple and plaine (though politike) in his words, actions and meaning, he hath this part of the armour: the vse whereof how great and gainfull it is, shall appeare hereafter. And such a thing is veritie or sinceritie. But let this be added, that if any will purpose this
E in some thinges, yet not resolue to shew it in all, euen this is the man, who is farre from sinceritie.

Righteousnes is that part of the armour, and such a gift of the spirit whereby our hearts are bent to all manner of goodnes, and righteous dealing, approouing of it as most excellent, desiring feruentlie and delighting in it; and that because it is good, and disliking and hating all naughtines and euill. And hee who looketh to be preserued in manifolde temptations to

What righteousnes is.

Prou. 21. 21.

Psalm. 7.

sinne,

sinne, and to keepe in obedience to all kinde of duties both towards God and men, whiles hee liueth, had neede to haue no lesse, than this firmenesse and constancie of a righteous heart, and to be so throughly perswaded of the beautie and price of this one part of Christianitie, namely, innocent and righteous dealing, that though infinite occasions shall arise to diminish the credit of it, yet hee may cloath himselfe with it, as with a garment, and weare it as an ornament, that such an one he may shew himselfe to be in his actions, that he may cause others to be in loue with it also. Which vertue so shined in *Ioseph*, that sundrie times, when hee might haue wrought euill without feare of reuenge to his brethren, who had giuen him great occasion, hee would not: nay, when hee might haue beene preferred, by hearkning to his whorish mistresse, he refused it with detestation, (though thereby hee procured to himselfe no small danger) saying, *how can I doe this great wickednes and so sinne against God?*

Note.

Phil.1.11.

Gen 45,3.4. & 50,19.

Gen.39.9.

He that seeth into this vertue, and liketh it so, that he will be warie that hee commit no vnrighteous thing against GOD nor man, as farre as his knowledge guideth him, but setleth himselfe to doe that, which is pleasing both in the sight of God, and before men, hee hath this part of armour, and is fenced with the brestplate of righteousnes. Such shall say with *Iob*, *If mine aduersarie write a booke against me, I will put it behind my backe*, (reade it, who will) and glory in mine accusations. The beautie of this grace & vertue is such, (as may appeare in the examples of those who were found innocent when they were charged and accused, as in *Abimelek*, *Ionathan*, and *Dauid* towards *Saul*,) that if it could be seene with eye, it would exceedingly prouoke men to be in loue with it. And let all marke how fitly these two sincerities and righteousnes, or innocencie doe goe together.

Note.

Iob.31.35.

1.Sam.24.8.13
2.Sam.24.17.

To be prepared with the shooes of peace by the Gospell, is this, that we hauing receiued forgiuenes of our sinnes, & assurance of saluation through faith by the Gospell, and thereby found most sweet peace to our conscience, we are now by this Gospell, as they who are readie to take a long iourney, shod and prepared to be readie to denie our selues, and to take vp our crosse, and follow Christ, throughout this our pilgrimage. This part of armour did our mercifull father see meete for vs, his weake children, seeing wee are so dismayed at the beholding, or hearing of troubles to be at hand, although before they come, we were cheerefull. He would therefore that wee should not faint, nor be discouraged, no not euen by them: *but lift vp our heads*, and be of good comfort, seeing they are but for a short time, and our peace is continuall: besides that, for the exceeding greatnes of it, *it passeth all vnderstanding*: and therefore it is able to keepe our hearts comforted, euen *in our tribulations*, through hope at least. Which our Sauiour foretold, that the faithfull should haue, but hee armed them most gratiously against them.

Shooes of peace.

Rom 5,1.

Luk.22,57.
Luk.22,33.

Phil.4.7.
Ioh.16,33.

Neither is there indeede any other thing, that is able to stay vs from deadlie vnquietnes and bitter anguish at such times. For seeing wee are going to God, and that must be through most dangerous rankes of cruell enemies, as through a wildernes of robbers, this is our incouragement to goe on manfullie, in that we know by the doctrine of the Gospell, that wee take our iourney to God who is at peace with vs, and therefore our guide, and deliuerer from them

A them all. He therefore, who hath this peace by the Gospell, is armed with this part of Christian armour, called the shooes of preparation, (as the Souldier with his brassie bootes,) against all such hard and sharpe afflictions, and troubles, which as pikes in the way, would otherwise so wound him, that he should not be able to stand in the battaile; he is armed, (I say) with this part of it because he thus thinketh with himselfe, *if God be with me, who can be against me?* Rom. 8, 31. *the Lord is my saluation and light, whom then should I feare? the Lord is the* Psal. 27, 1. *strength of my life, of whom then shall I be afraid?*

But to proceede, to haue this shield of faith, is to build our perswasion on *Faith.*
Gods faithfull promises, that Christ Iesus is ours: and that God hath giuen
B him to vs, to obtaine forgiuenes of our sinnes and saluation by him; yea & all other good things also, meete for this present life: As the Apostle saith; *Hee that hath giuen vs his Christ, how can he, but with him giue vs all things also?* So Rom. 8, 32. that he which hath embraced these pretious promises & resteth vpon them, as *Note*
certaine and not doubtfull, no more to be remoued, and vnsetled, as (if it be well weighed) there is no cause he should, he hath this part of the armour, and therefore shall not be ouercome by those fearefull temptations of Sathan, to strong distrustfulnes, which *as firie darts* be deadly to all which are not thus ar- Col. 1, 23. med with a true and sound faith: and such an one may be rightly said, to *put on the Lord Iesus*, which cannot be done but by faith.

C This hope is a ioyfull longing, and stedfast desire, (as wee may see in olde *What hope is.*
father *Simeon*) and looking for the performing, and accomplishing of all Rom. 12. 12. those mercies temporall and eternall, which GOD hath promised, and wee Luk. 2, 30. by faith are assured of. For this the Lord would haue vs to know, that he hath made no one promise to vs; but he meaneth to fulfill it, that wee may see it, and glorifie him, for such louing kindnes of his towards vs: and therefore would haue vs also in reuerence *to hope perfectly*, that is; confidently and con- 1, Pet. 1, 13. stantly to the end, as the Apostle speaketh, for such gratious gifts, as hee hath bequeathed vnto vs. The which holy boldnes, whiles wee are propped vp withall, our hearts are so well satisfied & contented, that wee passe our dayes
D cheerefully, and walke in our callings ioyfully, seruing God therein, yea wee like our portion marueilous well, and wee inioy our prosperitie with much thankfulnes.

And all this wee doe, because wee haue hope from God of all good things which shall be meete for vs, yea and all this we doe, not after the flesh, or because we haue whatsoeuer heart can wish, or eye lust after, (for our God indenteth not with vs after any such manner) but because we haue some measure *of godlines with contentation*, & haue learned to be perswaded, that to be best for vs, which he bringeth to passe; and so to hope still, *that all things shall fall out to* Rom. 8, 28. *vs for the best*, because he hath so promised. And if it were not for this sweete
E hope, our liues should be most wearisome, except wee should suffer them to be meerely diueliſh. And without this armour of hope, all other hope is vaine and deceitfull, and *as the rush without mire and moysture* which withereth: and as the spiders webbe which is sodainly swept downe.

Lastly, the armour of the word, which is called the sword of the spirit, is *The word of God.*
to be well instructed in the sound and liuing knowledge of the Scriptures, and to digest the same, and season our vnderstanding with it, in such wise,

hat

that we may know the will of God, and haue the same in remembrance, in the things which most concerne vs, (as we can) that thereby we may at all times; and in all cases be readily led by it. That this *may be a light to our feete, and a lanterne to our steps*, as the Prophet teacheth: that so neither heresie in opinion, nor errour in our life which shall be dangerous, *may carrie vs away from our stedfastnes in our Christian course*: no nor so much as deceiue vs secretly, but we may be able to draw forth this sword of the spirit, and to say, it is written in the booke of God to the contrarie, as our Sauiour said in the like case, that so no such thing may be done of vs. F

Psal 119, 105.

1, Pet. 3, 17.

Such knowledge therefore of good and euill, cannot be wanting in vs, nor the daily increasing of it be neglected, but sore and perilous wounds will by the aduersarie pearce our soules: so farre is it off, that the most experienced and skilfull Christian should thinke, he knoweth enough. Yet least any should deceiue himselfe about this, thinking that he hath knowledge, this I say, that if he be not counselled and guided by that he vnderstandeth, *Hee knoweth nothing, as he ought to know. For the feare of offending God is the beginning of wisdome, and he that keepeth* (that is) *faithfully indeuoureth to keepe the commaundements of God, is most wise*. And so speaketh our Sauiour to his Apostles: *If ye know these things, happie are ye, if ye doe them.* This knowledge therefore, and the experience that we learne by it, how we haue prospered, by liuing after it, is that part of Christian armour, which is called the sword of the spirit: and who doth not see, what a singular and necessarie helpe it is, to the practising of a godly life? for as a blinde man is without a guide, so is a man without it. G

2, Cor. 3, 18. Prou. 1, 6. 1 Prou. 9.

Ioh. 13. 17.

H

And thus I haue giuen the reader a taste of the armour of a Christian, what it is: who by due consideration of the power and vse of euery part of it, may easily see, that he who is furnished with the same, may be able to doe wonderfull things, in respect of him, which goeth to worke by his owne aduice and power, or (which is all one) by mixing it with the word of God. And yet so doe the most, who professe the Gospell: they will not altogether exclude the commaundements of God, so that they refuse altogether to be gouerned by them, yet for all that, they will not binde themselues to be ruled by them, in one thing as in another: and therefore doth their life and talke iarre and iangle, in respect of the knowledge of dutie which they haue, & is euen harsh and vnsauourie to good and bad, and to themselues also, if they would but search and looke into their waies seriously and carefully at any time. And this briefly be said of the first point concerning the Christian armour, to shew what it is, and which are the parts of it. I

Note

The second point that the Christian life cannot stand without it.

Now to goe forward to the second, which is, that the Christian life cannot stand without it. Hee that is willing to liue Christianly throughout his life, (for God giueth vs no libertie of intermission or stay) hee must not be content to haue this knowledge of the armour swimming in his braine, or lying by him in a booke, but to be digested of him, and made his owne, and no more stand at the putting on of this holy armour, then to doubt of the truth of it: hee must alwaies be readie to cloathe and furnish his soule with the seuerall parts of it, (to couer the nakednes and shame thereof, and to make it comely and well fauoured in the sight of GOD) as his bodie with apparell: and K

Note

A and to arme it therwith as the ſouldier is with his Corſelet, head-piece, ſword, &c. becauſe by it, God hath appointed to defend him, from the ſpirituall craftineſſe of his deadly enemie the diuell, and from deceitfulnes of the moſt noiſome ſinne.

And moſt ſure it is, to him who will looke into it, that all other good helpes to godlines, as prayer, reading and confidence, though in themſelues verie profitable, yet they doe Chriſtians the leſſe good, if they be without the armour. And therefore when the Apoſtle had taught the Epheſians to practiſe the particular duties of Chriſtianitie, hee ſendeth them to this armour, to enable them to ſtand faſt therein, without the which, the diuell (hee telleth them) B would with his ſubtill baites and deluſions, draw them from whatſoeuer hee exhorteth them vnto; yea although they had deſire to bee obedient to the ſame. Thus he writeth, ſaying: *Take vnto you that whole armour of God, that ye may be able to reſiſt in the euill day*: that is, in the hard time, when Sathan bendeth all his force againſt you, and proclaimeth (as it were) open warre; as well as when the daunger ſeemeth to be ſmaller: and *hauing done all things*, that is, reſiſted your enimie, *ſtand by the ſtrength thereof*, and keepe your ſelues armed ſtill againſt new aſſaults. By this it is cleere, that ſeeing the diuell is a profeſſed enimie of ours, and one that woundeth vs ſecretly, when we are not aware, and is at hand to doe vs moſt harme, when we doe not ſo much C as dreame of any ſuch matter: it is cleere, I ſay, that if wee be not prepared againſt ſuch dangers, wee muſt needes bee ſore hurt. Who goeth forth naked and vnarmed vnto the battell, where ſo many kindes of weapons are readie to take away his life? nay all is little enough, though hee be armed in euerie part.

That which I ſay in generall of the whole, will better appeare if wee goe through euerie particular part of it. For who will aduenture to goe barefooted among thornes, and ſtubs, yea to runne vpon the pikes, but hee will be well ſhod? euen ſo, who will bee bold to goe through the manifold ſtormes and tribulations of this life, which riſe vp in his way, in euerie place, not to D pricke his feete, but to pierce and goe through his heart: as it is ſaid of *Marie* her troubles, *that they ſhould pierce through her ſoule*, euen as a ſword, which goeth to the intrailes: who (I ſay) will go thorough theſe ſtormes, but hee will be well armed againſt them, and ſtrongly prepared and ſetled to ſtay himſelfe vpon God by the peace and comfort which hee draweth from Chriſts owne words, euen theſe: *Though in the world ye ſhall haue tribulation, yet be of good comfort, for I haue ouercome the world.*

And that which I ſay of this one kind, I may in like manner ſay of all the parts of the armour which God hath furniſhed a Chriſtian with: that hee can walke in no ſafetie through the Campe of this world without them, and E euerie of them. Who can be free from deſpairing of Gods mercie, (which is *a firie* and *venemous dart*) or els from dreadfull doubting and feare, (which are companions thereunto) or (which is as deadly and dangerous) from preſumption, vaine hope, and deceiuing himſelfe, which hath not *the ſhield of faith*, and is not certaine thereby of eternall ſaluation, and of the fauour of God to gard him in this life? And though this man had no other thing to make him vnhappie, yet who doth not ſee, that euen this is enough to make

All other helpes doe the leſſe good without the armour.

By it we ſtand faſt.

Epheſ. 6. 13.

Note. The diuel woundeth vs, if wee be not armed.

The truth hereof is declared in the particulars.

Note. Shod with the preparation.

Luk. 2. 35.

Ioh. 16. 33.

The ſhield of faith.

all his pleasures vnsauourie, if he should either feele the one, or might be perswaded of the other? F

Besides what is his life, (euen at the best) when he hath no trust in Gods manifold promises? And although these things being not seene with eye, be as little thought vpon of the most part in the World, yet the Scripture hath concluded, that *there is no sound peace to anie such*: yea rather that the diuell hath, *as a raging Lyon*, his paw vpon their throat readie euerie houre to take away their soules: as the Apostle sheweth, (though this seeme lesse, seeing it is not knowne nor felt) whereas if they were shielded by this faith, and that in their need, it should not be so with them: but thereby *they resisting him, he should flie from them.*

1. Pet. 5. 7. Iam. 4. 7.

G

The brestplate of righteousnes.

Againe, to shew how impossible it is to bee in safetie without the other parts of the Christian armour; how can anie man walke innocent and harmelesse among his neighbours, though others should walk so towards him, except he hath put on the *brestplate of righteousnesse*; and armed himselfe with this cogitation, to doe no man anie wrong? and not onely so, but also to doo no other iniquitie or euill, which might offend anie, or wound his owne soule? How manie waies shall he be carried to sinne against God, and his neighbour? I speake not of an vnbeleeuer, who can do nothing but sin, but euen of a Christian, who hath an heart which hateth sin: yet euen he, if he indent not from time to time a fresh with his heart, H against all vnrighteousnesse, and the parts of vnholy life, he shall be disfigured with manie blemishes, and disgrace himselfe and his holy profession also, by his manie vnlawfull actions: so farre is it off, that innocencie is in his heart, and in his hands, and that he liueth vnrebukeable, and without blame amongst men.

Prou. 3. 30.

And therefore it is that Saint *Paul* teaching the Corinthians how they should be *apparelled with the parts of Christian armour, as puritie and vprightnesse, knowledge of the Word of God, and with patience and long suffering*, which hope ingendreth, doth among the rest, commend to them this one, by his owne example, namely, *the armour of righteousnesse, both on the right hand and on the left*, that is, in prosperitie and aduersitie, that so they should giue no occasion of offence in anie thing, but *in all things approue themselues as the seruants of God.* I

2. Cor. 6. 4. 5.

The sword of the spirit.

The same may be saide of the other parts of the Christian armour, that I haue said of the shooes of peace, of the shield of faith, and of the brestplate of righteousnes. For if there be not some cleere and sound knowledge of the word of God, (which as a sword may cut the bandes of sinne asunder like a cord) how shall a Christian be able to discerne *the deceitfulnes of sinne*, but be led by it and taken with it, as with a baite? How can he choose although he be zealous and desirous to doo well, but to be led into K many errours, and so goe without the sweete life, which in Christianitie is to be found, if he haue not well learned and digested this in the depth of his heart (*it is written*) to the contrarie? So if he bee not girded, as it were, with sinceritie, that hee may bee adorned with it, whereseoeuer he become, and all other good gifts of God in him be bound together by that, that he hath them in truth, that he delighteth in them indeed; how shall he bee in-

The girdle of truth.

fected

A fected with hollowneſſe and hypocriſie, what ſhew of holineſſe ſoeuer appeare in him? Prou. 20. 6.

To conclude, what can there be in his life daily, but fainting, vncomfortableneſſe, and ſundrie diſcouragements, whiles he is weaned from the fooliſh and vaine delights of this world, & ſeeth not the pleaſures of heauē with mortall eyes, what can there els be to him, (I ſay) if the hope of ſaluation be not as an helmet, to keepe life in his ſoule: and with this hope of ſaluation, which cannot deceiue him, a cheerefull hope of well paſſing the courſe of theſe conflicting daies alſo vnder the wings of Gods protection, till he come thither? As for other hope, who knoweth not, that all other B hope of earthly peace, or long life, *is like to a broken tooth and ſliding foote?* But by this hope, tediouſneſſe is remooued, and cheerefulneſſe to waite contentedly in this pilgrimage for a full deliuerance, is obtained. Therefore how truly may this be ſaid, that the Chriſtian life, without the armour of God, cannot be continued? *The helmet of hope.*

For if euerie part of it be ſo needefull throughout our life, (as hath beene ſaid) who ſeeth not, that euen ſuch an one, as hath receiued grace from aboue, by the preaching of the Goſpell, to be borne a new, and to *be begotten to a liuely hope*; yet for all this, ſhall not thriue, nor proſper, without diligent and vſuall nouriſhing of this new birth in him, nor *grow vp to a perfect* C *age in Chriſt*, deliuered from the hindrances by the world and the diuell, except he be ſtrongly armed, as God hath taught him to be?

This is ſo truly verified in all Gods children, that euen they who are not the forwardeſt of others, yet if they haue anie ſtrength againſt euill at anie time, they haue it from God thus, euen by the meanes of the armour. If they were not ſometimes armed, they ſhould make as great breches, and fal as dangerouſly, one day as another: and yet if they were acquainted with this armour throughly, they ſhould make their worſt and moſt vncomfortable day in the weeke, equall with the beſt and the happieſt, (which they ſometime enioyed) in heauenly paſſing of their time, and in ſweete D comfort. And for want of this armour, (either for that men know it not, or for not hauing vſe of it) the infinite irkeſomeneſſe, heauineſſe, diſtraction, dumpiſhneſſe, doubting, and feare doo vexe them, and ſuch like deadly poyſons doo occupie the hearts euen of Chriſtians, as alſo *light reioycing in a fleſhly manner*, vaine hope, phantaſticall dreames of peace and ſafetie, where none is. And for want of this, their liues alſo before men are kept from ſhewing forth light & good example in one thing, as well as in another: yea rather, they are harbourers of ſundrie euill qualities, inſo much that few are incouraged to waxe better by them, nor to ſuſpect that anie thing is amiſſe in them, but are hardened to go forward in their old courſe E ſtill. *Gods children haue no ſtrength againſt ſin at anie time, but by meanes of the armour.* *Note.*

And if it be thus with ſuch, as haue ſome good and ſound beginnings in Chriſtianitie, let no man maruaile, though they, who are vtterly deſtitute of faith, & of other parts of the Chriſtian armour, be ſo far off from good life as they be, ſeeing they renounce this arming of themſelues, which I haue proued, that a Chriſtian life cannot be without.

And now by this which hath been ſaid of the armour hitherto, it is the

easier to vnderstand what it is, and what the parts of it are, and how the F
The third point is how the armour should be put on. Christian life cannot stand without it. Now I will proceede (as I haue promised) to the third point in this matter concerning the armour, namely, how it should be put on, and be worne, that so we may better see how to take that good by it, which God offereth vs. For which end and purpose it is to be marked, that euerie true beleeuer in his first conuersion to God, is thereby *made partaker of all things pertaining to life and godlinesse*, and therefore is not destitute of anie common grace of a true Christian: hauing the, as a child lately borne, all the parts and faculties of soule and bodie, though weake in all, amongst which, these that are here compared to armour, are principall.

2. Pet. 1. 4. *Euery new borne Christian hath all the parts of it in some measure.*

G This being so, a faithfull Christian need not wonder, when he is willed to haue this grace, and parts of this holy armour in a readines: he need not wonder, (I say) where he shall haue it, or doubt how to come by it: For we see he hath it alreadie, and as our Sauiour Christ said, *The kingdome of heauen* (that is, the glorious raigning of his in the elect) *commeth not by obseruation, neither shall men say, loe here, loe there; for the kingdome of heauen is in you*: So (I say) this armour, which God hath appointed to defend his militant Church withall, from infernall slauerie, it is not to be seene, nor to be gazed vpon with the eye, but it is in the faithfull, and possesseth their soules, euen now, when many wil (perhaps) aske how shal we come by it? or, where H is it to be had? For if anie should imagine, that he hath it not after beleeuing, (as through ignorance he must needs) can such an one choose, but be exceedingly troubled about this, how he should come by it, and *put it on?* for such a charge the Apostle giueth.

Luke. 17. 21.

Col. 3. 13. Eph. 6. 13. 14.

Let vs know therefore, that this armour is not alwaie to be in seeking, (which had not neede to be, when it should be in occupying) but the Lord according to the necessitie of it, which he seeth to bee in euerie one of his children, against the infinite dangers of the World, dooth prouide it for euery one of them, and furnisheth them with the same. Euerie one of them hath some measure of true faith and hope, though they be weake in them, I euerie one hateth iniquitie, & is readie to worke righteousnesse, according to his skill: and the most feeble Christian hath an vpright heart, and some spirituall Wisdome to discerne good from euill, (which yet a man of greater knowledge, if hee be not inlightened with the spirit of regeneration cannot haue) although one more than an other. And the same I say of the rest.

Note

He must see that he hath the feeling & vse of it, which is the putting of it on. But ye will obiect, why doth the Apostle will vs to put it on, if we haue it alreadie? and ye will say, this doubt is not yet answered, neither can ye tell what hee meaneth by that, when he speaketh thus, *Put on the whole armour?* To this I answere, that his charge is, that Christians should not K haue this spirituall armour, as men in time of peace, haue bodily armour hanging by, and rustie, and vtterly vnfit for vse, but as Souldiers haue theirs in battaile, that is, *girded to them, and put vpon them*, and this also whiles the battaile continueth: So he commaundeth vs, that we let not the parts of this armour so to bee vnoccupied in vs, that we haue no feeling of it, and so no benefit by it, but be sure continually that wee haue it on, and readie

for

A for vse; that we lie downe with it, and rise vp with it, and be well aduised, that through the day in all places, and whatsoeuer we goe about we haue it with vs, as farre as we can be able.

This is his meaning when he saith, *put on the whole armour*: and in an other place, *put on tender mercie, and kindnes, as the elect of God*: that is, bind them vnto you & weare them, that they may warme your soules, and make you seemely, as your apparrell. For our battaile lasteth all our life long, and our enemies be deadly, and all our strength is by our armour: Therefore who seeth not now, that a Christian can safely be no time without this armour? If this bee darke and hard to anie, euen they may know B themselues to be those, who haue not skill to put on this armour, and who haue been ignorant of the vse and power of it: they haue not well learned the will of God about the necessitie and benefit of it. And therefore euen such, though they may be the Lords, yet doubtlesse the diuell holdeth them in strong chaines of darkenesse, and ignorance: and therefore also in great slauerie and bondage, which God for his part hath shewed them the way to come out of, if they could once come to see the same, and be perswaded that they haue a part in it. Ephes, 6. 14, Col, 3, 13,

For through the vnskilfulnesse of men in the right vse of the armour, and vnacquaintance with euerie part of it, the liues euen of the deare ser- C uants of God, are much blemished, and vnglorious amongst men, and to themselues (besides the idlenesse, and vnprofitablenesse of them) exceedingly vncheerefull. Therefore, seeing God hath giuen them all helpes needefull for their defence from this present euill world, from subiection to Sathan, and their owne damnable lusts, seeing also he hath taught them to know this their liberty and priueledge, to haue the daily aide and benefit of their armour, for the strengthening of them in all good duties, I know nothing to remaine doubtfull, which should neede to trouble them hereafter, no not the weakest, saue this one thing, namely, how this armour should be put on.

D Now to haue the feeling of euerie part of this armour, (faith against distrust at any time, hope against fainting, vprightnes against hypocrisie, knowledge against the deceitfulnes of sinne, righteousnes against all kind of iniquitie, and the preperation of the Gospell of peace against crosses) to haue (I say) this armour in a readines to safe-conduct & keep vs throughout our life in the practise of our Christian direction, this is to be done: *Watchfulnes continuall*, and *prayer heartie* & oft is to be vsed of vs, which also is prescribed of the Apostle himselfe, when he saith, (after he willeth the Ephesians to *take to them this whole armour*) *pray alway with all manner of prayer, and watch thereunto with all perseuerance*, &c. *To this end he must watch & pray.* Mat, 26, 41. Eph, 6, 18,

E We see God will haue vs perswaded that this whole armour may be had and put on, and therefore to pray to him for it. But in any wise, these prayers he will haue to be made *without doubting and wauering*, without which manner of praying, we cannot looke to receiue any thing. For it hath pleased our good God, seeing we are so prone to doubting, to giue *vs a most sure word of promise*, of all such thinges as we haue neede of, Iam, 1, 6.

that if we thinke God to be credited, we may looke for them without feare or wauering. F

Prayer of faith obtained. Eph. 6. 14.

Hee that heartily craueth this, as a thing which he cannot be without, (seeing he asketh according to the will of God) and that which God commaundeth him, as we see, hee hath and obtaineth the same which hee desireth, Gen 21. 16. 17 1. Iohn. 4. 16. and Matth. 6. 7. *aske and yee shall receiue*. For if *Hagar* praying in her distresse was heard, when she saw not how, and if our Sauiour did Ioh. 4. 10. say vnto the woman of Samaria, *if thou haddest but asked, I would haue giuen thee water of life*: is it to be doubted of, that Gods deare seruants shall be denied their requests? If a naturall father will giue that which is meete to his childe, who yet neither knoweth alwaies what is best, neither is at all times G so kind as hee ought, shall wee call the readinesse of our heauenly father into Ephes. 6. 14. question, especially about such a gift, as both he hath bidden vs aske, yea and also take? yea and such a gift, as without the which, wee cannot honour nor serue him aright?

This I speake to hearten and incourage all, to pray oft and earnestly (which is in so little request in the world) for this gift, that they may know that by this meanes, they shall put on this holy armour of God, especially when they shall herewithall, *watch*, that they doe receiue strength by their prayers, indeede so to doe.

And if this bee not found and obtained by such as yet doe pray for H it, let them knowe, that they pray faintly and coldly, or slackely and negligently: for otherwise this is the way to *put vpon vs the whole armour*; as 1. King. 3. 9. *Dauids* dealing with *Goliah* doth prefigure, and the example of the Saints of Psal. 51. 12. & 77. 5. God for the particular parts of it, as by their especiall necessities they haue beene prouoked: as *Salomon* for wisedome. *Dauid* did thus vsually stirre vp his faith, which was the putting on of it, which before lay by, as it were vnoccupied, and so of the rest. And to get wisedome, whereby to bee prepared for the crosse; and to beare it meekely; the Apostle willeth *to pray* Iam. 1. 6. *without doubting*.

With prairieyne meditation &c. With our prayer, holy meditation is to be vsed and that vpon euery part I of our armour, when wee haue beene taught it, till we know the vse and benefit of it. And vntill the matter of it be more familiar to vs, cõferre about it with such as haue knowledge and experience therein: that whatsoeuer is hard to be vnderstood or practised, may be made easie. This I speake for the benefit of the weake, seeing euerie thing is most hard to them, before they haue attained to it, although it be neuer so plainely set downe to them. And reade either this which I haue for thy sake written of this argument, or any sound treatise concerning this matter. Stirre vp, and perswade thy selfe hereto, by this reason, that thou walkest naked, except thou be clothed with it: and as an vnarmed man fighting with many strong enemies throughly furnished; so art K thou in this world without it.

And when by reading, hearing or conference, thou shalt see what helpe commeth by thine armour to the well framing of thine heart and life, and by meditation sometime on the seuerall parts of it, (as I haue prescribed) and hast duely weighed and mused vpon the same, to affect and season thy heart therewith;

A therewith, and by prayer haſt with confidence deſired of God, that euen thou particularly maieſt find, as thou ſhalt ſee cauſe, thy ſelfe ſtrengthened with euerie part of this armour: when (I ſay) thou haſt done this, then haſt thou put it on. This is the way of putting it on: that when thou knoweſt euerie part of it, and whereto it ſerues, and canſt be willing to walke in this ſpirituall attire, thou maieſt be kept ſafe (as they ſay) from wind & weather, euen from world and diuell.

For then ſhalt thou, hauing this grace of beleeuing, hoping, righteous liuing, vpright meaning, &c. bring forth the fruite of it, as thou ſhalt haue occaſion through the day, that is to ſay, to giue credit to Gods pro-
B miſes from time to time: to hope at one time, as well as an other, to be vpright and without fraud in one thing as well as in another, (and yet remember that I can ſpeake to thee, when thou art at the beſt, but as to man ſubiect to infirmities) and laſtly, to giue duties to God as well as to men, & to one man, and in one action, as well as in another, which to doo, is to ſhew forth the fruite of the armour of righteouſneſſe. And the ſame I ſay of the reſt.

But with all this, it is to bee knowne and regarded, that as it is thus to bee put on, ſo it is after the ſame manner to be kept on. For example: for the retaining, or recouering of this one piece of the whole armour, I
C meane peace or reioicing, which we ſhould not be voide of at anie time, continuall prayer is required: for hee hauing ſaid, *reioice euermore*, he addeth, *pray continually*. And as Saint *Paul* ſaith, that by this putting on of the whole armour, a Chriſtian may *ſtand faſt in the euill day of temptation*, which is the hardeſt time: So Saint *Peter* ſaith, that *if we giue all diligence hereto, that we ioyne with our faith, vertue, knowledge, patience, &c.* (which who knoweth not, that it is chiefly done, by watching and prayer:) *we ſhall neuer fall*, that is, dangerouſly: to take anie great hurt, or annoyance thereby. Whereby, he ſheweth that he agreeth with Saint *Paul*, namely, that for the furniſhing of our ſelues with the graces of the ſpirit, which
D are the ſeuerall parts of the armour, continuall care and diligence muſt be vſed by prayer and watchfulneſſe, which is the onely way to put and keep it on.

The armour being put on, muſt be kept on. Phil. 4.4. Prou. 15.15. 1. Th. 5.16. 17. Ephe. 6.14. 1. Pet. 1.5.6. 2. Pet. 1.10.

But here let the reader remember and conſider to whom the Lord ſpeaketh, when he willeth *to put on*, and to haue in a readineſſe this armour againſt all ſpirituall craftineſſe: For as he, who is not yet reſolued fully to be a Chriſtian, and to leade a godly life, is vtterly vnfit for this armour, and hath neither minde nor deſire to it, neither can poſſibly put it on: ſo on the contrarie, not onely the ſtronger Chriſtian, but alſo *the new borne babe*, and euen the weakeſt youngling in Gods family, who hath neuer ſo ſmall abi-
E litie to reſiſt ſinne, and withſtand the ſame, God hath bidden him to take it to him, and to gird himſelfe with it, and *to put it on*. It is munition appointed to him of God, to ſaue him from daunger, euen the greateſt that can be raiſed againſt him: who therefore ſhall withhold him from it? It keepeth his ſoule and his life, what ſhould therefore make him ſo ſlauiſh to feare, and full of diſtruſtfull phantaſies, and diſcouragements, as to caſt awaie his weapons, and wittingly to offer himſelfe into the Lyons

Euen the weakeſt Chriſtian as well as the ſtrongeſt, muſt weare the armour.

mouth ? Euerie such therefore must put foorth himselfe to be more bold F
with reuerence, to take vnto him this armour,(which none can want with
safetie,) whē he seeth who incourageth him, euen he that is able to streng-
then him, to the obtaining of that which he setteth him about, namely,
God all-sufficient. He must be more bold than he hath been, *to keepe his*
Reue. 3. 11. *crowne, and honour*, euen this whole armour, which is more pretious to
him, than life it selfe, and suffer none to take it from him.

2 Thess 3. 4 This I speake for their sakes, who desire as much as I exhort them to,
and yet, doo but weakely know, that there is such armour, or that it hath a-
nie such vse to make a Christian strong against sin & Sathan: much lesse do
themselues receiue anie such benefit by it, to their knowledge, and yet are G
not without it, that they may see their case better than they haue thought
it, and that God hath prouided for them farre better, than they were per-
swaded. Therefore let them, for whom God hath done this, not only not
be ignorant of it hereafter, but neither let them be slouthfull, or backward
to get apart in it by putting and keeping it on.

And therefore let them vrge themselues, (if they waxe cold or vntoward)
to vse the meanes before mentioned, whereby this armour is put on and
held in a readinesse, And if the meanes themselues grow vnsauourie with
them, ordinarie prayer (I meane) & watchfulnesse, as they may easily do, if
the heart be discouraged or set in euil delights, let them driue out that diuel H
with fasting and prayer, and giue *no rest to their eyes*, nor ease to their hearts,
vntill they haue in some comfortable manner, recouered their first loue
and strength, which they had once by this armour; I say, let them not rest
till they haue recouered it againe.

And let them perswade themselues, that fearefull daunger is not farre
off from them, if they awake not, and that speedily. For although it be at
the first, with a weake Christian in the putting on of this spirituall armour,
as with a fresh souldier, in putting on his bodily armour, namely, to ac-
count it strange and wearisome, as not being acquainted therewith,
and therefore to wish to be vnburthened of it: yet weighing I
with himselfe that God hath giuen it him for his
singular benefit, hee will be admoni-
shed, and take counsell to do
otherwise.

(.˙.)

CHAP.

K

A

Chap. 9.

Of the last point, which is the benefit of this armour.

AND thus to come to the last point in hand about this doctrine of the armour, he which will learne to put on this armour, and to goe cloathed with it through the day, shall finde euerie thing true which God hath B spoken, & I haue here set downe vnto him, that is, that by *resisting the diuell thereby, he shall fly from him*: & hauing these parts of it fast tied to his soule, the depth & subtiltie of hell shall not preuaile against him, which is the fruite and vse of it, as no man should need to doubt, if he could take delight in being watchfull to be thus occupied. For as S. *Paul* writeth to the Corinthians, *The weapons of our warfare are not carnall or bodily, but mightie through God, to cast downe holds; euen imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euerie thought to the obedience of Christ.* So that, whether the diuell and his instruments do assault by craft & C deceit, or by force and might, the Christian being armed, as hath been said, and furnished with that strength, shall mightily preuaile against them, and preserue himselfe.

Sathan whereby resisted or put to flight.

2. Cor. 10. 4.

The benefit of faith.

Such is the power of this armour, that euen of one part of it, the Scripture giueth wonderfull commendation, ascribing to faith alone *victorie ouer the World*, and all the deceits of it. S. *Peter* likewise saith, that he *who is stedfast in faith, resisteth the diuell himselfe*. So our Sauiour saith, *All things are possible to him that beleeueth.* For all things are not only possible, but also easie which we doo desire, hauing a promise of God, for the performing thereof, vpon which we firmely rest. As the benefit of this one part of our D armour, *faith*, is singular great, and the power of it mightie: so it may be saide of the rest, and namely of a *pure heart*.

1. Ioh. 5. 4. 1. Pet. 5. 7.

Mark. 9. 23.

Of vprightnes.

For euen this one is able to carrie vs through strong temptations, that we shall not halt, and deale hollowly, as men of the world doo, but simply and in a good meaning, yea it keepeth vs merrie and ioyfull, as the Apostle saith, when such as want it must hold downe the head: and that I say no more, it maketh our estate happie, according to that which is written; *Blessed are the pure and vpright in heart.*

Matth. 5. 8.

Now therefore, if some one part of this heauenly attyre and armour be so helpfull, and of so great vse, what thinke we the whole to be? Yea as I E saide, to be clothed with the whole complete armour of a Christian, is such a safe walking against the subtilties of the diuell, the allurements of the World, and the deceitfulnesse of sin, that a Christian may be vnwounded, whiles he goeth through manie dangerous attempts, yea and inioy most sweete communion with God throughout the day therby, and yet without flattering of himselfe and dangerous securitie.

As in particulars, he being resolued to put on, and to cloath himselfe with

Righteousnes & preparation for the crosse.

with righteousnes, and preparation for the crosse, by the defence and shelter of the doctrine of the Gospell, whiles hee is to warre here in this life, he shall bee brought hereby, to meekenesse, patience, and long sufferance with ioyfulnesse; (when God afflicteth him) by the one: and to loue those which are his enemies, and to bee innocent towards all, (because these are branches of righteousnesse) by the other: and not to bee led after the contrarie euils, for all these duties, and many more (such are the fruites of the tree of righteousnesse, which God hath planted and watered, in the fruitefull ground of his heart) all these, I say, shall hee bring forth, and many more aboundantly. F

The word of God.

Prou. 14.6.

Likewise, he who hath set himselfe *to seeke wisdome as gold, and to lay vp vnderstanding as treasure within him*, hee shall bee taught the good and perfect way, when other shall euer reele and fall: yea, when *they shall walke in by-waies*, and be wandring (although seeking the waie) and that for euer, he shal see the way before him, as the Kings high way, broad and plaine, and know the will of God, which shall be his guide: and therefore his steps shall be pleasant, as in the plaine and knowne way, in respect of the rough, and that which is vncertaine. G

And the like fruite I would set downe of the rest, but that I haue done it alreadie, and would not grow tedious, seeing much matter to arise. If therefore wee can like to be accompanied with this holy traine, and loue to goe armed with these weapons, with that measure of knowledge which God hath taught vs, and to inioy new increase daily, armed with righteousnesse and godlinesse which wee can reach and attaine, vpholden in that hope, which hee hath put into vs, strengthened with that faith in all his promises, which, at our first imbracing them, wee receiued, and prepared and stayed in our afflictions, with peaceable and quiet hearts by the Gospell, as hee hath incouraged vs: then shall we be able to liue in all estates which God shall set vs in, and in all places which he shall bring vs to with good consciences, & chaunge by no occasions, seeing he hath strengthened vs, vntill we see an end of all difficulties and vncertainties. H

Note.

Psal. 119. 11. 32

We should not thinke our selues readdy in the morning till we be armed.

Note.

And all such as conceiue the matter which is presently handled, should thinke this aduice and counsell so needfull for them, of going thus armed through the battaile of this life, that they should not thinke themselues readie any day, till they *haue put on the Lord Iesus* with his *wisedome, righteousnes, sanctification, and redemption*: that is done, when by faith they count him theirs, that so they may as farre as Christ can helpe them (and wherein can he not?) want nothing. And when by the helpe of this, wee shall be defended against the euils of the day, (for behold and this know, that to this end is this mightie armour bequeathed vs by our God) then haue we acquited our selues well, and brought the worke of that day to a good end, that so we may doe one day after another. I K

And thus to bring this whole matter of the armour to an end also: whosoeuer thou art, who canst bee perswaded resolutely, to bee thus armed through this warfare of thy life, thee will I not doubt to leade into the only safe way, yea pleasant, profitable, beautifull, honourable, and the only happie way. And thou thy selfe shalt say it in a short time, when through

some

A some experience thou shalt be able to compare it with all the daies of thy life past, euen the best of them, and shalt finde it, euen at the first entrance into it, (which is the weakest) farre to exceede them in their greatest beautie. For the longer thou shalt abide in it, the better thou shalt finde it, and the more it will make thee to be in loue with it, for that thou shalt see a cõtinuall vse of it, and no estate to be comparable to it. *The longer a mã vseth this armour, the more he shal be in loue with it.*

Neither maketh it anie matter, how ignorant thou art, (for that perhaps may discourage some) if thou hast knowledge enough to see this to be the best of all other waies; nor how weake thou art, if thou beest strong enough to bee perswaded to walke in it: and gesse what thou shalt want of

B that which I haue said, when God shall giue thee an heart thus inclined, as bidding farewel to al courses which he approueth not, to settle thee in this, which he commandeth to thee.

And when thou seest that thou art acquainted with this armour, & how it helpeth thee to liue innocently and christianly, then consider what thou hast, how rich it maketh thee, and what great priuiledges the Lord hath giuen thee thereby, and then as *Abigaile* said to *Dauid*, *when thou shalt reape such fruite of it, thou shalt not repent that thou tookest such counsaile*: be glad of them, be highly thankefull for them, more than if thou haddest found great treasure, weigh what protection against the diuell, thou hast thereby, what

C safe-conduct from falles, what feare and doubts thou art deliuered from, what mists of ignorance, as scales from thine eyes, are pluckt from thine heart, what strength against thy strongest infirmities thou findest, how easily thou maist turne into the way againe, if at anie time by weakenesse thou hast slipped, yea consider moreouer what peace to thy conscience thou hast, and rest to thy soule: when thou seest, not onely more cleerely than before thou wert thus armed, that *there is no condemnation to thee*, but also that God now fighteth for thee & maketh thee fit to resist the deceitfulnes of strong temptations, who wert before so faint and impotent in resisting them. *Great cause why he should doe so.* 1. Sam. 25. 34. *Note*

D In few words to speake what I think meet, concerning this matter, thou canst neuer sufficiently esteeme of this blessed estate, although thou art not free from al temporall afflictions therby. Oft times shalt thou be thinking, it is too good to continue: till thou remembrest that *there is no shadow of changing with God*. Oft times thou shalt wonder to see, what a liberall portion God hath giuen thee, to haue such sweete communion with him, and to haue confidence and boldnesse before him, in all difficulties: when the most part of the World is euer subiect to most dreadfull feare of his vengeance, as oft as he shall shew them the danger wherein they lie. And when thou shalt see and feele all this, how much it is worth, to be thus fen-

E ced in from daily vexations, which most men are turmoiled withall; then thou shalt not neede to doubt, whether thou shalt be willing to keepe on this armour still, for thou shalt see that thou canst not feele thy selfe well without it. *Note*

Now whereas it may be obiected, who, or where is the man, which findeth this liberty in his life? or what arming of a man is able to set him in safetie from the manifold euils, which most men complaine of daily? I affirme *Obiection*

of

Answere.

of my knowledge in all reuerence giuing the praise and glorie of it to God, F
that there are manie such, who to the peace of their conscience enioy it,
and I as little doubt, that there are manie more whom I know not: And
yet I am perswaded, that thousands euen of Gods deare seruants are hol-
What holdeth many backe from this blessing. den backe from this blessing through the malice of our common enemie,
who are kept at a staie by his subtiltie, either ignorant of this libertie, and
thinking that God doth not honour any of his seruãts with such priuiledges
while they liue here, and therefore count it presumption to looke for anie
such thing: or if they know it, yet doe fauour themselues in their present
wants and infirmities, and doo vse small violence against the same, and so
they are holden backe from inioying this comfort and besſednesse in their G
liues, which they might otherwise be partakers of.

For let all know this, that the suffering of their hearts to take their fill in
the delights of this world, and little paines taken in musing vpon this hea-
uenly estate, and their slight praying for it, is the principall cause, (seeing
God hath promised to worke by meanes) why Christians haue not further
acquaintance with this armed life, and the blessed fruites thereof: and ma-
nie other attaine not hereto, seeing they neuer vnderstand, (although they
are not vtterly without faith) that God hath appointed them to liue after
anie certaine direction throughout their course, and to be armed therunto,
but in a general manner onely serue God without anie great watchfulnesse H
ouer their particular actions.

Obiection. Now if they count this burthensome, they must bee content to bee
brought to shame sometime for their doings, and sometimes to terrour
and torment of conscience, for their slipperie walking, and small regard
of honouring God, aswell in one dutie as in another, seeing these are pro-
perties of sinne, which cannot be separated from it, that howsoeuer they
oft feare no such thing, yet one time or other it will find them out. This di-
et, I say, they must oftentimes looke to be kept at, (who settle not thẽselues
soundly in the Christian life) euen to finde here much shame and sorrow,
which other of Gods seruants shall be voide of. And if it be so with them, I
iudge what is the estate of the hypocrite, and prophane sort?

Answere. We ouercome not without much striuing. But that none may be troubled at that which I haue set downe of the
power and vse of the armour, as thinking that which I haue saide, but a
meere fancie and vntruth, seeing the enemies which we fight against, are
strong and raging, and manie good seruants of God haue beene subdued of
them in temptation, whereas I haue not spoken much (say they) of the
conflicts and combats, which they haue with the allurements of sinne, as
though they resisted and ouercame them with ease, and without anie great
striuing: To satisfie such, I answere, that the speaking of conflicts belongeth
to another treatise, namely the fift, where I handle the doctrine of the lets, K
here I onely speake of the armour, according to the parts of the deuision
set downe; and yet none can vnderstand me, (if he marke) that I think sinne
and our lusts to bee easily ouercome, which I call furious and raging, or
Sathans suggestions by obiects or without, to bee soone resisted, which I
say, are both slily wrought to deceiue vs, and to haue mightie force to
draw and allure vs: but rather euerie discreete reader may gather, that I

count

A count it the moſt hard and difficult of all other things to ſubdue, and conquer them, becauſe I ſhewe ſuch neceſſity of walking armed continually againſt them. For what can I ſay leſſe, then that we muſt ſtriue manfully, and ſtand vpon our watch, and that we *cannot be crowned except we ſtriue lawfully*, that is, ſtedfaſtly? yea and that for all our armour, we beeing yet vnskilfull, or faint and timorous in vſing it, nor onely wee may bee, but alſo are of times foyled, as if hope of victorie and of preuailing againſt them were paſt? *We may be, & are foiled oftimes.*

All this I ſay: and yet in the weakeſt eſtate, wee are not *forſaken of God, though in ſome diſtreſſe for a time, nor ſwallowed vp, though we be in ſorrow, nor* 1,Cor 4,8,
B *in deſpaire, when we bee in ſome diſcomfort*, but when we are at the loweſt eb, that in ſome temptation we yeeld and be ouercome of it, yet euen in that wee are not ſo miſerable as others who ſtriue not at all, but are for a while left to our ſelues to ſee our weakneſſe, that afterwards we may gather more ſtrength, & (as it were) fetch our breath, that we may take better hold, and reſiſt more valiantly, eſpecially when through anie of our owne defaults, wee were ouercome. And yet whenſoeuer it is ſo with vs, who can denie, but that it ſo came to paſſe, becauſe we were no better armed? and for that we were either vnskilfull and vnexpert, or ſlouthfull and ſlack in vſing it? So that, I ſay ſtill, as I ſaid before, that whatſoeuer our temptations & aſſaults
C be, by the helpe of our armour, as Chriſt our Captaine hath taught vs to weare and keepe it on, we preuaile and thereby reioyce, euen as contrarily, we muſt needs ſorrow, whiles we be naked & vnarmed in the battaile. But we may for iuſt cauſe be vpholden, and war cheerefully againſt all kinds of enemies, when (as *Ioſua*) *we haue promiſe of the victorie, the weapons of our warfare being mightie.* *Yea at the worſt, not ſo miſerable as they that ſtriue not at all.* *Note Why we are foyled.* Ioſh,1,8, 2,Cor,10,4,

And thus I haue ſhewed, how the third helpe, namely the Chriſtian armour is an eſpeciall furthering of vs in a godly life. But becauſe I know, that this which I ſay, wil ſeeme to ſome verie doubtfull, and ſcarce like to be true, that for want of putting on, and keeping on this Chriſtian armour,
D their eſtate is both vnglorious and vncomfortable, (who yet are of this mind, that they may be Chriſtians good enough, though they know it not) I will therefore ſatisfie ſuch as I can, in few words. Other ſome thinke, that although it is fit and meet for ſtrong Chriſtians, yet that weake ones ought not to be troubled with the ſeeking for it, but may content themſelues to ſerue God as they can, without it: their reaſon is this, leaſt whiles we lay ſuch ſtrong load and burthens on them, being yet but weake, we diſcourage and driue them out of heart, altogether. *Two obiections. The firſt.* *The ſecond obiection.*

Theſe two obiections indeede, the wit of man after the hearing of this preſent doctrine of the armour, will be readie to put forth, and he that is
E paſt both theſe doubts, and troubled with neither of them, I thinke (nay, I know) that he hath ouercome much, and hath well profited. For the ſatisfying of thoſe who are weaker, I will anſwere a little to both. To the formoſt, why ſhould anie think that they may be good Chriſtiãs without this, ſeeing they muſt needes graunt, that if they walke nakedly, they cannot walke ſafely, (euerie man beeing a blinde guide to himſelfe:) I denie not, but that a Chriſtian fearing GOD, and beleeuing in him, may bee igno- *The firſt obiection anſwered.*

rant of this armour; but then let not ſuch ſay, that they may ſerue God F
well enough without it, which is here obiected: for that is far off from
the moſt zealous, and hee who thinketh himſelfe forwardeſt, yea and
hath a large heart filled with holy deſires, is farre off, from it. For what
ſubſtance of godlineſſe, is there in ſuch a life, that it ſhould be a ſeruing of
God aright, and as it is behoouefull? ſeeing it ſhall be found both idle & vn-
profitable, or a wandring courſe, and that which is in no wiſe to be reſted
in without the helpe of the armour: from which they haue their ſtrength
to liue well, whoſoeuer hath anie meaſure of grace to liue godly, as by
conſidering the force and vſe of the armour may bee eaſily ſeene. And
therefore it is a ſpeech at the leaſt, full of ignorance, to ſay, wee may G
ſerue God as it is meete, although we haue no acquaintance with the ar-
mour.

The ſecond obiection answered. For the ſecond obiection, that it ſeemeth to be too heauie a burdening
of weake Chriſtians, to impoſe & lay it vpon them, it is as vnſauourie as the
former. For they who are new borne (which ſort is the weakeſt and fee-
bleſt in Gods family) are no ſooner brought out of the thraldome, and
feare of damnation, (wherein Sathan held them before) but if they were a-
ble to ſpeake, they would firſt aske for this, that they might euer abide in
the eſtate of ſaluation, wherein they now ſee themſelues to bee, and neuer
forget Gods kindneſſe, but daily and hourely feele and inioy it: alſo to ho- H
nour him for it, to teſtifie their thankefulneſſe, to pleaſe him in all things,
and in all eſtates, and for this cauſe to know his will: for all which purpoſes
the armour ſerueth: This (I ſay) is their nature, and this deſire is in them,
euen when they are at the weakeſt, as the young infant crieth for nouriſh-
ment. So that none ſhall needs to feare, that they be preſſed ſore by offe-
ring them this, being euen that which they moſt deſire and long for. The
ſeede doth no more naturally deſire to pricke vp out of the ground, and ſo
giue hope of an harueſt, though it be held backe by ſtormes and cold, than
the young Chriſtian doth deſire to be holpen forward in the forementio-
ned graces, and cloathed with them, as heis able to reach to them. And I
what other thing is this, than to deſire to be well armed, to the end that
God may be daily honoured and obeied of him, and he himſelfe may proſ-
per and keepe his ſoule in ſafetie? True it is, he is not ſetled herein to his
contentation: and who maruaileth at it? hath not the young child, and tē-
der plant there ſeaſon to growe vp in? but when they ſhoote foorth and
flouriſh (as they may doe, for their time) will not all ſay, that they proſper,
though they haue their wintring, as well as their ſomering time? So it is
with the beloued, though weake Chriſtians, and children of God: who
although they haue many diſcouragements and hindrances, as the ſtor-
mie cold is to the young plants, and many ſore doubts, feares, diſcom- K
forts, as nippings of their growing, by the diuell, and their owne ſtrong re-
liques of their corruptions; yet do they, being rooted in good ground, and
well watered, and weathered (as there is none to the armour, which Gods
Word teacheth) grow vp and proſper as the Lords plants.

But it may be, that ſome beholding diuers zealous and godly Chriſtians,
(for in reſpect of the common ſort they may ſo be accounted) who haue
beene

A beene both pricked in conſcience for their ſinne, and ſeeme to haue receiued comfort, and to be earneſt louers of the Word, and the greateſt bringers on of others to religion in manie places, who yet ſeeme not to be thus armed againſt ſinne, therefore much leſſe new borne babes in Chriſtianitie are fit to be vrged with it: to this, I ſay, what effects of the Miniſterie ſuch haue had, it skilleth not, neither how they haue been affected by hearing the word, nor with what zeale they profeſſe it: and therefore no good reaſon, that if ſuch haue not had vſe of it, therefore that weake Chriſtians ſhould not be forced thereunto. For it hath been prooued, that the weakeſt, if they be the Lords, doe deſire it: and therefore the other, *If any deſire it not, they may*
B (in what account ſoeuer they goe) if they doo not ſo, but can thinke themſelues in caſe good enough without it, are hereby brought into ſuſpition of baſtardie, and that they are not the Lords, though ſome things worthie commendation may be in them, more than in many others. Neither ought this, which I ſay, ſeeme ſtrange, for both in Scripture, and in experience, manie haue ſhined as lights for a ſeaſon, and in ſhew of zeale and godly life, haue been (both of the Miniſters and people) in account aboue the moſt: who for all this, haue ſhamefully fallen from their firſt loue, ſuch as it ſeemed ſometime to be. And therefore no maruaile, though this vrging of the Chriſtian armour do not ſauour greatly to them, which yet is
C ſauourie to the new borne in Gods houſehold. *Note.*

But concerning thoſe men, which haue ſeemed forwarder than they are, I haue here no fit place to deale further with them: only let them conſider what danger it carrieth with it, to haue beene in likelihood of goodneſſe, and now not to be, and whether this be with *the righteous to ſhine daily more and more, as the light doth, vnto the perfect day.* I conclude that which I propounded to anſwere, that the putting on the armour of a Chriſtian, is not too ſtrong meate for the youngeſt that is nouriſhed vp in Gods houſe, nor too weightie a burden to lay vpon them, but the verie ſame, which of all other things they moſt deſire, as they can diſcerne it, that
D they may more fruitfully and cheerefully ſerue God thereby. And of the armour of a Chriſtian this bee ſaide

(*.*)

Prou. 4. 18.

E

F

Chap. 10.

Of our owne experience, and what a ſpeciall helpe it is to the leading of a godly life: alſo of the vſe of companie and family exerciſes.

Of our owne experience.

I Haue ſhewed how the forementioned three priuate helps, (watchfulneſſe, meditation and the Chriſtian armour) are ſingular furtherances of vs to a godly life: G Now I ſhould paſſe to the next, that is, to the vſe of cõpanie by conference. But I muſt here ſtay a while, to lay foorth the benefit of experience, which I had done in handling the doctrine of the Chriſtian armour, ſeeing it belongeth to one part of it: but I could not conueniently ſpeake of it there, but as I haue done, briefly, leaſt among all the parts of the armour, which I haue deſcribed in a ſhort manner, this which is but a branch of one of them, ſhould haue been diſcourſed of more largely, than all they together, which I did not thinke expedient. Now therefore of this our experience, as it ſhall be fit for the preſent purpoſe; namely, what an helpe it is, to con- H firme vs in faith and obedience: which ſhall be prooued, after that I haue ſhewed what it is, and how farre it reacheth. Now it is a branch of that part of the armour, which is called the ſword of the ſpirit, that is, the word of God: and that knowledge which we learne by proofe and triall for the bettering of vs. I call it a branch of it, ſeeing there is another beſides it: and I ſay, it is the knowledge which we gather by proofe, ſeeing the other is that which men get out of the letter of the Scripture onely, and ſo haue it but by rule. For by the word of God we learne both; and that ſuch knowledge doth better vs, ſhall appeare afterwards.

What it is?

Spirituall experience compared with worldly.

Now, if we will ſee more cleerely what this experience is, conſider of it I after this manner: Compare it with experimentall knowledge in all trades and ſciences, what a difference there is betwixt it, and bare and naked skill in the ſame without experience. So it ſhall the better appeare what this is, in matters which are heauenly and ſpirituall, in reſpect of the bare knowledge, that men haue by rule or inſtruction onely. He that hath been trained vp in an occupation, it may be, hee hath got knowledge, and skill in his ſcience or trade: but hee is not able to vſe it to the beſt aduantage and his owne greateſt profit, neither how, where, and when, to buy and to ſell, and how to diſpoſe of all things, that he may not decay and grow behind hand, but thriue and proſper. Theſe (I ſay) and ſuch like, he is ig- K norant in, and all for want of experience: all which, he that hath been exerciſed in, and acquainted with, is able to doo, as God ſhall ſee good to bleſſe him in the ſame.

Knowledge. 1. Literall.

Euen ſo it is in the ſpirituall trade. For a man that hath beene taught ſoundly & plainly out of the word of God, and catechized in the principall points of Chriſtian Religion, is able by the helpe thereof, to make a con-

A feſſion of his faith, and *giue an account of the hope that is in him*: and to anſwere ſoundly to queſtions that ſhall be put forth to him. But all this is but the knowledge of the letter, if hee goe no further: and it may delight a good man to ſee it in him rather, than yeeld any great fruit towards Gods kingdome, to himſelfe. But the Chriſtian, who hath had the proofe of this knowledge, that is, how it hath beene effectuall to him, how it hath aſſured him of his owne ſaluation, reformed and changed him, and caſt out the filthines of heart and life, which was in him before, and ſo hath wrought in him many other waies, hee (I ſay) that hath experience of this, hath receiued another manner of bleſſing than the other, and is like daily to receiue much more.

Note.

2. Eperimental.

B Such a thing is experience: for hee conſidereth, obſerueth, and applieth the things which he heareth, ſeeth, and doth, to his owne vſe: and by things paſt, thus duly regarded, hee learneth and getteth wiſedome to aduiſe and guide him for the preſent, and the time to come: no otherwiſe, than the experienced husbandman doth in his calling and dealings. And by this, we may gather what experience is. Now to ſhew how farre it reacheth, wee may vnderſtand, that *it maketh vs wiſe in all things, which are profitable to godlines, and eternall life*: in ſo much, as our life is little worth if it be not helped by this. For till wee begin to marke how true euerie part of Gods word is, & that God doth daily execute that in the world, which he ſaith in his word he will bring

Note.

Our life little worth, if it be not helped by experience.

C to paſſe, we reuerence it not, neither regard it, but onely in ſpeech and in ſhew, and till we marke and obſerue, how God puniſheth the hollow hearted, and *the workers of iniquitie*, we feare not to do ill: and ſo on the contrarie, till we finde how ſweete and pleaſant a thing it is, to be gathered vnder the Lords wings, and what a ſhelter and defence he is to his faithfull ſeruants, we make no reckoning of his ſeruice, but it is vnſauorie and vnwelcome to vs. But the experience of Gods dealing towards vs, and of the carriage of our ſelues toward him, in what courſe we beſt proſper and finde moſt reſt to our ſoules, this bringeth the true feare of God, which is the onely wiſedome. For the due conſideration and remembrance of the time paſt, and Gods worke there-

D in, is a forcible meane, through his bleſſing, to make vs goe forward better and better in the Chriſtian way. For when wee can ſay, vpon good proofe and triall, that wee haue ſeene that it *hath alwaies gone well with ſuch as are vpright in heart*, and innocent in their liues, and with our ſelues, when wee haue walked after the ſame rule, and that when wee haue kept our ſelues from the defilements of the world, *we haue ſeene good daies*, and liued comfortably, this eſtabliſheth vs in the ſame courſe moſt firmely and conſtantly afterwards: and when wee haue obſerued, that God hath puniſhed ſecuritie, an ill conſcience, raſhnes, and wilfull ſinning, (as they are verie blinde that marke not that) this experimentall knowledge bringeth great wiſedome, in

Experience of the fruit of a godly life, the beſt meane to continue it.

E the choiſe of our waies, and cauſeth vs *to take heede to our ſelues, that it may goe well with vs.*

So when we are able to ſay we haue in our troubles humbled our ſelues to GOD, confeſſed our ſinnes, and ſought pardon in faith, and had hope to ſee a good end of them, & patience to beare them, and haue (though it ſeemed verie vnlike for the time) found and obtained it, this is a cleere demonſtration to vs, that therefore in the like trouble, we ſhall finde the like bleſſing by

Experience how affliction hath, beſt end, and is a rule for euer after.

by the like meanes vſing. And this experience neuer faileth, if we rightly ground it, that is, if that which wee haue marked to be wrought by God, hath been agreeable to that which in his word hath been ſpoken by him. This we find to haue often ſtirred vp the deare ſeruant of God, *Dauid*, both to be comforted in his affliction, becauſe before he had ſo beene, and alſo to be conſtant in a godly life, becauſe that he had *marked that it euer bringeth a peaceable end.*

Pſa.120 1. 1.Sam.17.34. Pſa.77, 10. 11. Pſa.37.37. F

And what maruaile ſhould this bee to anie, who are trained vp in the Lords houſe? For this we know, that as in all trades or ſciences, the beginnings are hardeſt and fulleſt of diſcouragements; ſo it fareth with Chriſtians, namely, that their firſt entrings are moſt doubtfull, & fulleſt of weakeneſſe: yet who cannot remember that euen then, God wrought moſt louingly for them, and dealt moſt tenderly with them, when their faith was yet ſo weake and young, that they could not well diſcerne it? For how hath hee kept manie of them from ſore falles, holden them from manifold and great afflictions, and not brought manie of their ſins to light at once, leaſt they ſhould haue bin diſcouraged, (euen as he hath promiſed *to regard their weakeneſſe*) whereas otherwiſe they muſt needes haue been driuen to great extremitie?

Note G

These and manie other ſuch like, why hath the Lord done them, but that his children ſhould mark and obſerue them, to learne experience by them, againſt the times which ſhall come after? and that they might ſafely and boldly promiſe vnto themſelues, greater proofe of his aſſiſtance and fatherly kindnes towards them? And why hath he giuen a good end of their former chaſtiſements when they penitently deſire it? euen to this end, that their hope may be ſtrengthened for the times that ſhall come after: As the Apoſtle ſpeaketh of himſelfe and other godly people: *God hath deliuered vs, God doth deliuer vs, and we truſt in him, that yet hereafter he will deliuer vs.* Alſo why preſerued hee them from fearefull falles, when they earneſtly craued it, or made the way of godlineſſe more eaſie, than they could haue hoped for? but to hearten them on to looke more confidently for the like grace & bleſſing, when they haue now receiued longer proofe of Gods kindnes toward them, and of his keeping promiſe with them, if they ſhall ſeek him in the ſame dutifull manner that they were wont to do? *For the Lords hand is not ſhortned that he cannot helpe*, but is neerer to them, as they are better acquainted with him to beleeue it. So that as men who haue found out the way to bring in profit, cannot be diſwaded from it: euen ſo it fareth with theſe, whē they by good proofe haue found the ſweetneſſe of the Chriſtian life.

2.Cor.1,10. Eſay.59.1. Rom.5,5. H I

But wofull it is, that where ſo great benefit and gaine might be reaped by ſo ſmall trauaile, euen by marking Gods manner of dealing with his ſeruants: yet that ſo few ſhould be brought to this wiſdome, and perſwaded *to ſeeke out the beſt and happieſt waie*, which for all that, is not hard to them that would gladly find it. For I muſt ſpeake the truth, and God he knoweth it, that few ſet themſelues about this worke to get this experience, when yet they haue oft ſmarted for their fooliſhnes: but for all that, they loue to lie in it ſtill, more fooliſh than children, who cannot be made to come nigh the

Wofull that men learne not experience. Prou.14.6. K

A the water, when they haue once been in perill of drowning: and ſo they verefie the words of Chriſt, *O ye fooles, how long will ye loue fooliſhnes?* Which is the cauſe, why not onely the moſt part of hearers are dead & cold practiſers, but euen many of the teachers, though they do boldly vtter that which they haue read, yet are faint followers of that which they teach: or conceale much of that which they ſhould deliuer, becauſe they finde the contrarie to be done of themſelues, which they ſee, they ſhould teach others, and would ſhunne the reproch of the Prouerbe; *Phiſition heale thine owne diſeaſe*. But they who turne their thoughts, conſideration, wiſdome, and ſtudie to this, marking what is the bleſſed courſe of life, and how it is
B attained vnto: as they ſhal declare that they are wiſe, ſo ſhall they be ſure to finde a ſingular helpe to godlines, which they ſhall neuer repent of trauailing for.

Prou, 1, 22. *This is the cauſe of ſuch coldnes in teachers & hearers.*

It followeth in the next place, that we ſee, how God hath prouided no leſſe helpe for vs in companie, than by our ſelues alone: which becauſe we haue much vſe of, and occaſion to be often in it, both in our owne family, and alſo with others, therefore leaſt we might poſſibly returne out from it, worſe than we went into it, and offend much therein, (as the moſt companies are ſuch as do make men more corrupt than they were before) therefore the Lord hath taught his people how to carrie themſelues in all their
C meetings with others in ſuch wiſe, as not only they may ſhunne the harme which is eaſily gotten therein, but alſo haue much helpe and furtherance thereby to goe better forward in Chriſtian duties. But this point is handled at large in the next treatiſe. Therefore I refer the reader thither.

The fourth & fift priuate help. Of the vſe of companie in familie exerciſe, & otherwiſe, as by conference &c.

Chap. II.

Of prayer and the parts thereof, thankſgiuing and requeſt, whereunto is added confeſſion of ſinnes.

D

HAuing now made mention of the two firſt kinds of the priuate helpes, the third followeth, containing the helps which may be vſed by ones ſelfe alone, or with others alſo: as prayer and reading. Prayer is a calling vpon God according to his will: and hath theſe two parts: thankſgiuing, and requeſt; whereunto is added the confeſſion of ſinnes. Thankſgiuing is that part of prayer, in which, wee beeing com-
E forted by ſome benefit, which in fauour God beſtoweth vpon vs, are drawne to loue and praiſe him, and ſhew foorth the fruits thereof. In the which deſcription we ſee three duties to be required of vs, and three motiues or perſwaſions, to drawe vs to performe them. I will firſt mention theſe latter, and then proceed to the duties. The firſt motiue is knowledge and remembrance of ſome benefit receiued or promiſed vs. Which may be ſeene in the thankſgiuings of all Gods ſeruants; as in *Dauid*, after that he had receiued the ſauorie and ſeaſonable counſell by *Abigaile*, and in *A-*

The firſt priuate helpe.

Thankſgiuing.

Three perſwaſions to moue to thankſgiuing.

The firſt.

1. Sam. 25, 32, Geneſ. 24, 27, Luk. 17, 15,

brahams ſeruant, when God had bleſſed him in his iourney to *Aram*. The ſame may be ſaide of the leaper, when he ſaw that he was clenſed, after he had made requeſt for it to Chriſt. And where there is no knowledge & due conſideration of ſome particular mercie, how can there be anie true, and heartie thankſgiuing, howſoeuer in words there be a proteſtation for faſhion ſake? as in them who ſay, wee muſt thanke God for all, when yet they conſider of nothing that moues them thereto. F

The ſecond. The ſecond motiue to thanksgiuing, is ioy and gladnes of heart for the benefit which we thinke of, or call to minde: As appeareth by the Pſalme, in them which returned out of the captiuitie, ſaying; *When the Lord brought*
Pſal 126.1.2. *againe* (that is, turned awaie) *the captiuitie of Sion*, (his Church) *we became like them that dreame: then was our mouth filled with laughter, and our tongue with ioy.* And except we finde ſuch ſweetnes in Gods benefits either alreadie receiued, or by faith embraced, being promiſed, the dutie of thankes can in no ſort be performed: But that is verefied which is commonly ſpoken, that is, a worke is vntowardly done which is not cheerefully gone about. G

The third. The third thing that ſhould moue vs to this dutie of thanks, is that which is moſt fit to worke the foreſaid ioy, and that is a perſwaſion, that the benefit, for which we giue thanks, cõmeth to vs frõ Gods fatherly loue: which is a far greater matter to make vs glad, than the benefit it ſelfe, which is be-
Pſalm. 116.5. to 16. ſtowed on vs. For if we ſhould feare that it is ſent as a ſnare to intangle vs, or to heape hot coales vpon our head, and to make our condemnation the more iuſt, ſmall ſweeteneſſe ſhould we finde therein, but that which would be quenched with that feare, and by an accuſing conſcience. H

As for example, what heartie ioy, or ſound thankes, could that of the
Luk. 18.11. Phariſie bee, though in tongue hee gaue the one, and in countenance ſhewed the other, when hee had not this perſwaſion? But GOD bee thanked, it is not ſo with his beloued ones: but they knowing that their moſt louing father *hath giuen them his Chriſt*, which is the greateſt, dooth much more of fauour giue *them all other things*, which are of leſſe account, I which both reioyce their hearts when they remember anie of theſe his bleſſings, and ſtirreth them vp to a much more heartie performing of this dutie.

And as theſe three former things muſt be found in vs to moue vs to true thankfulnes: ſo to make it effectuall, three duties are required. Firſt, a continuance of our loue to God. Secondly, a deſire to ſet foorth his glorie, and
Three duties required in thankſgiuing. in words to profeſſe and confeſſe his goodneſſe. Thirdly, a further proceeding in obedience, and walking worthie his kindneſſe. For how can wee
1. Loue of God. chooſe but loue and ſet our hearts vpon him, when we may ſee the fruits of his fauour on euerie ſide, whither ſoeuer we turne our ſelues, *and the* K
Lam. 3.3.23. Pſal. 116.8. *ſame euery morning renued?* Euen as the Propher ſaith: *I loue the Lord becauſe he hath heard my requeſt*, and for his great and manie mercies, which there he reckoneth vp. So that they, whoſe loue is ſet vpon the gift it ſelfe, & the benefit, being little affected towards the giuer and beſtower of it, how wide ſoeuer their mouthes are open in giuing thanks, they are far from the right offering of thanks to God.

Now

A Now if we loue the Lord, we cannot but be carried with a feruent desire, that God might be knowne and beleeued on by others, that they might come out of darkenes: neither can we satisfie our selues in seeking to aduance and magnifie him. As we may see in *Dauid*, who being stirred vp by the consideration of Gods benefits, had this affection in him, thus declaring the same: *What shall I render to the Lord, for all his benefits?* as if he should say, Oh, that I knew, and could satisfie my selfe herein. And where this affection and desire is, can it otherwise be, but that by all good opportunities, there should bee an expressing, and acknowledging of this his goodnes? Euen as the same person setteth himselfe downe to vs for an example, *I will praise the Lord, and call vpon*
B *him with thankesgiuing*: and else where in the congregation in heart & tongue, and with instruments well tuned and of many kinds.

2. A desire to set foorth his glory. 2. Cor. 4. 13. Psal. 116. 12. Psa. 111.

And that which he doth himself, he exhorteth others to doe also foure times in one Psalm, saying: *Oh that men would before the Lord confesse his louing kindnes, and his wonderfull workes, before the sonnes of men.* Psal. 107. 8. 15. 21. 31.

Now with these before mentioned, if this last propertie be adioyned, *that we walke worthie his kindnes*, and within holy compasse, which is to doe the will of our heauenly father, then doe wee rightly performe this dutie of thanksgiuing. The which one, if it bee wanting from the rest, maketh them all lame and maimed, and as odious to God, as the mortlings and vntimely first
C borne of the beasts, which were offered to him in sacrifice. And how with our thanksgiuing reformation of our liues should goe, *Moses* sheweth, by setting downe the daunger of the contrarie, saying: *When the Lord thy God hath brought thee into the land, which he sware to thy fathers Abraham, Isaac, and Iacob, to giue thee, with great and goodly Cities which thou buildest not, and houses full of all manner of goods, which thou filledst not, and wells digged, which thou diggedst not, vineyards and Oliue trees, which thou plantedst not, and when thou hast eaten and art full, beware least thou forget the Lord,* (in steed of remembring his kindnes and bountie) *but feare and serue him.* So the Psalmist saith: *What doest*
D *thou taking my word in thy mouth*, either in thankes, prayer, or speaking of it, *and hatest to be reformed by it?* And these are the three duties, necessarily required to be in true thankfulnes.

3. A further proceeding in obedience. Deut. 6. 10. 11. 12. Psal. 50. 16.

Thus I haue shewed what thanksgiuing is, & what properties are required in it, to the end it may rightly be performed to God. Now then, if this duty be thus performed of vs, in aduersitie as in prosperitie, (for so God will haue them doe, who worship him aright,) and alone by our selues, as well as in company with others, that so wee may bee free from hypocrisie in offering it: must it not needes be a singular helpe, with the rest, vnto godlines? I say, when we shall many times from day to day, thinke vpon Gods louing kindnes, how great it is, & hath bin towards vs, & find sweetnes in his benefits, as being perswaded that
E we haue them in Gods fauour, when for them, we shall haue our hearts inlarged to loue the giuer, declare his goodnes to others with a desire to honor him, and be more readie to our particular duties, & when we shall frame our selues in all estates to this thankfulnes: is it not a mightie & forcible meanes to mollifie the hard heart, & to hold vnder the sturdy corruptions of it, as impatience, discontentment, watch, and vnquietnes for our afflictions, so that they may bee subiect to God, yea euen when strong prouocations doe draw to the contrarie?

How thanksgiuing is a helpe to godlines. Iob. 27. 10.

Note

1. Thess. 5. 19.

Then

Then we cannot be ignorant that thankfulneſſe is one helpe, & that not F
the leaſt, to the continuance of a godly life: whether we vnderſtand it of
that ſolemne thankſgiuing, which we adioyne ordinarily to our ſupplica-
tions, or that which now and then we doe vſe in a more brieſe manner by
Confeſſion of ſinne another helpe to a Chriſtian life. anie occaſion offered. And this of thankſgiuing. With this wee are to ad
ſupplications, which alſo containe confeſſion of our ſin: all which three are
indeed but one action generally, but particularly haue euerie one of them
an eſpeciall and ſeuerall vſe. Therefore it followeth to ſhew, in what ſort
we ſhould make confeſſion of our ſins, and our priuate requeſts to God,
that they may much more be helps to godlines altogether, when one part,
euen thankſgiuing is ſo great an helpe alone. G

And firſt, of confeſſion of ſinnes, as in order it is to be vſed, next vnto
thankfulneſſe: and afterwards, of the making or offering vp of our requeſts
and ſuites vnto God, and namely, for the remiſſion of ſinnes, and for o-
1. Ioh, 1, 8, 9. Pſal, 32, 5, 6. Mic. ther fauours, with the which, it is ordinarily to be ioyned. Now, this is
an acknowledging of our ſelues to be guiltie, and worthily to haue deſer-
ued Gods wrath, and manifold puniſhments, for our grieuous faults and
offences, and an acknowledging of them alſo, with a free and humble be-
wailing of them before the Lord, ſuch as are vnknowne to vs, in a gene-
rall manner: but thoſe which wee doe knowe, (according to the nature
of them) particularly. And this dutie is rightly done and practiſed of vs, H
Foure things in confeſſion. firſt, when we feele our ſinnes odious, and burdenſome to vs. Secondly,
when wee accuſe our ſelues of them to God. Thirdly, when we confeſſe
them to him, (hauing examined our life) and that we ſtand at his mercie
deſeruing to bee condemned. And fourthly, when wee abaſe our ſelues
thereby, and ſo are meekened, and our pride abated. In all the confeſſi-
ons of the ſeruants of God, all theſe foure are to be found; that, I may ſhew
it at once: and not ſtand long about euerie one of them. As in *Dauids* con-
feſſion, after that *Nathan* the Prophet had accuſed him, ſaying, *thou art the*
2. Sam, 12, 13. *man*, that is, this great offender, he anſwered, *I haue ſinned*: in which one word,
he found and ſhewed all things that are required in a true and penitent cō-
feſſion: that is, that he both had his ſinne in a deteſtable execration, accu- I
ſed himſelfe to God of it, confeſſed that he had iuſtly prouoked God againſt
Pſal, 51, 4, 5. him, and was greatly humbled by it. In the Pſalme, if anie doubt of this, he
may ſee them particularly deſcribed. The ſame may be ſaid of *Daniel* his
Dan, 9, 5. confeſſion in the ninth chapter; and in the Publicanes, when he knocking
on his breaſt, and looking downe to the ground, as aſhamed to looke vp,
Luke, 18, 13. ſaid, *God be mercifull to me a ſinner*. All theſe are likewiſe in the confeſſion
of the prodigall ſonne. The firſt in theſe words, *he came to himſelfe*, and en-
tred into conſideration of his life paſt, with himſelfe, whereby he felt his
Luk, 15, 17. Verſ. 21. burden ſo great, that ſecondly, hee commeth and accuſeth himſelfe to K
his father; and thirdly, what he thought of his deſerts, may eaſily be ga-
thered, when he asked not ſuch mercie, as to be counted a ſonne, but
Verſ. 19, & 21. thought it a large fauour to haue the place of an hired ſeruant, which alſo
doth cleerely lay foorth his abaſement.

What manner of confeſſion therefore we ſhould make ordinarily in our
prayers to God, by this may be ſeene: (if it be otherwiſe framed, that is, our

of

A out of our owne braine God will reiect it) and then ſhall we not (as manie doo, to their little comfort) coldly confeſſe our ſinnes ingenerall, nor for faſhion, but in particular, and thoſe eſpecially, by which we haue moſt offended God. Now this confeſſion being from time to time oft made vnto God, ſhall not ſuffer vs to goe farre, and lie long in anie ſinne, but hunt it out, before it be warme and neſtled in vs. And when we ſee euerie while in comming to confeſſe our ſinnes, how we haue burthen enough of our ſinne, which by negligence and infirmities committed of vs, although we ſinne not wilfully, who ſeeth not, but that we ſhall be much preſerued euen by confeſſing them in this manner that I haue ſet downe, from dan-
B gerous falles and reprochfull offences? So that the verie confeſſing of our ſinnes, which is but one branch of our prayer, is of great force to ſtrengthen vs in a godly life. 1 Sam. 12, 20. *How it is a helpe to godlines. Note.*

And as for the obiection of them, which ſay, that the oft comming to performe this dutie, will make it common, and without force to kill our ſinne, I anſwere them thus: God hauing promiſed by this and ſuch other helpes to chaine vp the vnrulineſſe of our nature, doth graunt grace and libertie to his ſeruants (for all the rebellion that remaineth in them) much to preuaile againſt it, ſo that ordinarily they may finde eaſe and peace by theſe helps, and by a cheerefull readineſſe to the vſing of thē,
C much more then they, who by cuſtome in earthly matters, find hard things eaſie. *Obiection. Anſwere.*

Thus I hauing ſhewed how thankeſgiuing and confeſſion of ſin ſhould be vſed, and being ſo vſed, what helpes they are to godlineſſe, it remaineth that I ſpeake to the ſame end, of requeſt making to God: how that ought to be done, that the like fruite may be reaped thereby: Of the which the leſſe ſhall needs to be ſaide, ſeeing this point is after handled, and more is written of it, than of the former two. Requeſt is that part of prayer, in which wee earneſtly poure out our ſuites vnto God, in contrition of heart, according to his will, with a comfortable hope that through Chriſt
D we ſhall be heard, and therefore forſaking the ſinne which might hinder our ſuite, we waite patiently. Wherein briefly note theſe foure things neceſſarie to bee ioyned with this dutie whenſoeuer we goe about it. *Requeſt another helpe to liue godly. What requeſt is.*

The firſt is, that we ſhew this contrition of heart, by being preſſed with feeling our wants, vnworthineſſe, miſerable eſtate, and manifold neceſſities, earneſtly deſiring to be pardoned and eaſed, which ſhall not be found hard, if our confeſſion of ſinnes be heartie, and according to the rules be-
E fore mentioned: For he can moſt freely make requeſt to God, who can moſt heartily accuſe and complaine of himſelfe. And our praying to God, is but cold and counterfeite, when we be not touched with our owne vilenes, and ſo conſequently, the better feele our neceſſities, which we deſire to haue relieued. But if this bee, wee ſhall neither pray in lip-labour, which God abhorreth, nor thinke our ſelues too good to waite Gods leaſure, if at firſt he graunt not our requeſts, but continue them as hee commandeth. 1. Sam. 1, 15. *The firſt thing in requeſt.* Luk. 18, 13. Mat. 5. 3. Pſa. 145, 19. Mat. 15, 28. Luk. 18. 1. *The ſecond thing in requeſt.*

The ſecond is, that we aske of God no other thing, than by his Word he alloweth vs to pray for, and therefore are agreeable to his will, and ſuch

as we haue a promiſe to obtaine, and that in ſuch ſort, as hee hath promiſed them: and ſo doing, wee ſhall not pray in vaine. Therefore the Apoſtle
1,Ioh,5.14. ſaith, *this aſſurance we haue of him, that if wee aske any thing according to his*
Ioh,13,14.&. 15,7,&,16,24. *will, hee heareth vs.* Which rule, as it ſuffereth vs not to hunt after our owne deſire and will: ſo it is no ſmall benefit, that whatſoeuer wee ſtand in neede of, asking it according to his will, it ſhall bee giuen vs. And who would deſire to haue that, which our louing and moſt prouident father doth not ſee good for vs? which if it content not ſome, marke what they get thereby, For *they aske, but they obtaine not; becauſe they aske amiſſe*: and further; they looſe all their labour in praying, thinking themſelues good Chriſtians if their lips bee going, when God in the meane ſeaſon, counteth their ſuppoſed deuotion to be but much babling, and curſeth it, being done in ignorance of his will.

The third thing in requeſt. From this ſecond, ariſeth the third, that ſeeing wee haue ſo great incouragement, ſo pretious promiſes of ſo many and great good things, as God hath bequeathed to vs, therefore wee ſhould quicken our ſelues to come in
Iam,1,6. faith and confidence, and oft times, and cheerefully to this dutie. Euen as men doe come cheerefully, and with good hope to goe to their approued truſtie neighbours in their neceſſities to borrow, when they haue often before promiſed them to lend.

And no maruaile it is, though there bee both ſeldome praying, and vntoward going about it, where faith is wanting to ſet them forwarde, and aſſu-
Note. rance of obtaining, to bring them on, with comfort. And in great wiſedome & loue, hath God giuen vs leaue to reioyce in making our prayers to him, by this beleeuing, that wee ſhall receiue ſomewhat thereby, (according to that
Ioh,16,24. which hee ſaith in Saint *Iohn, Aske, and ye ſhall receiue, that your ioy may be full*) both becauſe wee haue many things throughout our life, to make vs ſad and heauie, and alſo becauſe wee are by naturall diſpoſition ſo ſlow and vnwilling to this dutie, and diſtruſtfull when wee offer it. And if wee bee not ſo fully reſolued of this, for want of experience, that both we ought, and may with cheerefulneſſe come to pray, and with gladnes be occupied in it, (conſidering, hee is our moſt louing and deare father, who cannot forget nor put off kindneſſe towards vs) then let the effects of prayer, and the fruites that haue beene reaped thereby, perſwade vs of it, which are ſuch, as will eaſily drawe vs with delight to vſe it, though by the fleſh, wee bee as with cordes haled backeward. Of the which effects of it, I will briefly ſet downe ſome, and they are e-
Three effects of prayer. ſpecially three.

The firſt. The firſt is, that by prayer wee are made acquainted, (a great word to
Iam.4,8,& Ioh,16,26,& Reuel,3,20, ſpeake) yea and in a ſort familiar with God, and know his minde and will; and howe hee is affected to vs, being admitted to ſpeake to him.
The ſecond. The ſecond is, that it giueth life to Gods graces in vs, which before lay in vs halfe dead, as faith, hope, care of dutie, vntill by the bellowes of prair they bee reuiued in vs: for wee are dull, forgetfull, vnprofitable, faint in hope, and our comfort dimmed oft times, when yet in, and after prayer; wee are well refreſhed againe, euen as the fire is quickened by blowing: as in that worthie example of Queene *Eſter* is to bee ſeene, who being timorous, (as wee may gather) before prayers made to GOD, was mightily incouraged

A incouraged and strengthened after prayer, and that in a most weightie matter, and vnlikely to be obtained. The third effect of prayer is, that it reacheth out to vs in our greatest neede, the good things and gifts of GOD which our soules desire, as it is written, *Aske, and it shall be giuen you*: yea such things, as we thought sometime had not beene to be looked for, *as ioy in heauines, light in darknes, and hope for despaire*, as by the song of *Anna*, 1.Sam.2.1.2. after her effectuall prayer, 1.Sam.1.10. *The third.* Math.7.7. 1.Sam.1.10.

But I will end with the fourth and last propertie of prayer, that when wee pray, we bring not with vs the sinnes, which will turne away the eares of the Lord from hearing vs. And these sinnes are any which be not repented of, but
B lien in, or nourished in vs, secretly at the least, and not renounced. This *Salomon* confirmeth in these few words when he saith, *Who so turneth away his eare from hearing the law*, (and so any part of it, being of like and equall authoritie) *euen his prayer shall be abhominable*. And *Dauid* agreeth with him, saying, euen as he powred out his requests vnto God, *if there be any wickednes in my hands*, (for all my prayer) *shall that excuse me, shalt not thou, O Lord, finde it out?* But when our requests shall be made to God with these properties, (for in such manner doth God require them to be offered vnto him) the Christian who obserueth them, shall reape no small fruite thereby: whether he intreate for remission of his sinnes, or for any good thing whereof he standeth in neede, or
C against any calamitie or burthen, wherewith he shall be distressed, yea he shall thereby preuaile with God for others, as for himselfe, & what incouragement thinke we doth this adde to a godly life? *The fourth thing in request.* Prou.28.9. Psalm.7.4.

But when all these three parts of Gods worship now spoken of, shall reuerently and humbly be adioyned together, I meane thankesgiuing, confession of sinnes, and request, (which ordinarily in our prayers ought to goe one with the other) how much more gainefull (thinke wee) are they to the poore Christian soule? especially seeing by confession of sinnes, he acknowledgeth himselfe a guiltie person, and debter to God, that so hee may be the slower to runne further in debt with him. By making his suites, he declareth, that he is
D a begger, and standeth in neede of all things, as hauing nothing of his owne, (if he know himselfe well) but sinne and filthines, and by giuing thanks he confesseth, that whatsoeuer he hath, or inioyeth, he receiueth it of God. All of them make him to see himselfe infinitly indebted vnto the Lord, his pride to be abated, his heart stirred vp to seeke vnto him, and inlarged to loue and obey him. And if *he be fallen, this prayer of faith will raise him vp*, if hee be heauie, this will comfort him, if hee be dull, this will quicken him. Oh, who can reckon vp the infinite and marueilous commodities that come of prayer, if it be accompanied of the forementioned properties? Iam.4.8,9,10. 1.Sam.7.7. *What singular helpe these are to a godly life.* Reuel.3.17. *Note.*

Therefore I conclude, that seeing it is a present remedie to the oppressed
E heart, a preseruer of the godly minde, a giuer of strength to the weake, an especiall meanes to make a man fit to liue in euery estate, wherein God hath set him, &c. I conclude, (I say) that it is a strong and mightie helpe to the godly life. For pray well, and liue well, and keepe thy selfe in case fit to performe this dutie, as thou hast beene directed, and thou shalt not neede to feare in thy life, any great annoyance. But how this, with some other of the helpes, are to be brought into vse euery day, that the fruite of it may be more certaine, *Note*

ſhall be ſet downe in the next treatiſe of the daily direction, which is the place fit for it. F

Chap. 12.

Of reading, and what an helpe it is to the godly life.

The ſeuenth helpe is reading.

THe next helpe to godlines is reading (as oft as may be) the Scriptures and approued good authors. The which exerciſe and dutie, that the Chriſtian, whom I goe about to informe, may finde it an helpe to the furthering of G him in godlines together with the other, ſome direction I will giue him about the ſame. And firſt, ſeeing it is to be vſed, and that as oft of euery one, as conuenientlie may be, this is one caution, that it bee not neglected: and the booke of God laid aſide, and couered with cobwebs, or not ſo much as in our houſes at all. For let the beſt know this, that if they vſe not reading, they ſhall find much more incumbrance in their life, vnſauorines, vnquietnes, vnfruitfulnes, and vncheerefulnes, with other ſuch, yea though they vſe other helps.

Rules about reading in generall.

The firſt rule.

The ſecond rule.

And ſecondly the ſame in effect I ſay of them which reade ſeldome, euen when they muſt needes, for feare or ſhame, or curious noueltie. Both theſe H faults are too commonly committed euen of Chriſtians, & that becauſe ſome of them for following the world one way or other, can finde no leaſure therevnto: otherſome taking their full ſcope in play, and pleaſures, cannot attend to ſuch ſad matters, whiles the other are ſo welcome to them. Others through idlenes, ſloath and ſwarmes of vaine cogitations or dangerous luſts carrying them, or through groſſe ignorance, nee deleſſe, and idle talke, neglect ſo good a worke, and neceſſarie dutie: whereas, if they had learned to make conſcience of it, they might ſhake off much noyſomnes, by watching their opportunities, whereby they ſhould not neede to feare, but that their labour therein, ſhould be plentifully rewarded. I

The third rule about reading.

Eccleſ. 12, 14.

Thirdly, ſeeing bookes, which are fit for the building of them vp in godlines, muſt be read of them, therefore they muſt not beſtow their time in reading filthie, lewd and wanton bookes, no nor nee deleſſe and vnprofitable bookes, *the reading of many ſuch being but weariſome to the fleſh, and vanitie*: much leſſe ſuperſtitious pamphlets, and Matchiuels blaſphemies, (which it is a ſhame ſhould be ſuffered to come into mens hands) nor the ſubtill deuiſes and deceitfull dreames and errours of the Church of Rome, except they bee able for their ſound iudgement to diſcerne them, euen as in their hearts they deteſt them, that ſo they may be the better able to giue others warning of K them.

The 4. rule.

But the bookes which are to be read, are the holy canonicall Scriptures, and other ſound and godly authors, as I haue ſaid. Wherein this as a fourth rule is to bee obſerued, that in the reading of the Scriptures, they reade not here and there a Chapter, (except vpon ſome good occaſion) but the Bible in order throughout, and as oft as they can, that ſo by little & little they

may

A may be acquainted with the Hiſtories, and the whole courſe of the Scriptures, (hauing before the grounds of Chriſtian religion layd) and ſo may haue the more comfortable and liberall vſe of them.

And that which I ſay of laying the grounds of Chriſtian religion, is well to be marked, ſeeing they being by apt and fit coherences layd together in the minde, and working vpon the heart of the beleeuing Chriſtian, are able to make the reading of other good bookes, and eſpecially the booke of bookes, which is the booke of God, cleere in many reſpects and profitable, which to others ſhall ſeeme as a claſped booke, or full of hard difficulties and obſcuritie.

B And in reading of other good bookes, they are to be counſelled rather to reade ſome one or two well penned, either of the whole Chriſtian religion, or any particular argument, and matter, and them often, rather then a leafe of one, and a chapter of another, as idle readers vſe to doe for nouelties ſake. Often, I ſay, becauſe a good booke is of the moſt part of Chriſtians little ſeene into, at once or twice reading ouer, much leſſe the vſe of the doctrine of it reaped and inioyed of dull heads, ſlipperie memories, and weake practiſers, ſuch as it is too well knowne, that the moſt Chriſtians are. And therefore the greateſt part not hauing leaſure to reade many bookes, ſhall finde moſt profit by diligent going ouer of the ſame often, making their choice of the beſt and ne-

C ceſſarieſt, by the helpe of their faithfull teachers.

Now as concerning the manner of reading; it muſt bee with an heartie good will to learne and profit thereby, deſiring God to prepare vs with reuerence: to lighten our vnderſtandings, that we may conceiue that which wee reade, and ſetling our ſelues for the time of our reading to be attentiue, and ſo to abandon the wandring of the heart, as much as may be: the which will be the eaſilier done in reading, if it be well watched ouer (as hath beene ſaid before) in our courſe of liuing. Alſo it is dulie to bee regarded, that wee applie that which wee reade, wiſely to our ſelues (ſeeing all that is contained in the Scriptures, *is written for our inſtruction and comfort*) as per-

D ſwading our ſelues that all precepts of dutie and good life, are ſet downe to direct vs, (not others onely) to the practiſe of the ſame: that all ſinne is forbidden vs, and that all the generall promiſes which wee reade to be made to the Church, are to bee beleeued of vs, whether they appertaine to this preſent life, or to the life to come, and the comforts alſo that accompanie them.

Rules more particularly about the manner of reading.

1

2

3

Rom. 15. 4.

Likewiſe, that all exhortations and admonitions quicken and ſtirre vs vp from coldnes, deadnes, and drowſines, and all reprehenſions checke vs for faults eſcaped, and all threates feare our boldnes, and appale our ſecuritie, which is too eaſily and readily kindled in vs, that ſo wee may make that vſe

E of them, which the Apoſtle requireth when he ſaith, *that all Scripture is giuen by inſpiration of God, and is profitable to teach, conuince, to correct, and inſtruct in righteouſnes*: and that in matters as well concerning GOD as men, and amongſt men, all particular kindes: and therefore Prince and ſubiect, noble and baſe, men and women, and more particularly in families, husbands and wiues; parents and children, maiſters and ſeruants. Thus to reade, that thereby wee may be made fit vnto euery good worke, and to glorifie God there-

by, is vndoubtedly to make our reading, as it is appointed of God, an eſpeciall helpe and meanes to grow forward in a godly life: and therefore we are commaunded *to ſearch the Scriptures*: and (with the godly people of Berea) to compare our hearings, and our readings of thē together. For reading is much commended to be one of the three duties that make vs happie, the Apoſtle ſaying thus: *Bleſſed is hee that heareth, and readeth, and keepeth the contents of this booke.* F

Ioh. 5. 39. Act. 17. 11.

Reue. 1. 3.

But this one thing I cannot omit, that the benefit and comfort of this exerciſe of reading being ſo great, & the ſubſtance of the Scriptures being ſo brought to light as it is, both in our owne language: & in the interpretation of thē, both which popery hath a long time depriued vs of, and ſuch varietie of good bookes being graunted vs of God: that yet, euen ſuch as looke after eternall life delight ſo little in them. I ſpeake not of the prophane and vnrulie, whom nothing will moue to reade, no nor ſo much as to heare Sermons, till God make them ſee how they haue deceiued themſelues. But I am ſure, it is one ſpeciall cauſe, why heart is taken from many learned and godly men to ſet out any newe workes in print, ſeeing the profeſſors of the Goſpell doe beſtow ſo little labour and time in reading of thoſe which are extant alreadie. G

A proofe of negligent reading.

Note

And herein theſe two things, I thinke meete to adde, in regard of ſome Chriſtians, that ſuch as haue not the gift of reading, may endeuour to follow the foreſaid rules, by vſing the helpe of others: exhorting all by their loſſe and diſcommoditie to haue reading in greater reckoning, then it hath been, & ſtill is with moſt at this day. The ſecond is, that beſids the former rules, ſuch as haue better helps of vnderſtanding, memory and leaſure, doe, beſides their publike hearing, note their doubts, and as they ſhall haue opportunitie, ſeeke reſolution of them, at their learned paſtors hands, or of ſome others; and marke the coherence of the Scripture, how it hangeth together, and the agreement that one place hath with another, whereby, with the diligent obſeruing the contents of the Chapters, and arguments of the bookes, that, which ſeemeth darke in one, is made eaſie in another. This ſhal ſuffice to haue ſaid, for making ſome better vſe of reading, than commonly men doe. And though there are other thinges beſides theſe, which the learneder may take profit by: yet they being more out of the reach of the greateſt number of Chriſtians, they doe not ſo neerely nor neceſſarily concerne them. and it muſt bee remembred, that I propound not to ſay, as much as may bee gathered together about reading, but how it may bee profitably vſed to helpe the Chriſtian to bee fruitefull in a godly life. And let him know that this which I haue ſaid, is auaileable thereunto. H I

Two obſeruations about reading. The firſt.

The ſecond.

Note.

For hee that ſhall conſider, how many waies the conſcience is appeaſed, the iudgement inlightened and inlarged, the heart perſwaded, the memorie relieued, the affections moued, and in a word, the whole man drawne by that which hee may reade, ſhall not neede to doubt how great the benefit of reading, together with the other helpes, is to the teachable Chriſtian. And that it being vſed as oft as poſſibly it may, in ſuch manner as hath beene preſcribed, and ſo many good thinges drunke in and receiued of vs, as wee ſhall meete with in our reading, who doubteth but it ſhall be a ſingular helpe and furtherance K

How reading is an helpe to godlineſſe.

A furtherance with the reſt, to a godly and Chriſtian life? For a minde well ſeaſoned before, ſhall bee vndoubtedly better ſeaſoned and refreſhed, when it ſhall vſually and oft *drinke of the water of life*, out of the ſweete fountaine of Gods word by reading. And of the helpe of reading: and ſo of all the ordinarie meanes both publike and priuate, whereby a true Chriſtian continueth a godly life, and groweth to further ripenes and perfection therein, thus much be ſaid.

Chap. 13.
Of the extraordinarie helpes.

B NOw follow the extraordinarie helpes, which are not cõmonly nor daily in vſe, but ſometime, and that according to the extraordinarie occaſions which the Lord offereth. And theſe are eſpecially two: firſt, ſolemne thankſgiuing: and ſecondly, faſting, with prayer more than vſuall adioyned. The firſt is when in ſome rare and vnlooked for deliuerance out of deſperate danger, we do by the commaundement of God, and examples of the godly before vs, in a moſt feruent manner, & more than common, yeeld praiſe C to God for the ſame, and reioyce heartily in the remembrance and conſideration of it, tying our ſelues (as it were) in a renuing of our holy couenant, more firmely to the Lord, and teſtifie both theſe by ſignes of vnfained good will to our brethren.

The extraordinarie helpes to a true Chriſtian life.

The firſt extraordinarie helpe, is ſolemne thankſgiuing.

What it is.

All which are to be ſeene moſt cleerely and liuely in that famous example of *Heſter* and *Mardocheus*, that I mention no other, for breuitie ſake: who being with the reſt of Gods people in thoſe Countries, marked out, & as ſheepe appointed, by *Hamans* ſubtiltie and cruell malice, to be ſlaine; did yet by prayer & faſting obtaine deliuerance, when to mans iudgement, all hope was paſt, and not that onely, but alſo their hearts deſire againſt their aduerſaries, with D great fauour of the King, (whom God had made of an heauie enemie a mighty friend) and much wealth and proſperitie: whereupon they cauſed a day and time to be appointed, in the which the Lord might be praiſed; and they might expreſſe their reioycing, *and ſend portions one to another*, to teſtifie their loue vnto them.

An example of it.

Eſter 4.16, & 9.22.

Eſter. 9.18, 22.

And this is that ſolemne thankſgiuing, which I call one of the extraordinarie helpes to ſet vs forward in godlines: which of all Gods people by the like occaſion is to be offered vp to God, differing (as ye ſee) apparantly from the ſame dutie daily performed, as in feruencie of the ſpirit, ſo in other ſolemnities, beſide a longer time of continuing the ſame. This dutie (when the oc- E caſion of it, belonging to a whole Church, is publikely performed) ought to be accompanied with the preaching of the word, to quicken the aſſemblie to the more liuely profeſſing of their thankfulnes, accordinglie as their ſolemne feaſts vnder the law, were with an holy conuocation. And if the cauſe of this extraordinarie helpe bee priuate concerning ſome one perſon alone, or a familie, or ſome few, then it is to bee offered in priuate of them (whom this great benefit concerneth) with Pſalmes, and prailings of his name; ſpea- Pſal. 107. 28.

It is to be vſed according to the occaſion.

Publikely.

Or priuatly.

king

Scriptures fit for it.

king of his workes, and reading Scriptures tending to that end: as Pſal. 105. E
106. 107.

And becauſe I finde one place very fit for this purpoſe, which teacheth a moſt right manner of the practiſe of this dutie, whether we ſhall be occaſioned publikely or priuately to performe it, I thought it very expedient here to put in the ſame: which manner of praiſing GOD was appointed by the man of God, *Dauid*, at the ſetting vp of the Arke of God in the tabernacle. Some of the words are theſe: *Praiſe the Lord, and call vpon his name, declare his workes among the people, ſing vnto him, ſing praiſe vnto him, talke of all his wonderfull workes, Reioyce in his holy name, let the hearts of them that ſeeke the Lord reioyce.* And this of ſolemne thankſgiuing.

1. Chron. 16. 8, 10. 19. & 29 10. to 15.

The ſecond extraord. helpe is Faſting.

The other extraordinarie helpe is faſting, ioyned with moſt feruent prayer. G
And this is a moſt earneſt profeſſion of deepe humbling our ſelues, in abſtinence with confeſſion of ſinnes and ſupplications (for the greateſt part of the day at the leaſt): to God, to turne away ſome ſore calamitie from vs, or for obtaining of ſome eſpeciall bleſſing. This deſcription in few words I will lay open for their cauſe, who perhaps haue not read nor heard much of this exerciſe of faſting, neither haue bookes at hand to helpe them to the right vſe of it:

1 I ſay we muſt be deepely humbled, & make earneſt profeſſion of it, more than in the ordinarie abaſing of our ſelues. For though as oft as we doe pray, and confeſſe our ſinnes, we ought to doe them heartily, and deeply: yet neither in the like continuance of time, nor in the ſame meaſure of feruencie can they H
alwaies be, as at and in this exerciſe, they ought to be.

2 Secondly I adde, that with this profeſſion of our humiliation, abſtinencie muſt be adioyned: I meane thereby, that wee muſt depriue our ſelues herein of the lawfull pleaſures and liberties of this life, as meates, drinkes, (more then for neceſſitie) coſtly apparrell, earthly dealings, (which yet at other times are free for vs, to inioy) thereby declaring, that wee haue by our ſinnes made our ſelues vnworthie of them. And thirdly, in that I ſay it muſt be done the moſt part of the day, that is, to the end that by this long time of our humiliation and abaſement, our hearts may be more caſt downe, and throughly touched

3

4 with our diſtreſſed eſtate, then in a ſhorter time they are like to be. Fourthly, I
ſupplications, which containe our ſuites and confeſſion of ſinnes, are added, to

5 teach vs, that the chiefe part of this exerciſe conſiſteth therein. Fiftly, in that

2. Chron. 20. 6. this is done for the remouing of ſome great calamitie, that is to be vnderſtoode, either of ſome ſore affliction outwardly hanging ouer vs, or the whole Church, or alreadie vpon vs, or for ſome grieuous ſinne committed, or long lien in of vs. The which when weaker meanes remoue not from vs, theſe are inioined vs of the Lord, to deliuer vs from them, wholy or in part, or elſe to

Dan. 3. 18. 2. Cor. 12. 9. ſtay vs, that we may reſt our ſelues on God, *that his grace ſhall be ſufficient for vs.*

And here we muſt know, that to be required, which I ſaid to be in thankes, K
whether priuate or publike, that to enable vs to this dutie the rather, wee muſt in the one, vſe the benefit of ſermons, and fit ſcriptures to ſtirre vs vp hereunto, and in the other to meditate of the like ſcriptures priuately, for the well carrying of our ſelues through that ſo weightie a buſines: but in both, let this be regarded, that we take them not in hand, except wee come in true and vnfained

repen-

A repentance, which as ſurely, as we bring thither, ſo ſure we may be, that God will be with vs there, and heare vs, which will make the whole action more ſauorie, and the end of it to be with comfort, which is the right manner of taking it in hand. Now therefore the nature and qualitie of this exerciſe being in ſome ſort laid out vnto vs, as the former was, if we duly weigh the force and vſe of them both in their proper kind, namely, how the one taiſeth vs to a ioyfull recording of Gods wonderfull kindnes, the other bringeth vs low, for our vilenes, more eſpecially remembred, both of them doe exceedingly draw our hearts in more loue and obedience to God: who can denie, that they both, in the time, wherein they are to be vſed euen as a long time after, are moſt effec-
B tuall meanes to ſet vs forward in the godly life?

To ſay more of the meanes and helpes, I haue not thought it expedient. Therefore to end this whole treatiſe of the helpes, theſe few cautions I would wiſh to be had of thee, diligent reader, (to the end thou maieſt haue the right vſe of them) namely to vnderſtand them well, and conſider throughly of them, and of the commoditie, which they may bring: and ſo with a quiet and meeke heart ſet vpon them, in that manner that thou haſt them ſet downe vnto thee. And incourage thy ſelfe hereunto by this reaſon, that ſeeing ſome one of them hath ſo great force, to the well framing of the heart and life, (each in his kinde) then much more, all of them together, being ſo vſed, muſt needes bring
C a more large and liberall bleſſing that way. But as they are pretious and haue an excellent end, ſo hold ſtill that account and eſtimation of them, & vſe them with all high reuerence, as thy frailtie will permit, and not for faſhion (as the counſell of fleſh will be) which will make the beſt things vile and common in a ſhort time. Neither giue place to wearines and ſlacknes in vſing of them, either in the firſt entrance, or after long continuance: yet if by vnawares, or any other way, theſe faults eſcape, be diligent and readie to eſpie them, and hide them not, but checking thy corrupt heart, confeſſe them to the Lord in ſecret, and he will heare thee and forgiue thee, and then ſet vpon the vſe of the forementioned helps, freſhly and ſauourly againe as thou diddeſt before.

Cautions how to vſe the helps mentioned in this treatiſe.
Vnderſtand them well.
Haue them in high account.
Vſe them not for faſhion.
Vſe them conſtantly.
If they waxe vnſauoury, giue no place to ſuch deceit, but mone to God for the former grace.

D There remaineth onely this, at what time, ſo farre as wee may know it, wee ſhould vſe them, and which of them ſhould be vſed euery day, and which, otherwiſe; which is a point moſt needefull to be knowne. But this requiring another place, cannot conueniently be done here, but ſhall follow in the next Treatiſe of the daily direction.

The end of the third Treatiſe.

E

The fourth Treatiſe, directing the beleever vnto a daily practise of the Christian life.

Chap. I.

Of the ſumme, order, and parts of this Treatiſe.

NOw that I haue ſhewed who is a true beleeuer, and next, deſcribed the godly life, in the ſecond part of this booke, & haue ſet downe laſt of all, the helps and meanes by which a Chriſtian groweth in the ſame: it might ſeeme that any ſeruant of God hauing theſe three before him, ſhould neede no other direction to helpe to the practiſing of this godly life, but might eaſily ſet vpon the ſame. And ſo ſhould I thinke, (hauing been once of that minde) but that I haue perceiued by diligent marking and experience, that it is ſeldome ſeene and hardly found ſo. Generally (I confeſſe) it is obtained, but particularly it is with them, as with the Surgion, who hauing learned what is a good medicine for a dangerous ſore, can lay it to, but hauing not particular skill how to prepare the ſore, how to diet the partie, and when and how to apply the medicine, doth long keepe him at one ſtay, or ſometime better, ſometime worſe, but healeth him not, neither doth by degrees bring it to any good eſtate: ſo the Chriſtian who hath onely ſome knowledge how and by what meanes hee muſt grow in godlines, *and reſiſt the diuell*, and ouercome his ſinne, ſhall finde it hard and awke in particulars, and on one day as well as another to doe it with peace, except hee haue full reſolution as well as knowledge and skill how, to vſe and applie the meanes euery day to the diligent obſeruing of his wayes, both at home and abroade, that he may haue the teſtimonie of a good conſcience, and reioycing thereby.

This treatiſe is neceſſarily to be ioyned with the former.

The generall ſum of this treatiſe.

And this is it, which I meane in this Treatiſe, to acquaint the Reader with, namely, that the godly life, which is to be continued by the many helpes beforeſet downe, is neither left to men ſometime to be practiſed, and at other

and

A times may be neglected, nor generally, (which is far off from Gods meaning and will) but particularly in all their actions, and euery day, and throughout the day, to be looked vnto and regarded. This is my meaning, and that which I ayme at in this preſent treatiſe: which is thought of many to be too ſtrict a tying of men to dutie, who are ſo giuen to ſeeke camall libertie, and it is counted ſtrange that they ſhould bee holden within bounds euery day and houre, who are not wont to call themſelues to any great account through the whole weeke or more: who if they be reproued neuer ſo iuſtly now and then, (for it is to bee feared, that few reproofes may be vſed, to ſuch a point the world is come) they count them nice and too holy which rebuke them, they are ſo little
B vſed to it: Will they not (thinke we) ſtraine hard to caſt off this yoke of watching and obſeruing their liues, and (as they ſhall ſee cauſe) to finde fault with themſelues throughout euery day?

Note.

I haue had experience how hardly ſuch haue been able to heare a kind and friendly rebuke for fooliſh ieſting, ſwearing, vnſeemely talking, &c. but they haue counted it preciſenes: there is no doubt, but they will impatiently beare it, to haue their whole bad courſe controuled & brought within compaſſe. It is out of queſtion therefore (I ſay) that both ſuch as I haue here ſpoken of, and many better than they, and which haue the Chriſtian life in more reuerence, then many ſuch, hauing giuen themſelues much libertie in their liues, will
C thinke it ſtrange that euery day care ſhould be had ouer their hearts and waies. But why think they ſo, but for that partly through ignorance and ſecuritie, and partly through cuſtome in both, they haue long been eſtranged & held backe from it, and ſo are vnacquainted with it? Alſo they ſee few examples to leade them to it. Among whom, yet (God be bleſſed) there are ſome, yea numbers, I am well aſſured, who if they knew better, would imbrace it.

Some good Chriſtians thinke ſtrange to be held in compaſſe euery day.

Such therefore, as are readie to caſt any miſts of fleſhly obiections before the eyes of the ſimple, and moſt of all to put out their owne light, that thereby they may be hindred frō ſeeing the pathway of this Chriſtian direction, to the end they may not walke in it, I exhort to heare me patiently: To whom, as to
D all other who ſhall regard it, I offer a cleerer knowledge of the will of GOD, which hath long beene ſmothered by the bold contempt of ſome, and a ſafer way to their owne happines, then is commonly found of the moſt Chriſtians, that is, that as I ſaid, they muſt euery day looke to their waies and liues, and ſettle themſelues conſtantly therein, and not thinke they doe well till they doe ſo, but hold it for a great offence to God and a bold tempting of him, (howſoeuer they offer him ſome manner of ſeruice:) and therefore ſhall pay deare for it, when they dare let any one day in the weeke paſſe by them without good regard had of pleaſing God in, and through it.

This was the principall end of my writing, euen to helpe to bring the
E Chriſtian life into practiſe, and conſequently into price and eſtimation with profeſſors, yea with ſome good perſons and people, more than it is. For though in word many profeſſe themſelues followers of Chriſt, and that they ought ſo to doe, *yet with their deedes they denie him, and the power of godlines alſo*. And likewiſe though the Chriſtian life be in ſome account with others, yet it commeth to paſſe, that it is not in chiefeſt reckoning with them aboue other things, without the which it is neuer practiſed to any purpoſe. Which

The end why this treatiſe was written.

Tit. 1, 16.

Note.

is

is one great cauſe, why both many weake Chriſtians are not better than they F
be, and why the bad and vnreformed perſons pleaſe themſelues in their ignorance and looſe eſtate, and make ſo ſlow haſte (as they doe) to amend and be changed.

For they ſee in many hot profeſſors, that there is no euen and conſtant courſe kept in the practiſe of godlines one time as well as another, and in one thing as in another. Generally we ſay all, (as I ſet downe before) wee muſt liue godly: but in particular the godly life is ſeldome and hardly found, euen amongſt thoſe who ſay ſo. And as for any certaine time when this ſhould be practiſed, (as no time ſhould bee free from ſome part of it) though wee affirme that it ſhould be ſo to the end of our life, it is ſo little conſidered, that it is moſt cleere that ſundrie euen good men do ſhine but dimmely, and are too G often times, yea and too groſſely, out of the way. And as there are many which doe not honour God by a good conuerſation (as they know they might) if they would bend themſelues to it (for this point *of wiſedome is eaſie to him that would vnderſtand*,) ſo a great number (who gladly would) cannot tell how to go about it.

Few doe reſolue to liue godly euery day.

Prou. 8, 9.
Prou. 14, 6.

For many a one may approue of a Chriſtian life, and giue good precepts to another, finding them in the word, which hee neuer followed nor practiſed in his owne life. And thus, whiles it is not found nor ſeene by experience, what is the beautie, fruite, and comfort of this Chriſtian life, but amongſt few, & they for the moſt part not of credit with the men of the world, to perſwade that H
which they know, it lyeth dead in a manner, and ſo Gods exceeding kindneſſe in appointing vs ſuch an happie and ſweet way to his kingdome, is not onely not enioyed, but of the moſt counted wearieſome and tedious. I ſay more, it is vile and in no reckoning nor account with many, without which they forgoe a great part of their happines. It is not miſſed among mē, nor asked after, though it be the beſt of all other.

Note

It might worthily grieue him who knoweth the gaine, beautie, ſweetneſſe, and honour of it, to ſee ſo many hunt after all theſe, where they cannot bee come by, and if they be attained, yet as a flower they ſoone fade and are gone: and to beſtow no labour for them, where they may all be had, and conſtantly I
kept and enioyed. And whereas it is graunted, that *one day in the godly life is better than a thouſand elſewhere*: yet what curteſie is amongſt men who ſhould begin to make proofe of it? and what holding backe is there, leaſt they ſhould doe too much? And therefore that this Chriſtian life may bee brought into ſome more eſtimation and reckoning with men, then for a long time it hath beene with the moſt, I haue taken ſome little paine to vnfold and lay out this happie eſtate, and to teach a more ſound vſe of it, then the moſt that profeſſe, haue acquaintance with, by ſhewing how it is to bee made an euerie dayes worke, and to bee brought into daily practiſe, that ſo the whole being ſeene in K
her parts; euerie thing in it may bee better perceiued and diſcerned, with the manifold priuiledges and benefits thereof, as a great houſe, when the ſeuerall roomes of it, are with their furniture particularly viewed, and not confuſedly beheld.

Pſal. 84 10.
Pro. 8, 11. 18.

Note

A ſimile.

Daily directing of our liues after Gods word.

For by the faithfull obſeruing of our liues, through the day; and taking heede thereto by the helpe of ſuch rules, as God laieth out to vs in his word;

A we shall see our selues caried through the diuers and manifold actions of the day, safely & peaceably, seeing the following of a well ordred course bringeth greatest peace and safetie: and thereby wee shall learne what to auoide, and what to imbrace, and that with such ease and freedome from vnquietnes and danger, that we shall say, wee neuer saw the fruite of godlines so sweete and great, nor the true seruing of God (though to the flesh *a yoke*, as it is meete it should be) *so easie*, safe, and comfortable. And thus hauing declared what I intend and propound in this treatise, with some reason thereof, I will shew how I meane to handle this point:

It is safe and peaceable estate.

Note

Matth. 11. 30.

First therefore I will by good proofe declare, that the beleeuer and true B Christian must haue direction for his life euery day, and that Gods word doth lay it out to him, and leaueth it not to himselfe, to serue God by the great, nor the grosse, as we vse to speake.

The parts of this treatise foure.

1.

Secondly, I will shew what this daily direction is, and what are the parts thereof.

2.

Thirdly, I will helpe him against all thoughts of counting it too tedious, by shewing how much to be desired it is, yea profitable, and comfortable.

3.

And fourthly, I will adde an inlargement of the direction and parts thereof, more briefly handled in the second point of this treatise. But I will say no more of the daily directing of a Christian in generall at this time, nor of the C fruite and comfort that it bringeth, nor in the commendation of it: it shall speake for it selfe, what benefit the faithfull practise of it doth bring to euery one, as he shall endeuour to performe this dutie carefully, and for that I haue appointed in the third part of this treatise to speake more particularly of the benefit of it.

4.

Chap. 2.

Of the first reason, why there ought to be a daily direction to guide the beleeuer.

D THerefore to come to the first point, because it is like it wil be denied to be necessarie, by many, whose practise little fauoureth of it, I will set downe some reasons to proue the necessitie of it, namely, that wee ought to bring the godly life into euery daies practise: and that not at aduenture, as euery man thinks best, before he haue learned how to goe about it, but to be directed therein by some certaine rules in the word of GOD, without which, hee shall faile exceedingly, whosoeuer hee be. These I will set downe, both to take away all scruple and doubt from the weake Christian, that I goe about to draw him after E any noueltie, whereof God is not author (though I feare it is somewhat too new to most men:) and to set before the eyes of the careless and prophane, how farre they are off from that which they thinke they haue: and I hope to them that haue well begun alreadie, it shall not bee vnprofitable, though I know that the vrging of this (that it must bee looked to euery day) will bee so vnsauourie to many, (with whom little godlines will serue) that the diuell will

Note

will open the mouthes of ſuch, to diſgrace and diſcredit (as much as lyeth in the) F
whatſoeuer is more than they are willing to follow, till they moſt diſgrace
themſelues among thoſe who are godly indeede.

And firſt to ſhew, that Gods word doth direct the Chriſtian beleeuer, how
hee ſhould liue euerie day (and therefore that it is to bee knowne and practi-
ſed) all that liſt, may eaſily ſee, by that which the Apoſtle Saint *Peter* writeth,
The firſt reaſon, conſiſting of proofes out of the word. namely, *that we (who call God father) ſhould paſſe the whole time of our dwel-
ling here in feare:* and that we *ſhould ſpend as much time as remaineth of our life,
not after the luſt of men, but after the will of God.* Now therefore if we be com-
1 Pet. 1. 17. 1 Pet. 4. 2. maunded to liue in the feare of God and acccording to his will, *the whole time
of our dwelling here*, vnto our end, then are we commanded to doe this euery G
part of this whole time, and conſequently euerie day, throughout the day, as
wee may attaine to it: Whereunto belongeth that which is written to the He-
Heb. 3. 12. brewes 3. 12. *Take heede that there be not at any time, in any of you an euill heart*,
therefore not any day.

To the which moſt liuely agreeth that which wee reade in the ſong of *Za-
charias* the father of *Iohn Baptiſt*, Luk. 1. 74. 75. who teſtifieth that, *God had*
Luk. 1. 75. *ſworne that he would grant vnto vs, that we being deliuered out of the hands of
our enemies, might ſerue him in holineſſe and righteouſnes before him all our dayes
without feare.* By all which it followeth, that wee ſhould call in our hearts and
affections from carrying vs diſordredly, and againſt dutie, euery day, & in one H
day as well as another to conſecrate our ſelues to God, and according to our
knowledge to walke with him, whatſoeuer our workes, dealings, or buſines be;
Note. that therein wee may keepe our peace with him, and declare that we feare and
honour him thereby: which is it, that I contend for, and ſeeke to drawe Gods
people vnto, and would thinke I had obtained a great matter at their hands, if
we agreed and conſented herein.

Many, if God be publikely worſhipped on the Sabboth looke no further. For it is too manifeſt, that this is farre off from the verie perſwaſion of ma-
ny, who are yet to be hoped well of, and yet reſt in this, that ſo as the Sabbath
be paſſed in religious exerciſes, it is not ſo great a matter, if the other dayes
be parted betwixt God and them: I meane, they looke not to bee called to ſo I
narrow a reckoning, as to ſee their words and workes, eſpecially the thoughts
of their hearts, to be framed after the will of God. Nay the Sabbath it ſelfe is far
enough off from being had in due regard, euen of the moſt which goe for
Chriſtians, but is ſpent idlely and vnprofitably; if not in worldlines or vanitie,
eſpecially a great part of it, euen almoſt as much of it, as is free from publike
exerciſes; and yet I would euen that part of the day were not iuſtly to be com-
1. Cor. 11. 17. plained of, but that men did preſent themſelues reuerently before the Lord to
their profit *when they come together*. But what may then be looked for of ſuch
vpon other dayes?

Many of good hope thinke it not needefull to liue godly euerie day. It is too manifeſt, that it is not ſo much as ſetled in the iudgement of many,
which are of the forwarder ſort, that euerie day our greateſt care ſhould bee, K
howe God is pleaſed and ſerued in it, and that it ought to bee our chiefeſt
Note worke: and yet where men thinke ſo; how many make conſcience of it, or
ſhew, that they dare doe no other but hold faſt and nouriſh their good de-
ſires to ſerue God, day by day, one day as another, ſo that there might bee felt
and found ſome agreeableneſſe betwixt euerie daies ſeruice, the one and
other

A other, except it be to make them all alike in ſecuritie? For then there ſhould not be in many, that profeſſe with the beſt, ſuch bold taking of libertie, on ſome dayes to be ſecure & licentious, and others, who beare an outward ſhew aboue many, ſhould not haue ſo many apparant and foule blemiſhes, and yet mixed with ſundrie good actions, (which iarre witneſſeth, that no euen nor conſtant courſe is ſought after of them) that I ſay nothing of their many ſecret wounds of conſcience. All theſe and ſuch like patternes in Chriſtians (as they are hoped to be) doe prooue, that few are acquainted with this, to looke to be guided in the whole courſe of their liues by the word of God, one day as well as another: and therefore that they goe aſtray dangerouſly, ſeeing Gods word
B directeth vs how to liue euery day. Note

CHAP. 3.

Of the ſecond reaſon of a daily direction, conſiſting of two branches.

BVt let vs proceede to other reaſons: Therefore, for further proofe thereof, I ſay, that ſeeing it is commaunded vs in the Scriptures that wee keepe a certaine courſe in ſeruing God, and walke in a certaine and plaine beaten
C way, namely after the word, and the ſame courſe is commaunded there alſo, to be daily and euery day: it followeth therefore, that the Chriſtian life is a certaine, daily, and euery dayes directing of vs in our way, and not an vncertaine, generall, and confuſed liuing according to knowledge when we thinke good. By a certaine direction I meane, not that the ſelfe ſame particular actions and duties ſhould be euery day, but yet all euill auoyded euery day, and ſuch good done as in our calling and life ſhall be occaſioned. Prou. 10. 9. Gal. 6, 16. Pſal. 119. *What is meant by this daily direction.* Note

And ſeeing it is ſo, if wee diſpence with our ſelues to lay aſide this care any day, (as though it were allowable before GOD, and lawfull for vs ſo to doe) euen that libertie taking is our ſinne, and that intermitting of dutie any ſuch
D day is a breaking off of our courſe, and a going out of the way, euen into croſſe pathes and by-wayes, wherein the leaſt danger, is to returne backe againe: Which if it were but the loſſe of one dayes iourney in a long and tedious trauaile, (eſpecially when we goe about any matter of weight) would be no ſmall griefe, eſpecially, when our buſines is weightie and requireth ſpeede, and therefore much more in this Chriſtian courſe, being the high way to heauen, from whence when we haue ſtrayed willingly, we cannot eaſily come into the way againe, but rather goe further to our exceeding hurt and danger. This with much inconuenience beſides, will follow, if the word of God requiring a dailie walking with him after ſuch rules as he giueth vs, wee notwithſtanding ſhall
E not regard them, but walke at randon, and ſome day frame our ſelues therevnto, and ſome day not at all, or one day keepe compaſſe, and another day none, or be well occupied in ſome part of it; and in the other, doe what wee liſt.

But for proofe of both points of this reaſon ſomewhat is to be ſaid, that ſo waightie a matter, and ſo hardly perſwaded to many, (namely, that euery

day wee are to follow ſome certaine direction for the well ordering of our F
liues throughout the ſame) may not depend vpon my bare report and credit.

The proofe of the firſt part of the ſecond reaſon, namely, That a certaine courſe of godlines is commaunded in the word.

For the firſt poynt therefore, that a Chriſtian muſt be directed in his whole life, and therefore may not bee left to his owne diſcretion and gouernment, that which is written in the Pſalme doth cleerely prooue it: when a queſtion was put forth by *Dauid* the man of God in the perſon of a young man (who of all other is hardlieſt kept in order) for the edifying of the whole Church, ſaying: *By what meanes may a young man*, who hath had his ſinnes pardoned, *cleanſe his wayes* afterward, that ſo hee may be bleſſed? Hee anſwereth the queſtion himſelfe, thus: *Euen by taking heede thereto according to thy word,* G
O God. And as he taught this in doctrine, ſo he brought his owne example in the ſeuen verſes following, to ſhew that hee ſought to proue himſelfe happie the ſame way. And this all will graunt, that Gods word muſt be our guide, in generall termes this will be affirmed of the moſt, but what is this which they ſay?

Pſal. 119. 9.

For they obiect through the ignorance that is in them, and other infirmities carrying them, *as a whirlewinde*, that they are not to be vrged to follow this word of God ſo particularly as here it is, for it diſtracteth them ſore; but euery man in the ſtate he is in, (they ſay) is to carrie himſelfe, as hee thinkes good in his common actions and buſines: they hope men be no children, to H
be appointed what they ſhould doe: when yet, God ceaſeth not to ſound this in our eares continually, 1. Cor. 10. *Whether wee eate or drinke, &c.* So that I may well anſwere them that God hath not left his Scriptures among vs, to the end we ſhould in ſuch a looſe manner looke after them, and fall into groſſe errours for not knowing them, and ſo become nothing the better for them: but he hath taught vs to draw (as it were) a copie, and a certaine platforme for our liues out of the ſame, the poore, the rich, the olde, the young, the married and the vnmarried, all are (I ſay) to draw out of them, direction for their vſe.

Note

1. Cor. 10. 31.

And what other thing is contained in the words of the Prophet? for in I
ſaying that *wee muſt take heede to our wayes*, that is, to our courſe of life and the actions thereof, doth hee except any one more than another? So that it is manifeſt both by the doctrine of the word of GOD, as alſo by the examples thereof, that not onely there ought to be a generall guiding of Gods people by the word, but alſo a particular trying of their wayes thereby, and that this ought to be as a trade to be followed in one poynt as in another, according to the knowledge of euery one, and therefore to be made an ordinarie courſe, to ſeeke to haue direction in all thinges. So that in the more actions of our liues, that wee are ignorant and to ſeeke, whether wee doe them lawfully or no, the more wee muſt ſee our debt to GOD, and finde fault with K
our ſelues, that wee may ſee the greater neede to ſue for pardon, which few doe ſee. And therefore are the particular duties ſet downe almoſt in euerie Epiſtle, both which all Chriſtians ought to performe, and the contrary ſinnes, that they may ſee according to the occaſions offered, how to imploy themſelues: and alſo more ſpeciallie of men and women; olde and young, rich and poore, maiſters and ſeruants; both inward affections, and externall actions;

Note

A actions: all which, to what end ſerue they, or why ſhould they haue beene ſet downe, but to teach this, that men muſt tie themſelues ſhorter, and denie manie noyſome liberties, which now they take and runne after: and alſo to teach, that euery part of a Chriſtians life requireth direction, that he muſt ſhunne that which is naturall (I meane his owne) and be guided by that which is ſpirituall, namely, by the word of God.

And therefore it is not to be counted as a common ſinne, but as the head of many ſinnes, that (as though the Scriptures were among vs but for faſhion, or for the deciding of ſome rare & hard doubts, and controuerſies in religion, which is but one vſe of them) the moſt thinke themſelues by their naturall wit
B and skill, able to direct their waies: which opinion with their practiſe, what doth it differ from that which is written of the Heathen Gentiles, of whom the holy Ghoſt ſpeaketh thus: *God in times paſt ſuffered all nations to walke in their owne waies.* And this be ſaid for the proofe of the firſt part of this former reaſon: namely, that all their actions muſt be ſquared after the rule of Gods word, throughout their life. Act. 14. 16

The ſecond part of this reaſon, namely, that it ought to be daily and euery day, and ſo through the day, the ſaying of the Lord doth cleerely proue: *Bleſſed is the man that feareth alwaies.* And againe, *whether ye eate or drinke, or whatſoeuer ye do elſe, doe all to the glory of God.* And to *Ioſua, Thou ſhalt meditate*
C *and exerciſe thy minde in this booke of the law day and night*: as if he ſhould ſay, eatly and late, all times of the day, that his heart being well ſeaſoned with the ſweete ſauour of knowledge, his tongue might vtter the ſame, and he might be exerciſed by the helpe thereof, in the manifold actions of his life. S. *Paul* alſo when he writeth of the widow that ſhould be choſen to looke to the poore, deſcribeth her by this one note, whereby a good Chriſtian is diſcerned amongſt men, namely, *if ſhe haue beene daily giuen to euery good worke.* *The ſecond part of the ſecond reaſon: namely, that it muſt be brought into practiſe euery day.* 1. Cor. 23. 31. Ioſu. 1. 8. Prou. 28, 14. 1. Tim. 5. 10.

And he whom it may well beſeeme vs to follow, did not onely make it his daily trade to be directed by the doctrine of Gods word, but euen through the day did the ſame, diuiding (as it were) the day into one good doing or other,
D for theſe are his words: *Oh Lord, what a loue haue I to thy law? all the day long is my meditation in it*; that is, I am muſing ſtill how I may pleaſe thee, whatſoeuer my actions are, which I goe about. Againe, *Euery day will I praiſe thee*: Euen ſo (if it may be) let vs be doing good, and that in an holy and right manner euery day, and when we cannot, yet let vs auoide and ſhunne euill. But if thou wilt doe neither, nor endeuour after the ſame conſtantly from day to day, then renounce Gods word, and doe what thou luſteſt. Pſal. 119. 97. Pſal. 71. 15, 24

And why ſhould not mens hearts be daily giuen to the Lord, who is moſt worthie of them? what haue wee to doe in the day more neceſſarie, as it ſhall appeare one day to all, who now will take no knowledge of it? *Weigh what I ſay, and the Lord giue thee vnderſtanding*, that in thy heart and life thou maiſt eue-
E rie day ſerue him: doth the holy Ghoſt, when he ſaith, *Keepe thy heart with all diligence*; and againe, *let it be in the feare of the Lord continually*, doth he (I ſay) meane any certaine time, or one day, and not euery day? ſo when rules for praying are giuen, are they not to direct vs in all our prayers for euer? If thou ſaiſt, why is this then ſo ſtrange to men? I ſay, firſt naturally men deſire to ſatisfie God with a little, and ſoone to haue done with him, and to ſerue him Prou. 4, 23. Prou. 23, 17. *Why this doctrine is ſo ſtrange to men.*

in ceremonie and for faſhion, and few will weigh particularly and daily, what they ought to be, & how to walke one day, as well as another, but are content to go the eaſieſt way to worke, (as they thinke) and ſlubber vp their ſinnes: and are therefore neuer long confident in, nor bold with God, as they might be, and as ſome others alſo of his deare children be, & they themſelues alſo perhaps ſometime haue been. Whereas if it were the matter which is in account with them, who doubteth but that it would be daily looked to? F

It is no nouelty as ſome vſuell.

Againe, if ye ſay, why are we troubled with theſe nouelties now, more than in times paſt? I ſay, men are content to haue ſuch things to be nouelties vnto them, with which they deſire not to be acquainted: for elſe, theſe are not nouelties in the Scriptures, and that is ſeene, ſeeing there are diuers, who, as they haue learned it to be the will of God, that all good duties, as they may, ſhould euery day be practiſed: ſo they doe carefully and conſcionably prune off that behauiour in the day, which could not well be thought vpon and remembred at the euening, without an vnwelcomed wound and acculation. For what can leſſe be gathered out of the Scriptures before alleaged, then that Chriſtians ſhould be daily *giuen to euery good worke*, that is, to aime thereat, though when they haue done all, they may finde themſelues to be much behind hand, *and vnprofitable ſeruants*? G

Note

Act. 24. 16.

And what meaning elſe hath this Scripture? *Herein I exerciſe and occupie my ſelfe, that I may haue a good conſcience both before God and men alwaies*, that is, (I take it) one time as well as another: and therefore much more one day as well as another, ſeeing it reacheth further, that is, euen to one part of the day as well as the other. The which if it can be done, except a man doe tie himſelfe to take heede to one, as well as to another, I know not what to make of it. And if he had meant herein, but a generall looking to his conſcience, he could as eaſily haue ſaid and left out the words, (*before God and men*) which include both inward and outward actions: likewiſe, the word (*alwaies*) and to haue reſtrained it to ſometimes. The like ſaying is in another chapter: *To the which thing hoped for, or to the which promiſe made to our fathers, our twelue tribes ſeruing God day and night alwaies, doe truſt to come.* Hee ſaith not barely that they ſerued God, (which all will graunt ought to be) but that they looked to it, *day and night*, euen early & late, yea and alwaies, that is to ſay, conſtantly, and with continuance. H

Act. 26. 7.

I

And as theſe and ſuch like Scriptures doe prooue that a godly life ſhould be alwaies and euery day: ſo in other places of the word, the ſame thing is ſet downe in another manner, as by that in the Pſalme may bee gathered: where the Prophet expreſſeth it by the meanes and helpes, whereby ſuch a life is led, that is, by prayer and praiſes, ſaying thus: *euery day*, or according to the Hebrue words, [illegible] *on euery day, I will bleſſe thee and praiſe thy name for euer and euer.* So that howſoeuer few aime at it, that they may by their owne experience haue the proofe of it, yet it is euident by the Scriptures, that it ought to be thus, which is the thing that I haue taken in hand to prooue, that there may be more conſcience made of it among the godly hereafter. Therefore if the Scriptures commend vnto vs a certaine courſe to walke in with God, and a particular directing of our liues, (of what calling or eſtate ſoeuer wee be, according to his word) and further requireth the ſame to bee daily

Pſal. 145. 2.

K

kept

A kept and followed of vs, (as hath beene shewed) then Christians must be guided by some daily direction in the leading of their liues.

Chap. 4.

Of the third reason of the daily direction.

So many parts of a daily direction as will sufficiently direct a man, be inioyned in the word of God, to be daily vsed.

B FVrthermore, if so many parts of a daily direction, as will sufficiently direct a man, bee inioyned in the word of God, to be daily vsed, then a certaine and daily direction is commaunded of God: but the first is manifest and cleere: therefore the latter cannot be denied. Now for proofe of this, that so many parts of direction, as may well guide a Christian through the day, are set downe in the word of God, it is cleere: for we are directed there, how to begin the day, how to proceede in the seuerall actions of the same, and how to end it, I exclude not any one. Wee are directed also how to carrie our selues in companie, how alone, how at home, how abroad, how to beare troubles when they come, and to prepare our selues for them before they come: and how to vse prosperitie, as health, friends, peace, libertie, goods, and whatsoeuer blessings
C besides, God shall any day bestow vpon vs.

In all these (I say) with other such, we are directed in the word of God, and how we may euery day, as well as some one, serue God in them, as occasion shall be offered, which shall more cleerely be seene afterwards in sundrie particulars. Which if it be so, what ordinarie actions in any lawfull calling are to be done of a Christian through the day, but God hath in his word guided him how to doe them, in such wise, as hee by the helpe thereof, may with peace and comfort bring the day to an end? and contrariwise, *hee that knoweth his will therein*, and walketh not after the same, shall neither finde peace in his life, nor happines after. Which, if it were duly weighed and considered, would
D keepe Christians in another and that more safe, well ordred, and heauenly course, than they now are which know it not, or haue not conscience to seeke experience of it: whereas without it, many, who might bring great glorie to God by their liues, and themselues liue very sweetly, yet because they are strangers from such a daily course keeping, doe neither of both, or at least, verie meanely, and yet because they haue no acquaintance with any better, are not content to be disquieted, and rouzed out of that vnprofitable course wherein they are. *Note*

But because I thinke it will be looked for, that I should prooue that by the Scriptures, which I haue said of the parts of the direction, that so many as may
E well guide a Christian throughout the day, are as well particularly required euery day at our hands to be obserued, as generally all our life long: I will therefore satisfie the teachable reader in that which hee desireth. And first: where I said, that we are guided by the word how to begin the day, and how to goe through it, *Salomon* in one sentence directeth to both: for when he had said, *The commaundements and instructions should be alwaies bound to our hearts*, Prou. 6. 21.
that is, had in continuall remembrance, *and tied about our neckes*, that is,

as iewels had in ſpeciall account: he addeth, *that at our awaking, they ſhall talke with vs, and when we walke, they ſhall leade vs.* As if he ſhould ſay, if the word of God be carefully kept in minde, and held in pretious eſtimation, it ſhall guide vs from the morning to the euening, euen from our vpriſing to our lying downe: ſo that God hath not left the gouerning of our liues in our own hands, as though he had taken no order for them, but hath appointed in his word how the whole day ſhould be paſſed. F

And further where I ſaid more particularly, that the Chriſtian life, which we are daily to leade, conſiſteth in a carefull *declining from all euill*, and contrariwiſe in well liuing, *and bringing forth the fruites of faith and amendment of life*, and alſo in the vſe of ſuch helps and meanes, by which this faith and holy life are nouriſhed, and preſerued, it is very true: For there are no meanes neceſſarily to be vſed euery day, nor any parts of godly life, which wee are bound to performe daily, but the ſcripture doth particularly require them to be vſed daily. That which I ſay of the helps ſhall be proued afterwards. And for the parts of good life, which wee muſt needes practiſe daily, they are, that wee ſhould be daily occupied in thoſe good workes, which in our place and calling, we can ſee to be required of vs: as brotherly kindnes, loue, ſobrietie, patience, iuſt dealing towards all, mercifulnes, meekenes, and ſuch like. And theſe be like neceſſarie all the dayes of our life, as in any one, ſo that it is our ſinne, when we doe the contrarie. G

The parts of a godly life to be practiſed daily.

H

Furthermore, the workes which muſt of neceſſitie be done daily, are to carrie our ſelues both in proſperitie, and vnder all bleſſings rightly, that is, cheerefully, thankfully, and fruitfully: and in our afflictions patiently, meekelie, and with contentation. And who doth not know, that theſe both ſhould be daily? For, firſt that praiſes and thankſgiuing in our proſperitie are required to be daily, as long as that eſtate abideth, conſider what the Pſalmiſt ſaith, *My tongue ſhall talke of thy righteouſnes daily*, and in the eighth verſe of the ſame Pſalme, he ſayeth: *Let my mouth be filled with thy praiſe, and with thy glory euery day.* Likewiſe in the Pſalme, 35. 28. he ſayeth: *My tongue ſhall vtter thy righteouſnes and thy praiſe euery day.* And that meant Saint *Iames*, Chap. 5. 13. *In our proſperitie to ſing praiſes*, and Saint *Paul* wiſhing vs *to giue thanks in all things*, bringeth vs to the ſame dutie euery day. I

In proſperitie.

Pſal. 71. 24.

Iam. 5. 13.

1. Theſ. 5. 19.

And although the word (daily) be not there mentioned, and where he ſaith, *reioyce in the Lord alwayes*, yet who doubteth that he can meane any leſſe then this, when he ſaith, *in all things*: euen ſuch, as come to paſſe daily and euery day? and yet euen this word (daily) is in other Scripture vſed. For *as the mercies of God are renewed daily vpon his*: ſo Gods people are in the example of the man of God (whoſe praiſe is ſo great in the Scripture) taught, that as they enioy them euery day, ſo they are euery day to ſound forth his praiſe thankfullie and cheerefully, as ſuch who feele and acknowledge thereby, the exceeding ſweetnes of Gods louing kindnes and benefits, and that is to make the true and right vſe of them. K

Phil 4. 4.

Lam. 3. 23.

And as daily praiſes are to be offered for benefits, ſo muſt the patient and right bearing of afflictions be daily alſo, and earneſt prayers to God made for the remouing of them, as we read the Prophet *Daniel did daily, and three times in the day.* But about afflictions God requireth theſe two things of vs: the one

In afflictions. Dan. 6. 10.

Two things required about afflictions.

that

A that we ſhould prepare and make readie our ſelues to beare them as from him, in ſuch quiet manner, as that we be not vnſetled nor troubled at the heart by them, when we heare of them: the other, that when they come, we ſhew our ſelues to be ſuch indeede, and through the incouragement which we haue from him, we ſubmit our ſelues (euen as our necke vnto the yoke) willingly to goe vnder them. Now though no wiſe man doubts, but that Gods meaning is, that we ſhould be patient and obedient in one as well as another, and one time as well as an other, yet that it may plainely be ſeene, it is to be known, that both theſe are giuen vs in commandement euery day. Iam. 1. 3. 2. Chr. 20. 3. 4. Lam. 3. 27. Pſal. 32. 6. 7. 2. Sam. 15. 26.

For firſt God hath taught vs in the fourth petition, (*giue vs this day our dayly*
B *bread*) ſo to pray for all things needefull to this preſent life, as his moſt wiſe prouidence ſeeth meeteſt and beſt for vs, and therefore if hee in wiſedome doe ſee afflictions fit for vs, though we are not to pray for them, wee offer our ſelues readie to receiue them, and take them as a part of *our daily bread*, or elſe we vnderſtand not what God teacheth vs to pray for, nor what wee offer to him in making that prayer. For we deſire of God in it, bleſſing fit for the time, wherein we are euerie day: and therefore not onely in peace and proſperitie, the bleſſing of thankes, &c. but vnder affliction, patience, contentation, and ſuch like graces, euen *the thing of the day in the day, as Agur* ſaith, that is;
C euerie thing in his time, and as the time requireth. For in proſperitie, the time requireth one bleſſing, in affliction another: that ſo wee may hang on God euerie moment. *First that we prepare our ſelues for them before they come.* Need Prou. 30. 8.

By this it may be ſeene, that Chriſtians ought euery day to prepare for troubles, and that is a ſpeciall part of their dutie in the day. The other thing about afflictions is, that we beare them willingly when they come euerie day. And this is that which our Sauiour Chriſt teacheth, when he ſaith, *he that will come after me, muſt deny himſelfe, and take vp his croſſe daily*, and this is an other part of our dutie in the day, ſo needfull to be looked vnto, as none more. *Second that we beare them rightly, when they come.* Luk. 9. 23

So that God hath taught his, that whether their life be incombred with afflictions, or whether it be paſſed in the vſe of commodities and benefites, they
D ſhall in both eſtates learne of him how to be directed daily. Yea and to ſhut vp this point, & make it more full, not onely euery day he hath directed vs how to liue in both eſtates, but euen through the day alſo, according to that which is written by *Moſes* in Deuteronomie: *The beloued of the Lord ſhall dwell in ſafetie vnder his protection all the day long*. When Chriſt ſaith, *watch and pray, leaſt yefall into temptation*, what day, or part of the day, doth hee warrant vs to bee free from daunger, without theſe meanes, as experience alſo ſheweth? Deut. 33. 12. Matth. 26. 41.

By theſe things which I haue now ſpoken of, namely, that we ſhould daily be giuen to euery good worke, and looke to our ſelues, that both in proſperitie and aduerſitie we be daily well ordered, we ſee that a Chriſtian may be able to
E gouerne himſelfe ſafely through the day, although hee had no further direction. But yet more particularly the word of God doth direct them how to paſſe the day in their calling, in company, alone by themſelues, and conſequently in all the actions of the day. Which becauſe I haue appointed afterward to prooue it, and would auoyde tediouſneſſe in not repeating it againe, I will deferre it till I come to the more particular handling of the dayly direction. Note

Helpes to a godly life are to be vſed daily.

But yet the meanes and helps, whereby a godly life is preſerued daily, as I promiſed before, and leaſt I ſhould not ſo particularly handle them in the direction following, I will in few words ſet downe: and ſhew, how God hath inioyned ſo manie of them, as do neceſſarily helpe to the practiſe of godlines, daily to bee vſed, and though not the ſame, yet one or other, as prayer, meditation, *exhorting one another*, praiſe and thankes, with attending to the publike meanes of the word daily, as oft as we may inioy it. Theſe means God doth not only inioyne daily to be vſed, but alſo in ſuch wiſe, as he who weigheth how the commanding of thē daily to be vſed, goeth with the commanding of the godly life daily to bee continued by the helpe of them, ſhall cleerely ſee, that God meant not coldly and cerimoniouſlie to haue them performed of vs, but that of them both, a true and holy ſeruing of him daily, ſhould be framed: that ſo we might be one day, as another, & not fickle and changing alwaies, as otherwiſe we muſt needes be. E G

Prayer and praiſes.
Pſal 55.16.16. & 119.164
Prou.6.22.

For prayer and praiſes that they ſhould be daily, may be gathered by that which hath been ſaid out of the pſalmes, yea and by *Dauids* example we are taught to offer them thrice in the day ſolemnly, beſides occaſions at other times of the daie, which a man that looketh well to his waies ſhall find to be many.

Watchfulnes.
Pſal 119.97.

Watchfulnes, which is a due cōſidering of our waies, & a taking heed to them, is required to be through the day, & all the day long, not on ſome, more than other.

Exhortation.
Heb.3.13.

Our *exhorting one another*, is commanded to *be daily*, as we ſhall haue occaſion, howſoeuer the practiſe of it be ſtrange, & out of vſe with manie Chriſtians, who yet are they which ought to vſe it, if any be, & this when we haue opportunitie, is to be done to ſupply the roome of other helps which cannot then be well inioyed. H

Reading.
Ioſh.1.8.

As for reading the booke of his law and ſpeaking of the infinit wiſdome of God reuealed in the ſame, howſoeuer that place of *Ioſua* doth not ſo preciſely & ſtrictly tie them to it euerie daie, as other ſcriptures do to prayer, thankſgiuing, &c. (becauſe the daie may poſſiblie be paſſed in the ſeruice and worſhipping of God aright without that, but not without theſe, & a good Chriſtian may neceſſarily be hindred from that, by other duties for a time more neceſſarie) yet who doubteth, that euen that was cōmanded by the Lord to be vſuall & oft, that is, ſo far daily vſed, as when more neceſſarie things in the waie do not occupie vs? The ſame I ſay of publike hearing the word of God, as may be gathered by that in the Prouerbs, in theſe words: *Bleſſed is the man that watcheth daily at my gates, and giueth attendance at the poſtes of my doores.* And the like is the ſaying of S. *Luke* of the godly who were in Ieruſalem, *that they continued daily in the temple*, hearing the Apoſtles doctrine. I goe not about to tie anie (as I ſaid) to the vſe of all the ſame particulars euerie daie, which cannot poſſiblie be vſed euerie day, but only of thoſe that may: and of the reſt, but ſome one or other, as we ſhal haue opportunitie, that we may be well able to anſwere for the Chriſtian paſſing of euerie day. The ſum therfore is this, that God hath commanded, and in his word ſet down ſo manie parts of a daily direction for a Chriſtian, as by the which he may be guided holily and ſafely through euerie day: and therefore that one day as well as another, is to bee conſecrated vnto God, and not left free to our ſelues, to paſſe it, as we thinke good, and as too manie (in a verie vnprofitable manner) doe, and yet ſuch as profeſſe the Goſpell. I K

How farre we are tyed to them daily.

A

Chap. 5.

Of the fourth reaſon.

ANother reaſon for the perſwading of vs to look to the daily guiding of our ſelues in ſome certaine manner, is, for that he, who wil let looſe his heart anie day or time of the day to anie intemperance, or vnlawfull libertie, doth fall into ſome of *Sathans ſnares*, & is caught with *the deceitfulnes of ſin* immediatly, ſome way or other, if he be not hardened alſo: yea though he be the beſt of manie, he ſhall find to his coſt how needfull the counſell of the Apoſtle is, *watch in all things*, & therfore at al times: ſo that there ſhal be no time wherin he may caſt off feare of euill, that ſo he may be the man which is ſpoken of, *Bleſſed is he that feareth alwaies*. Yea he ſhall find that he is more weakned and indangered by one daies negligence in little regarding his ſoule & his actiõs, (whiles other things of leſſe value are carefully looked to) than in an hundred, wher in his care & conſcience were continued, beſides that, he ſhal not eaſily recouer himſelfe againe. For although *God keep his children frõ many euils, while they deſire it*, yet if they be ſecure, he leaueth them to themſelues, and dooth puniſh their ſinnes, as hee doth other mens. And who would bee willing to haue his life filled with manie feares, diſquiets, reproches, and ſuch other croſſings, when hee might be free and merrie? But beſides, nothing is better prooued to vs than this, that *the enuious man* watcheth all opportunities, yea when men leaſt ſuſpect it, to *ſowe tares, with the good ſeed*, to vnſettle them, to ſteale away their heart & loue from God, to giue it vnto creatures. And therefore much more, when we haue remitted our care, and left of our watch, (whereby he knoweth and ſeeth, that we are now *as an houſe ſwept and trimmed vp readie to receiue ſuch a gueſt*) much more (I ſay) doth he then take his opportunitie to *enter and keepe poſſeſſion* in vs more ſtrongly, and ſo depriueth vs of our former liberties. And euen as *Sampſon*, when his lockes were clipped off, was afraid and troubled at the voice of his Wife, ſaying: *the Philiſtins be vpon thee Sampſon*, but yet *thought with himſelfe, I will ariſe and eſcape their hands as in times paſt*, but could not: ſo when the diuell hath ſecretly ſtolne our hearts from our true treaſure, euen from attending vpon God, & hath fixed them vpon ſome other thing, as pleaſure, profit, aduancement, or ſuch like, wee thinking to doo as in times paſt, when we had our hearts at commandement, doo goe about it, but in vaine: For our ſtrength which we had ſometime, is gone, & we by ſeeking libertie amiſſe, & ſhaking off the Lords yoke, do find by experience the fruite of ſuch folly, I may more fitly call it madnes. It is not therefore without cauſe, that wee are ſo earneſtly warned by the holy Ghoſt, that *we keepe our hearts with all diligence*: And againe, *Let thy heart be in the feare of the Lord continually*: which a man would thinke ſhould be vnderſtood by vs of one day as well as another, that it be not neglected at anie time. For although God *will direct and guide vs, in the way* wherein he hath ſet vs, as I haue ſaid, yet out of this way, (if we will needes waxe wearie of it) we ſhall finde

The danger that follows the neglecting of it.

Matth. 26. 41.
Heb. 3. 13.

B

2. Tim. 4. 5.

Prou. 28. 13.

Pſal. 32. 6. 7.
Pſal. 91. 11.
2. Sam. 7. 14.

C

2. Chron. 16. 9.
Prou. 10. 9.
Pſal. 89. 31.

Matth. 13. 25.

Matth. 12. 44.

D

Iudg. 16. 20.

Pſal. 130. 5.
Pſal. 123. 2.

Note.

E

Prou. 4. 23.
Prou. 23. 17.

finde nothing but awknes and croſſing of vs, wandring and vncomfortablenes, E
becauſe that in no ſuch ſtate hath God promiſed to gouerne vs. But *ſtirre vp the gifts of God which are in thee*, and that powerfull grace, which thou haſt receiued, daily pray to haue renued in thee, by ſuch direction as may be giuen thee, and thou ſhalt finde thy ſelfe to be ſet forward with ſuch eaſe, as thou wilt beware that thou forgoe it not againe.

Moreouer, if any would ſhake off this doctrine, as ſifting him more narrowly, than he can well like of, and therefore would for the ſeeking of more libertie to the fleſh, cauill at theſe Scriptures, as miſalleaged, ſuch an one muſt needes maintaine, that there is ſome time, and ſome daies, more libertie giuen to man, than at other times, and on other daies. But hee is driuen from that hold by manifeſt Scripture, as hee is tied to a daily direction by the former. G

Heb. 3, 12. For to the ſtopping of ſuch mouthes, is that written by the holy Ghoſt, *Take heede that there be not at any time in any of you an euill heart, and ſo a departing thereby from the liuing God.* If not at any time, then much leſſe any day, wherein are many times, ſeeing it is manifeſt that there are many times, yea houres in the day, wherein the heart may ſtart aſide from God, that is, from doing his will: So that nothing ſhall be gained by reſiſting the truth, but it ſhall turne to the ſwifter damnation of them, which doe it. Men may ſay (I denie not) that it is hard to haue that rule ouer their hearts, but it will not ſerue them, to the reiecting of the truth, (which God hath brought to light to them and made manifeſt to their conſciences) but that they muſt for all that, grant, that H
it is a dutie to be yeelded vnto of them, and therefore to be ſet vpon and gone about rather than reſiſted, aſſuring themſelues, that an honeſt endeuour ſhall not be in vaine.

Illuſtration of the former matter by ſimilitudes. The firſt. And if we ſee this in common reaſon, that a man which hath a long iourney to trauaile, as an hundred or two hundred miles, will not count this ſufficient direction, to goe on Eaſtward or Weſtward, as his way ſhall lie, or by a generall rule onely, but will take a particular note by what townes he muſt goe euery day, and how he muſt paſſe from one to another: what marueile ſhould

Note it bee, that they who are to trauaile this great and long voyage to the kingdome of heauen, yea and that through this large and wearifome wildernes of I
the world, doe not reckon their way generally by the yeere, but particularly by euery day, and through the day conſider the diuers kindes of dutie, which they are to performe, as a part of the way by which they ſhould goe, that at night they may reioyce, that they are ſo much neerer their iourneyes end, (and that in ſafetie and quiet) then they were in the morning at their ſetting foorth, and haue not (with the greateſt part) loſt their labour, by going out of their way?

Euen as *Moſes* teacheth vs, by his owne example in the Pſalme, where hee

Pſal. 91. 12. ſaith: *Teach vs, O Lord, to number our daies* (that is, to conſider the ſhortnes K
of our life by the daies of it) *that we may applie our hearts to wiſedome*: that is, in thoſe few daies thereof. And as the Steward of ſome Noble mans houſe doth not make a generall reckoning and account of much money laid out, but writeth the particulars, daily and hourely as hee giueth out and receiueth,

Note The ſecond. that hee may not bee deceiued: ſo and much more (as the Chriſtian life is more precious then all earthly treaſure) doth the wiſe man looke daily to his

A his waies, and through the day, that his account may the leſſe trouble him at his lying downe, and conſequently at the day of his death. Yea, and more than that, ſo will he euen ſet downe many parts of his life in writing alſo, ſuch as are principally to be kept in record (as Gods benefits, and his owne ſinnes) as hee is able, and all to helpe him to be better directed in it.

To the ſame purpoſe of daily looking to our waies, our Chriſtian life is compared *to a courſe or race*: that as they which runne keepe their bounds and courſe, and goe not aſide out of the way: ſo ſhould they who runne in the Chriſtian race, looke before them, and ſee that they keepe in their way, and not runne on vncertainly, or wandring they know not where, whither, nor how, by B peruerting their waies. *The third.*

It is alſo compared to an high way, in the which if we guide and keepe our beaſt, although it be loden, it commeth ſafely to the market with the cariage or burden; but if we ſuffer it to goe out of the plaine way into cartrakes, and to climbe vp to the browes and rough waies, it is caſt and wearied: ſo if we keepe in the knowne & beaten way, we goe on our Chriſtian courſe ſafely, although with ſome difficultie, and with many incombrances, but if wee peruert our way, and goe out of it, by and by we fall into danger, we know not how great, as by wofull experience many fearing God haue found it to be with them, who then wiſhed they had beene circumſpect, when it is too late. *The fourth.* *Note* Prou 10,9. Pſal.89.32.

C So it is compared to *a rule, to guide vs*, that as well in our talke with other, as alone by our ſelues, in our earthly buſines, as our ſpirituall ſeruice of God: in our affaires abroad, as well as our dealings at home, and in one thing as well as another, we ſhould haue certaine direction for euery part of it. And the verie ſame thing did the faithfull ſeruant of God S. *Paul* teach *Timothie, his beloued and naturall ſonne in the faith*, by his owne example when he ſaid: *Thou haſt knowne my courſe, and manner of liuing, &c.* as if he ſhould ſay, what hath beene my daily carriage of my ſelfe (for elſe he could not haue ſpoken ſo) and particularly, that it hath beene beautified with faith, loue, patience in great afflictions and perſecutions, with gentlenes to all, and long ſuffering, and bearD ring much at the hands of vnworthie perſons: thou haſt knowne alſo my mind and purpoſe, what I haue deſired yet further. *The fift.* *Note* 2,Tim.3,10.

The ſame is to be ſaid of other faithfull ſeruants of God, as *Enoch walked with God, Noah was a iuſt and vpright man*, and walked with God, And *Moſes was faithfull in the houſe of God*. Which ſpeeches vttered of the holy people of God in thoſe times, wherein things were ſet downe more darkly, what can they teſtifie of them leſſe, then this which I ſay? Gen.5,22.23. Gen.6,9. Heb.3.2.

So that it is manifeſt, both by the doctrine of the word of God, and alſo by the examples thereof, that not onely there ought to be a generall guiding of Gods people by the word, but alſo a particular trying of their waies thereE by, and a framing of them thereto: and that this ought to be as a trade, to be followed in one point as in another, according to the knowledge of euery one; and therefore to be made an ordinarie courſe of them euery day, to ſeeke to haue direction in all things.

CHAP.

F

Chap. 6.

Of the fift reason, sixth, seuenth, and eighth.

The fift, that daily direction is fittest to keepe vs well, while we be well: and to raise vp being fallen.

FVrthermore, if a certaine direction daily to guide vs, doth best keepe vs well, when we be well, and when wee step aside or wander out of the way by any occasion, if this be fittest to bring vs easily to consideration of our selues, and hold vs from going further from God: if (I say) it be the best and fittest estate, thus to order well, and settle our liues, in comparison of any other; then G who doubteth, but that it is chiefly to be laboured for, and looked after, and holden as most necessarie? But that it is so, who can denie? who will say, but that he which resolueth with himselfe euery morning, to looke to his waies all *Note* the day following, and to keepe a good conscience towards God and men, and for that purpose setteth himselfe to follow such speciall and particular rules, as by the which this may be best effected, shall in farre better sort performe this, (bringing the day to a good end) then they, who though they be in Christ also, yet are not so prepared and well furnished?

I meane such as haue onely a minde to doe well in generall, but doe not particularly set themselues to obserue their waies, but as it falleth out, (which H is the case of many) much lesse doe they one day as well as another, keepe an euen course: for they omitting their care any one day, are the easilier brought to the like securitie many daies after. Which men, although I denie not, but in some of their actions, and at some time, doe honour God highly, and performe many duties well (and that is for the most part when they haue beene quickned by the preaching of the word, or their owne meditation and prayer, *Note* or reading, &c.) yet they being vsually carried, by such libertie taking to themselues, farre out of the way, *doe pull downe againe that, which they had builded, and cause their holy profession to be ill spoken of,* and the former commendation of them to become ridiculous, and are themselues soone vnsetled by euery I light occasion, dulled by worldlie dealings, vnquiet by prouocations, incensed to reuenge by iniuries, and much estraunged from the life of godlines in many points, whereas some proportion and sutable agreement should bee in the whole course of Christians. And yet thus it will bee, as I haue saide, (which is bad enough, if it bee well weighed) with such Christians, as doe not learne how, and seeke with all diligence, to be able to preuent such dangers.

All good Christians being alike subiect to sinne, must alike be fenced against it.

For they being subiect to the same infirmities, occasions of offending, and prouocations inward and outward, vnto the which the best armed people of God are, and yet not so afraide and suspitious of them, not daily ma- K king it the chiefest matter to walke well fenced against them, (as the others doe) which without a dailie and continuall watch (as farre as frailtie will permit) cannot be: they must needes finde discontentment in their liues, and discomfort, as also farre more loosenes and distemperature, than the other doe. Besides this, they not accustoming themselues to any certaine course of walking

A king with God, nor following any direction to order their waies, they doe bring this burthen vpon themſelues, that when they are fallen, they lie long, and hardly riſe vp againe, and make it alſo an harder matter for them to ſerue God, (as they were wont to doe) vnleſſe (which is worſt of all) they make a light matter of ſinne, and ſo returne too haſtily for mercie to God, before they haue well weighed and conſidered their falles and offences. And by this, conſider on the contrarie, what the ſafetie of the other is, who count Gods ſeruice perfect freedome, and therefore will not be drawne from it at any time, or if they fall, yet lie not ſtill, becauſe they haue ſetled themſelues to be well guided daily.

B Beſides all that hath beene ſaid, this appeareth clearely that God looketh for it, that Chriſtians ſhould euerie day be directed, as well as ſome one daie, by the order that he hath ſet in the ten Commaundements. For whereas all dutie to be performed of vs, is eyther to be ſhewed towards God or men: he, to teach vs in what ſort and manner this is to be done, hath thus ſet downe his will vnto vs, ſaying: Concerning my ſelfe, for the ſixe daies throughout the weeke, or yeare, for your whole life, worſhip and ſerue me, both inwardly and outwardly, as in the three firſt commaundements I haue bound you, and on the ſeuenth day, as the fourth commaundement enioyneth. And this is your direction in all dutie to me for euer. Concerning men, without
C any reſpect of any day or particular time, frame your ſelues daily and alwaies, as the ſixe laſt commaundements doe require. Who doth not ſee, that the Lord, ſetting downe his minde in the commaundements after this manner, hath of purpoſe ſet downe a perpetuall direction for his people throughout their pilgrimage?

The fixt reaſon drawne from the ten commaundements being perpetuall.

A commandement, a perpetuall rule to worſhip God by, daily.

Note.

And to liue with men daily.

For though all ſee it not, neither conſider it, what then? *Shall the will of God be of none effect*, becauſe of the ignorance of men? but they who ſee the will and meaning of God aright in them, ſee no leſſe than this, that I haue ſaid. Neither let any obiect heare; that there is no other direction giuen vs, then generally to follow the commaundements for our guide; ſeeing euerie com-
D maundement is to be vnderſtood ſpiritually: and therefore reacheth to all particulars of that kind, yea, euen thoſe which are inward. For he ſetteth downe more than that, namely, that both on the ſixe daies and euerie of them, one euen courſe of worſhipping and ſeruing him to be vſed and aimed at in our particular actions, and on the ſeuenth day, another perpetually to be obſerued on the Sabbath for euer, diuerſe from the former. And becauſe the duties that we owe to men are in the ſixe laſt commaundements indifferently, on all the ſeauen daies to be performed: therefore indifferently on the one, as well as on the other, (and not at our pleaſure when wee liſt, or as we thinke good) our care to practiſe and faithfully endeuour after them, is to bee continued,
E and ſo the contrarie ſinnes in like ſort are to be renounced. Now in that many of Gods people ſee it not to be thus, nor make any ſuch vſe of it; it is by reaſon of their ignorance of Gods will in the commaundements, and vnwillingnes to take paine about the ſame, and acquaintance with a daily endeuouring and ſetting themſelues to the particular practiſing of dutie in euerie commaundement, according to their knowledge, as euerie one hath heard the ſame laid open vnto him.

The ſeuenth reaſon, holines ſhould be on all daies.
Gal. 4. 10.
Obiection.

But further, that we ſhould thus be fully reſolued euerie day to liue religiouſly, and that in particular, and not ſerue God by the groſſe, it is plainely declared in the Epiſtle to the Galathians: namely, *that we ſhould not eſteeme one day aboue another*, neither attribute holines to one, more than to another, and ſo neglect one in regard of another. And although it may be ſaid, that they in ſo putting difference in daies, did therein ſhew themſelues ſuperſtitious, but we are not ſo to bee iudged of, though wee doe not as carefully worſhip and obey God one day as another: I anſwere, that both in that place and to the Colloſſians, he rebuking that ſinne of putting difference in daies, doth condemne as well our ſecuritie, who ſeeke not to glorifie God as ſincerely and holily, on one day as another, as their ſuperſtition, who groſſely thought one day holier than another. And conſequently, looke what certaine and cleare rules the Scripture giueth vs, for directing our liues one day, the ſame muſt conſcionably bee applied to euerie day. And in this reſpect the Sabbath it ſelfe, though appointed by God to holy exerciſes more than other, yet is neither in it ſelfe holier than other, nor we to thinke, that we may be leſſe holy on other daies, than on that: but ſo to looke to our heartes and our waies, that although euerie day cannot bee as the Sabbath, through want of the helpes, which on that day we may enioy, and by reaſon of many hinderances, which fall out on other daies rather than on it, yet wee ſhould endeuour to walke in the ſanctification of our hearts, and innocencie of life on the other daies, as well as on that.

Anſwere.
Col. 2. 16.
Note

The eight reaſon drawne from our conuerſation.
Phil. 3. 20.
Phil. 1. 27.
Obiection.

And to conclude, *if our conuerſation muſt be in heauen, euen whiles we liue heere on earth*, that is, if our whole practiſe and courſe, not ſome part of it, ought to be ſquared out after the heauenly patterne of the word of God, then who ſeeth not, that we muſt be ſetled after ſome godly direction one day as another, to glorifie God in our conuerſation? Neither let any obiect, that becauſe the ſeuerall actions of our life are many and infinite, therefore no certaine rules can bee propounded to be followed of vs: for as many as they are, both throughout the day, and the yeare, yea our whole life, yet may they all be brought vnder, and fitly referred to a few rules, which will ſhew when we be well gouerned, and when it is otherwiſe with vs.

Anſwere.

And if it were not thus, that we both may and ought to be daily guided by ſome certaine and good direction, and haue our hearts alſo readily diſpoſed, ordinarilie and for the moſt part, throughout the daie, *vnto euerie good worke*, than in vaine ſhould that be written, which being ſpoken of *Dauid* muſt be practiſed of all the faithful: *I beheld the Lord alwaies before me* (that is, I liued by faith) *that I might not be ſhaken*, Act. 2. 25. Or if we will ſay, we need not that conſtant heede taking: it muſt needes follow, that our hearts would be ranging out ſo many waies amiſſe, that we ſhould be driuen to exceeding toile to bring them backe againe, and yet ſhould not alwaies obtaine it neyther, though wee laboured for it earneſtly. And ſo wee ſhould make a deadly and endleſſe toyle of godlineſſe, and yet be farre from the power of it, and fall ſo oft and ſo dangerouſly, that it would breede ſore diſcouragement from ſeeking to riſe vp, and recouer our ſelues againe, much leſſe ſhould we perſwade other by our example to feare God: and we muſt of neceſſitie leaue vndone many duties which ought to be done, and thereby breed moſt miſerable

Act. 2. 25.
Note.

A miſerable diſtractions, ſo that *the life of God in vs* ſhould weakely and little be diſcerned. Lo, ſuch effectes would follow this looſeneſſe and libertie-taking, when according to that *which we know of God, we ſhould not honour him as God.* Rom.1.21. As I am my ſelfe priuie to it, that it is the caſe of many weake brethren, who yet (it is to be hoped) feare God: and for that they will oft take libertie which God alloweth them not, (*ſtolne waters being ſweete to them*) they pur- Prou.9.17. chaſe for an inch of vaine pleaſure, an ell of ſorrow, and when they would after come backe againe to an holy courſe, eyther they dare not, or know not how to do it, or be aſhamed, as the idle ſcholer is to go to his booke againe, when (through his negligence) his fellowes are got before him. And by this Note
B which hath beene ſaid, it may eaſily appeare, that the Lord doth require in his word, that ſuch as beleeue vnto ſaluation, ſhall renew their care to glorifie him in their Chriſtian conuerſation, and therefore euerie day to be conſtant therein, and ſet themſelues earneſtly thereto: and if they fall by infirmitie, not to lye ſtill, but ſpeedily recouer. He will alſo haue them to know that it is a ſore blemiſh in them, to be looſe and vnſtable in a godly life, ſometime hauing their hearts in awe, and ſometime not, and ſo their tongues and liues after the ſame manner, which ſeruice God abhorreth. And therefore we may be ¶ Note
ſure, that much more the diſordered life of many profeſſors, & ciuill perſons, whoſe irreligious liues are couered with ſome outward exerciſes of religion,
C are nothing leſſe than pleaſing to God, but vtterly abhominable. Now ſeeing all duties cannot be practiſed euerie day, and yet euerie day muſt be paſſed holily, we muſt of neceſſitie ſee how to be guided daily, ſo that neither we neglect thoſe which muſt be done daily, nor our conſciences be not troubled for omitting thoſe, which we are by no neceſſarie bond of Gods word tied to performe. And of the reaſons why the beleeuer ſhould be directed euerie day to liue godly, which are the ſumme of the firſt part of this treatiſe, thus much. Act.23.1.

D

Chap. 7.

Of the deſcription of the daily direction.

The ſecond part of the fourth Treatiſe.

E HAuing now prooued, that the word of God ſetteth out vnto vs direction for our liues euerie day, it followeth to ſhew, what this direction is. And although it may in ſome ſort be gathered by that which hath beene ſpoken alreadie, yet to the end wee may more clearely ſee the will of GOD, and our duties for the more eaſie guiding of vs through euerie part of our life, I will further lay forth and deſcribe the ſame. Yet let none thinke, that I meane to ſet downe to them particularly, what actions they ſhall doe euerie day, for they are for the moſt part variable, and innumerable, (on the ſixe daies eſpecially) and therefore impoſſible to be inioyned, but onely ſuch as bind the conſcience euery day, and cannot without ſinne be omitted: and yet ſuch, as are neither too many to be learned to

the troubling of the memorie, nor ſo few, but that they yeelde great fur- F
A deſcription of this daily direction. therance to the true Chriſtian for the well paſſing of the day. This daily direction then of a Chriſtian, is a gathering together of certaine rules out of Gods Word, by which we may be inabled euerie day to liue according to the will of God, with ſound peace: and therefore the following of ſuch direction is a faithfull and conſtant indeuour to pleaſe God in all things euerie day, as long as wee liue here to the peace of our conſcience, and to the glorifying of him. Let this deſcription be opened more plainely, and then I will ſet downe the parts thereof. And before I goe further, I thinke meete to giue the Reader to vnderſtand, that I ſet not downe this, as preſcribing any other direction, then Gods word hath taught, but where- G
as through common ignorance and negligence in obſeruing that which God hath taught, the moſt do faile, this may be an helpe to bring them to
Fiue things in this deſcription. ſee the light, after which they ought to walke. It is firſt called an indeuour
1. It is an indeuour to pleaſe God. to pleaſe God, to teach vs, that neither full perfectiō is required by God, nor to be looked for in the beſt Chriſtians, nor to be thought that it is intended of mee to feare anie weake conſcience with it, or thruſt it vpon him, but onely to ſhew, that the will and deſire of the heart, and the endeuour of the life in the beleeuer, is accepted of him through Chriſt, and as well pleaſing
2. Cor. 8. 12. to him, as our actions themſelues ſhould be, when they cannot be perfor-
med. H

And if it were not ſo, what comfort could we haue, who ſee daily, that we are holden backe from anie duties, which yet becauſe we know we deſire with all our hearts, and ſtriue to performe them, we haue peace to Godward? And thus are the places to be vnderſtood, which make mention
Pſal. 119. 2. of keeping the commandements, that *they are bleſſed which keepe them, Bleſ-*
Luke. 11. 28. *ſed are they which heare the word of God and keepe the ſame*: as is to bee ſeene by conference of other places, as 1. Chron. 28. 7. *If Salomon thy ſonne ſhall indeuour to keep my commandements, I will eſtabliſh his kingdome for euer.* And in Hoſea, 6. 3. *then ſhall we endeuour our ſelues to know the Lord.* In which places, the knowing and keeping of Gods commandements is interpreted by the I
holy Ghoſt in the Scriptures, to bee an indeuouring to know and keepe them. And this indeuour is euery day neceſſarily to be found in vs to pleaſe God, euen as euer we did anie daie, neither can it be neglected of vs at anie time, but God is offended.

For it is a neere companion to the feare of God, euen a fruite of it, which
Pro. 23. 17. muſt be in our hearts continually. Which is to be marked the rather, for that wee ſee how commonly it is neglected manie daies of Chriſtians, and how they thinke it meere bondage to be tied to this care of looking to their waies, without which yet, they lye open to all the craft and malice of
Matth. 26. 41. the diuell, *being taken of him at his will*. And therefore it is, that when the K
Epheſ. 14. 6. Apoſtle hath charged the Epheſians to take vnto themſelues *the whole ar-*
*Epheſ. 4. 27. *mour of God*, he addeth, *that they muſt ſtand faſt in it, and giue * no place to the diuell.* So that as we muſt not be preaſſed with practiſe of that which is out of our power, but reſt with peace in this, that we indeuour and goe about it: ſo neither can there be leſſe offered to GOD of vs than this, but wee ſhall be iuſtly charged to be ſecure and careleſſe. And this meant the holy
Apoſtle,

A Apoſtle, when he ſaid: *I indeuour alwaies to haue a good conſcience both before God and men.* Act.24.16.

But we muſt remember, that this indeuour muſt be heartie and conſtant: heartie, and not conſtrained or hollow, that our beginning may be good as well as our proceeding, and conſtant, that we faint not, but hold out therein. For many make faire ſhewes, but they are not ſound and true from the heart, and therefore ſoone vaniſh: other meane well in practiſing that which they haue beene taught, but ſeeing they doe not ſtrongly renew their couenant from day to day, and that with as good courage and deſire as they began firſt, and nouriſh and preſerue integritie, they therefore breake off and waxe faint
B and weatie, before they haue brought their worke to an end, that is, before death. Whereas we ſhould know, that foraſmuch as the diuels attempts will euer be great, with new deuiſes and by occaſions in euerie part of our life, to breake off our care: (and yet we can neuer grow cold in it, but it ſhall be to our coſt, ſeeing whenſoeuer it ſhall be ſo, it will be our great ſinne) therfore we ſhould go as cheerefully about it, as at the firſt we began it, (I meane, to continue our care) that ſo we may proue our ſelues to be conſtant, and not iuſtly charged (as they in the Pſal. 78.34.) *to be vnfaithfull in our couenant.* Pſalm.78.34.

2. *This indeuour muſt be heartie and conſtant, Note.*

The third thing in this deſcription is, whereto our indeuour ſhall tend: euen to this, that *we may pleaſe God in all things*, for God will not admit any
C into his ſeruice to doe it by halfes: neither *can we ſerue two contrarie maiſters.* This is Saint *Paules* prayer for the Colloſſians, *That they might walke worthie the Lord, euen that they might pleaſe him in all things*, and in the Epiſtle to the Hebrewes, *Pray for vs: for we truſt, that we haue a good conſcience, deſiring to liue honeſtly in all things.* Now, who doth not ſee, that this is a worke of great weight, and requireth the taking vp our hearts wholy from other hinderances, that we may attend to this? And therefore this excellent point of Gods will much condemneth the backwardneſſe and rebelliouſneſſe of ſuch, as looke not after this dutie, to deſire vnfainedly to walke with God in all parts of their life, but are off and on, ſoone hot, ſoone cold, and in many things holding
D backe altogether.

3. *It muſt tend to the pleaſing of God in all things.*

Luke.16.13. Col.1.10. Hebr.13.18.

All that hath beene ſaid in this diſcription is fully included by the Apoſtle in this one ſentence, when he ſaith. Act. 24. 16. *Heerein I do exerciſe my ſelfe, that I may haue a good conſcience both before God and man alwaies*: that is, indeuour after it both through all the daies of my life, and to the end. And heereto agreeth that of *Salomon*, Prou.4.26. *Ponder the path of thy feete, and let all thy waies be ordered aright.* If all our waies muſt be ordered aright, then no day can be excepted, but euerie daies actions and waies muſt be ordered aright. So *Paule* Act.26.7. when he would note the conſtant and continuall courſe of the fathers in a godly life, ſaith thus: *The twelue Tribes inſtantly ſerued God day and*
E *night.* And this daily walking with God, is the life which honoureth God. 1. Cor.10.31. and that onely which worketh our ioy and peace. 2. Cor.1.12. as the laſt part of the deſcription of the daily direction declareth.

Act.24.16. Prou.4.26. Acts.26.7. 4. *To his honour,* 1.Cor.10.31. 5. *Our own peace,* 2.Cor.1.12.

By this which hath beene ſaid though it may in ſome ſort be gathered, and that of the moſt of Gods children, how the day ought to be paſſed of them, yet for the ſimpler ſort, whom I do chiefly reſpect and regard through this my whole labour, for their ſakes I ſay, I will add vnto this direction ſomewhat

more particularly a briefe ſumme of ſuch rules, as of neceſſitie muſt guide vs, F
and which do bind the conſcience to a daily practiſe of them, which I may
call the neceſſarie parts of it, and they (among others) are theſe:

Chap. 8.

Of the neceſſarie parts of the daily direction, being the ſecond branch of the ſecond part of this Treatiſe.

G

First, that euerie day we ſhould be humbled for our ſins, as through due examination of our liues by the law of God we ſhall ſee them.

2 That euerie day wee be raiſed vp in aſſured hope of the forgiueneſſe of them by the promiſes of God in Chriſt.

3 That euerie day we prepare our hearts *to ſeeke the Lord* ſtill, and keepe them fit and willing thereto.

4 That euerie day we ſtrongly, and reſolutely arme our ſelues againſt all euill and ſinne, fearing moſt of all to offend God. H

5 That euerie day wee nouriſh our feare and loue of him, and ioy in him more than in any thing, and endeuour to pleaſe him in all duties as occaſion ſhall be offered, *looking for his comming*. 2. Theſ. 3. 5.

6 That euerie day our thankes be continued for benefits receiued, and ſtill certainly hoped for.

7 That euerie day *we watch and pray* for ſtedfaſtneſſe and conſtancie in all theſe.

8 That euerie day we holde and keepe our peace with God, and ſo lye downe with it.

And this is the direction which euerie Chriſtian muſt practiſe euerie day I
in his life, and theſe are the neceſſarie parts of it, which may not be omitted
any day at all without ſinne: nor careleſly and wittingly without great ſinne.
Obiect. To the which, if it ſhould be ſaid, that they *are darke and hard to be vnderſtood*,
much more to be put in practiſe, yea and although they could, yet doe they
not ſufficiently nor throughly guide a Chriſtian: I anſwere, he that vnderſtan-
Anſwere. deth ſo much in the Scriptures, as that he knoweth thereby himſelfe reconci-
led to God, and ſo hath ſure hope to be ſaued, and to be one of them, whom
God hath choſen out of the world from the reſt which ſhall periſh, hee can
eaſily vnderſtand the meaning of this direction, and the points and parts
thereof, and is fit to be directed by it, (as for any other, who make not that the K
chiefeſt, I know he can finde no ſauour in it, neither in the Scripture it ſelfe)
Rom. 7. although through *the law of his members, which rebell againſt the lawe of his minde*, and through ignorance, and the malice and ſubtiltie of the di-
uell, hee be much diſtracted on the other ſide, and hindered from that which
he ſeeth he ought to doe, vntill experience hath made him better acquain-
ted with it.

But

A But this is the battell, which he muſt feele and haue with his luſtes, and which euerie true beleeuer muſt be exerciſed with daily: and yet this reſiſtance and rebellion againſt Gods grace, which he feeleth by this corruption and ſinne daily, is a moſt fit whetſtone to ſharpen him the more to imbrace and follow theſe rules in this direction ſet downe, becauſe he ſhall ſee, that by them he is made ſtrong againſt theſe his rebellions by little and little, whereas without ſome ſuch direction, he could in no wiſe be able to reſiſt. *How the beleeuer ſhould be enabled to keepe the rules of direction.*

Now whereas it is obiected, that although it ſhould be practiſed, yet it is not a ſufficient directing of him, for, and throughout the day, ſeeing euerie rule and point hath not his certaine time ſet downe, in which it ſhould ſerue, B and in the which it ſhould be required: to this I ſay, that we muſt not imagine, that there is any ſuch direction, as though thereby we might keepe from all ſinne any houre of the day: but this direction teacheth, how by the wiſedome of Gods ſpirit according to the meaſure of our knowledge, wee may be led through euerie part of the day in peace and ſafetie, and doe all the outward actions of the day, as by occaſion wee ſhall bee called thereto, more purely, and dutifully, and with more eaſe and cherefulneſſe, than otherwiſe might be looked for, eſpecially after we haue by longer experience beene exerciſed therein. For God doth teach his children wiſedome: when, and how to vſe thankes, and when to make requeſtes, what ſinne to oppoſe themC ſelues againſt, as their weakeneſſe ſhall require, what duties to follow, how to *watch ouer their heart*, and life, and by all, to *finde and obtaine reſt to their ſoules.* *Obiction.* *Anſwere.*

And although through infirmitie, which is in the beſt, they ſhall neuer fully reape the fruite, which the rules doe lead vnto, for they faile through ouer-ſight, raſhneſſe, and by other naturall corruption are much feebled, and therefore muſt needes come ſhort in performing duty, as they ought: yet through the grace that God giueth his, they finde and ſtill may obtaine by the helpe hereof, ſuch eaſe in the ſeruing of God through the day, as they thought before impoſſible, and neuer looked to enioy, that they may truly D ſay, notwithſtanding the *ſinne that cleaueth to them*, that they haue oft moſt ſweete communion with God, and holde their ſinne in great ſubiection to their admiration, which was wont full ſore to imbondage them. Neither ſhall this ſeeme ſtrange or doubtfull which I ſay, if it bee well conſidered. *Although through infirmitie we come ſhort, yet much eaſe ſhall we find in ſeruing God, by following direct.* *Note*

For hath not the Lord promiſed to make his children *partakers of the diuine nature*, euen the grace of his holy ſpirit, whereby *they ſhall flie the corruption that is in the world through luſt?* hath he not ſaid, that if *they watch and pray, they ſhall not fall into temptation? but be deliuered from euill?* and 2.Pet.1.4. *that if they reſiſt the diuell, he ſhall flie from them?* and *by the armour of a Chri-* Math.26.41. Math.6.13. E *ſtian they ſhall ſtand faſt againſt all infernall ſubtilty?* And hath he not ſaid, Iam.4.7. that *the weapons of our warfare are mightie, caſting downe ſtrong holdes*, which Ephe.6.14. 2.Cor.10.4. ſeemed impoſſible to be caſt downe? hath he not taught vs that *hee is greater* Note *which is in vs, than he that is in the world?* hath he not promiſed them his *ſpirit the comforter, which the world cannot haue, that they might not be heere as Or-* 1.Ioh.4.4. *phanes and deſolate?* and that *he will lay no more vpon his, than he will make* Ioh.14.17. 1.Cor.10.13. *them able to beare?*

And what ſhould I ſay more? hath he not giuen them ſingular preroga- F
The prerogatiues of a Chriſtian. tiues, that they beeing vpholden by them, may paſſe by the deceiueable baits of the world, that they may not poiſon them? And by this little which I ſay, of a great deale which might be ſaid out of the Scriptures to the like purpoſe, dooth not God hearten and incourage his to truſt in him for *that ſtrength and grace which ſhall be ſufficient for them*? and hath hee not taught
2. Cor. 12. 9. them daily to thinke much of theſe things? Now then, when his poore ſeruants come to know his mind, and will in them, and how he is affected to them, yea, which is more, when they ſhall be further inſtructed, that his wil is, that they ſhould daily occupie their minds in thinking of theſe and ſuch like things, is it anie great maruel, if they grow more heauenly minded, & G
be more conſtantly ſetled in an holy courſe? and ſo become acquainted with the practiſe of duty more vſually & continually than they were wont, when either they knew not that anie ſuch thing was required of them daily, or how to bring their hearts daily to like of it?

And when they ſhall be well and throughly perſwaded, (whatſoeuer the wandring & inconſtant courſe of the moſt be) that God requireth of them, that euerie day they ſhall warily ſhun euill, wait to honour him in the proper duties and ſeruice, which they owe to him, & count it their chiefe work to doo ſo daily: to pray oft, and to ſpeake to him in thankſgiuing, daily renew their faith, and hope of ſaluation, and other temporall fauours of his, H
when, I ſay, they ſhall ſee that God commeth thus neare to them, whiles they are abſent from him here on earth, and offereth them this familiaritie
Note. *as his friends*, and not vſing them *as ſeruants*, is it to bee maruelled at, that they accept of it daily? and when they haue taſted once, that this may be their vſuall and ordinarie diet, (this ſweet communion with God, I meane, which was wont to be but their feaſting now and then) is it to be thought ſtrange, that they ſhould reach out their hand to this their welfare?

No, no: if God once perſwade his, that they may walke in his fauour euerie day, and with more acceptation and better welcome, than when they could haue but a ſmall glimſe of it, once in a weeke, moneth or quar- I
Note. ter, they will not ſtarue when they may banquet, they will not eate achorns with ſwine, when they may bee fed *with Angels foode*, they will not ioye
Ioh. 14. 23. Reu 3. 20. in the companie of wicked men, whē they may haue communion with the GOD of glorie, and with his deare ſeruants departed out of this life by the good memoriall which they haue left behind them, and with thoſe
Pſal. 16. 3. which remaine here ſtill, being ſuch, as *in whom* the Prophet had *all his delight*. Neither will they want or anie daie forgoe the liberties of the children of God, namely *confidence, peace, and ioy in the Holy Ghoſt*, to ſolace themſelues in earthlie things (which bring great bondage) with the profane ſort of the ſonnes of men. K

Manie good Chriſtians loſe their part in the, becauſe they know them not. Indeede I denie not, but whiles GODS people are tied ſhort of the cleare knowing their liberties, and are holden in blindneſſe and ignorance of theſe things, as manie are, but that they are alſo kept in vnbeleefe, not being perſwaded, that GOD affoordeth ſuch liberties to them: and then moreouer the pennurie of good examples to goe before them herein, dooth much hinder and holde them backe from inioying their part in them.

A them. But who doubts, if they knew theſe things, and were perſwaded of them, but that they would be as ioyfull to heare of this heauenly and happie newes, as they were to haue the tidings of ſaluation at their firſt calling, eſpecially, ſeeing, they be now better able to diſcerne the beautie and benefit of heauenly things, than when they firſt beleeued? *Note.*

Theſe and ſuch like, which God doth admit his deare children vnto, ſhould be taught them oft, plainely, and wiſely, and fitly applied to them. Miniſters *ſhould dwell in them*: and know by themſelues, who haue in a long time growne but in ſmall inward acquaintance with them, that the people doe not in two or three teachings of them, no nor ſo many yeares teaching, reach B to the cleare vnderſtanding, much leſſe the vſe and fruite of them: not onely becauſe they require practiſe; but daily and continuall practiſe, and that of them, who were wont to haue their hearts and their heads taken vp and poſſeſſed of worldly cares, and worldly luſtes, which with no ſmall, but much labour and loue of the Miniſter in teaching, as well as the peoples liking, reuerence and diligence in hearing and praying, muſt be beate out againe. *Miniſters ſhould teach them oft and plainely.* 1. Tim. 4. 16.

And yet (which is moſt pitifull to thinke) through this, that few are by diligent and ſincere preaching brought to Chriſt at al by true conuerſion, it commeth to paſſe, that there are verie few, for the moſt part, in one congregation C who are fit to heare or be taught this doctrine. And thoſe that are, do ſeldome meet with it, & therefore partly for want therof, & partly for that they ſee how hard it is to get neceſſarie helpes and maintenance for this life, and that care to be in greateſt requeſt among men in the world; euen they alſo grow ſicke of the ſame diſeaſe, and while the chiefe thought is how to liue in this world, and to be prouided for, and their helpe ſmall to liue daily to God, they haue leane ſoules, and how and then onely, are in a well ordered courſe, and that with much ado, alſo they attaine to, and ſoone looſe it againe, ſo farre is it off, that they haue any daily taſt and ſauour of heauen in this life. *It is much to be lamented that ſo few are fit to heare them.* *Note.*

Which eſtate how commonly ſoeuer it is to be found almoſt in euery place, D where God hath any Church, yet we muſt not thinke, that it can be no otherwiſe, as though Chriſtians and the people to whom the Goſpell is preached, were not able to reach and attaine to any daily ſeruing of God ioyfully, if diligence were vſed in beating things into them oft: (for both we may finde heere and there, ſome few, who do happily inioy that care and libertie daily, and alſo many mone and long for it euen at the firſt hearing, when they haue but a dim ſight and ſmall taſt of it) but they are not trained to it, nor furthered in it, to whom otherwiſe it ſhould be moſt welcome. And though men thinke that Chriſtians haue other things to looke after, then the worſhipping and ſeruing of God: yet I ſay, in good aduiſedneſſe, that if they could E obtaine this, to giue God his due daily with all good conſcience, euen this were the neareſt way for them, to come by all things which they haue need of in this world, as our Sauiour ſaith: *Firſt ſeeke the kingdome of God and his righteouſneſſe, and other things ſhall be caſt vpon you.* And therefore I haue written this treatiſe particularly of the daily directing of the people of God, who haue already conſecrated & giuen ouer themſelues vnto his ſeruice, that it may put them in minde, that this their couenant with God is to be renewed daily, and *Many that are fit, are not helped.* Math. 6. 33. *For their ſakes this was written.*

Iohn. 15. 10. and their beſt care to pleaſe him, that euer they had, euen their firſt loue, F
to be ſtill continued, and that they muſt daily *abide in his loue*. And in a
word, the rules which I haue before ſet downe for the keeping of the heart
in good plight and order, one day as well as another, and ſo conſequently
the life, muſt from day to day be aboue all other things looked too and re-
garded: whereas otherwiſe there are things innumerable, as traines and
ſnares laid by the diuell, to deceiue, diſtract, and vnſettle them, and turne
Note them out of the way, and ſo they ſhall finde it a hard and weatiſome worke
to returne againe. And if any ſee ought in this which I ſay, fit to benefit
him, let him be carefull to perſwade and helpe on others to enioy the
ſame. G

But I will returne to that, from which by occaſion I digreſſed: that is to
ſay, that we ſhould inure and acquaint our ſelues with theſe rules which
are before ſet downe for the well ſeaſoning and ordering of our hearts, that
To liue after direction of the word, is to liue by faith. thereby we may be fit to gouerne our liues euerie day, and that by the helpe
of them both, we may be fenced from great dangers, and walke with God
all the daies of the life of our pilgrimage, and this is that liuing by faith,
Habac 2.4. which the Scripture maketh mention of, when it ſaith: *The iuſt ſhall liue by
his faith*, and which is ſaid to haue beene the life of our fathers, (who yet
were much more darkely led and guided than wee) as is to be ſeene in the E-
piſtle to the Hebrewes, where it is ſaid of *Abell, Noe, Abraham*, and ma- H
Hebr. 11. 13. ny other, *All theſe died in faith, in the which they had liued and continued vnto
their end*. And *Paule* ſpake it of himſelfe, who was an example to all Gods
Gal. 2. 20. people, *I liue no longer, but Chriſt in me, and the life that I lead is by faith in the
Sonne of God*. This forme of direction, that we ought to be guided by euerie
day, or any other agreeable to the Scriptures, is both by good reaſon, and
the teſtimonie thereof proued vnto vs to bee that which he muſt follow,
that ſo we *may liue by faith* (as I haue ſaid.) For (to ſpeake in a word for
the inſtruction of the ſimple) ſeeing euerie day is one part of our whole
life, wherein we are by great likelihood in danger to offend and prouoke God,
yea euen then when we haue feweſt ſtops in our way to hinder vs, and I
moſt helpes to further vs; it ſtandeth with moſt ſound reaſon according to
the word of God, that we be fenced and prepared to paſſe one day as well
Note as another, if wee make account well to paſſe and go through our whole
courſe. And therefore to ſee how this forme of daily direction, is drawne
out of the word of God, let euerie part of the whole proue, and teſtifie
vnto vs.

CHAP. K

A

Chap. 9.

Of the illustration or more full declaration of the former parts of the direction.

The first point of the daily direction.

FOR the first point, that we must be displeased with our
B selues, and humbled for our sinnes euerie day, as igno-
rance, deadnesse of heart, rashnesse, vncharitablenesse
and wrath, or any other, that shall giue vs occasion, yea,
euen the bodie of sinne it selfe, that verse of the Psal.
51.3. doth proue: where *Dauid* seeking pardon of his
sinne, acknowledged it to God, saying: *I know mine ini-*
quitie, and my sinne is euer before me; and than no day to be forgotten we
know: So the Apostle saith, *the sunne must not go downe vpon our wrath*, mea-
ning thereby, that we must soone forget and forgiue, and compound our
controuersies, and breake off our strife, and not lye therein till the euening:
therefore daily confesse, and bee humbled for them, which cannot bee
C done (we know) to the pleasing of God, except our hearts be broken with
relenting and melting for them. And if *the sunne may not go downe vpon our*
wrath, neither (by the like reason) any other sinne may be suffered to lurke or
abide any time in vs; who doth not see, that it should be a good part of our
care throughout the day, both to cast out such drasse, (as we haue drunke in)
by lamenting our estate, euen as it ought to be another part of it, to hold and
keepe it? And if *Iob* when *his sonnes and daughters did feast together* for the
preseruing of loue *euerie day in their course*, if he (I say) *did commaund them*
to sanctifie and cleanse themselues euerie day, and did in like manner, *offer burnt*
offerings for them himselfe euerie morning, becausse he thought they had *some*
D *way displeased God*, would he (thinke we) on other daies, when they were like
more to offend, count it a needlesse matter for himselfe or them to do the
like? which cleerely teacheth vs, that we should purge and cleanse our hearts
from all such sinne, as might infect them; euen euerie day we should doe this,
(I say) as well as vpon any one, seeing there is cause and need euerie day, and
when we go through the day in the best manner that it may be passed, new gilt
by sinne ariseth against vs. And if *Dauid* for his great and grieuous sins, did
euery day wash his bed, & water his couch with teares, for a space (as he testifieth)
can we thinke but that he kept some proportion on the other daies (although
he had not euer the same particular cause) in lamenting, bewailing, & acknow-
E ledging his sin? especially seeing we read of him, that *three times in a day* his
vsuall manner and custome was *to praise and pray vnto God*. And if the wicked
are said not to be vp & readie any day, as the Prophet speaketh, *vntil they haue*
wrought som mischiefe, (so naturall & ordinary a matter it is with them:) should
any doubt, but that we should hold it for one piece of our chiefe worke, daily
to cast downe our selues before the Lord, and to humble our selues, in the
heartie confessing of our sinnes? And it was one of the principall things that
God

Humiliation for sinne.

Psal. 51.3.

Ephes. 4.26.

Iob. 1.5.

Psal. 6.6.

Psal 71.8.

God meant to teach vs, by the morning and euening ſacrifice, and prayer F
daily in the law of ceremonies. But I would al good Chriſtiãs did as duly &
conſcionably perform this dutie to God euerie day, & binde thẽſelues reſo-
lutely thereto, as the Word of God doth cleerely prooue that they ought
to doe ſo: as for them who may pleaſe themſelues in outward humbling of
the bodie, and confeſſion of the mouth; in a word they muſt know, that the
chiefe glorie of it is inward, though expreſſed in words, and outward geſture
of the bodie, and thus is the houſe of our hearts to be ſwept euerie daie.

The ſecond point Forgiueneſſe of ſinne.

The ſecond point followeth, namely, that euerie day we ought to be rai-
ſed vnto a cheerefull and liuely beleeuing, that our ſins thus bewailed, con-
feſſed and repented of, are forgiuen, and freely rẽmitted vnto vs, for and G
through the only and full ſatisfaction of Ieſus Chriſt. And for the proofe of
this, it is ſufficient, that theſe two are neuer parted, but goe together, as *Pe-*
Act.2,38. *ter* ſaith: *Repent, and ye ſhall receiue the forgiueneſſe of your ſins*: and in *Hoſea*
Hoſ.14.2,3. the people were thus taught to ſeeke and come by it: *Returne vnto the Lord*
from your iniquities, and then ſay to him, Take away all our iniquities, & receiue vs
gratiouſly: and he will heale your rebellion, and loue you freely, for his anger is tur-
ned away from you. And our Sauiour commanded his Apoſtles *to abide in his*
Ioh.15 9. *loue*, euen as they had taſted how ſweet it was. Now then, if euerie day we
ought to turne frõ our ſins, we ought alſo euerie day to embrace the pro-
miſe of mercie. Beſides, in that the Church of God is taught this for an ar- H
ticle of her faith, to beleeue her ſins to be forgiuen; and the articles are
firmely and conſtantly to be holden and beleeued, and all vnbeleefe is ſin at
anie time, therefore as we are to be raiſed vp by faith in Chriſts merits, that
our ſins are pardoned now, euen ſo we are at other times, and one day as
well as another to bee ſo vpholden. For as the bodie without the ſoule is
dead: ſo is that dead to God, if it liue not by faith for the forgiueneſſe of ſin.

Againe, as in our common prayer which is called the Lords, which
1.Pet,4.7. ſerueth for euer to ſquare out our prayers by, and therefore for euerie day,
the word (*this day*) is expreſſed, ſeruing for euerie daie of our life, that we
may know, that there is no day of our life, wherein this prayer in effect is I
not to bee made; no day wherein wee pray not for our *daily bread*, euen all
neceſſaries for this preſent life: ſo is there no day in which we aske not,
and ſo in which we ought not to inioy it by faith, I meane, the forgiuenes
Lamen,3,23. of our ſinnes. And if euerie morning Gods mercies be renewed, of which
this is chiefe; then wee alſo muſt in the ſame manner embrace them by
faith as our owne, and ſo partake them, they being otherwiſe none of ours.
So that this bindeth the conſcience alſo as the former, that euerie day the
true Chriſtian muſt be perſwaded of the pardon of his ſins, & that no day
he ſhould looſe his part in ſo great a treaſure, though it is to be feared, that
many good Chriſtians enioy it not. Neither indeed can this ſecond rule be K
faithfully obſerued and kept, but it will cauſe all the other to be well looked
too and regarded. Bring we therefore our hearts daily to count it our trea-
ſure, that ſo they may delight in it: (*for where our treaſure is, there will they*
Math.6.21. *be alſo*) and then wee haue well and wiſely prouided for our ſelues in that
day, and our greateſt toyle is ouer (as they ſay) for the whole day follo-
wing. And this will be done, if, as it is the greateſt of all other, ſo we re-
ſolue,

A solue, that none is greater nor in more account with vs. To speake more largly of these pointes here, is not my purpose, for that they haue bene handled before in the first and third treatise: onely thus much, to teach the Christian reader that he must vnderstand and referre this beleeuing of pardon to euery day. And that which I say of this, I say of all the rest, that euery one of the points and partes of this daily direction (the which I haue taught in other parts of this booke, how they should be attained and come by) must be kept of the true Christian euery day.

The third point is, that when we shall be strongly haled after sinne, (for we must know that euery day giues occasion thereof) that we so ac- *The third point. Preparation and arming of our hearts against euill, & that they be readie to good.*
B count of the libertie of our hearts and minds, to keepe them well disposed and armed against all sinne, and most of all, our speciall infirmities, that we let them not loose at any time in the day, to be *hardened* with *the deceitfulnesse of any sinne*, but *kept with all diligence possible*, from the loue and liking thereof, that so our outward actions may be wel ordered. Therefore is that charge giuen in the Epistle to the Hebrewes, *that our hearts be not made nought and rebellious at any time*, and therefore by consequent on any day, whiles we suffer them *to be hardened with the deceitfulnesse of sinne*. And agreable to this, the Lord in Deuteronomie, aunswering *Moses* (when he brought him word, that the people would willingly be ruled by him, al- Heb.3.12.
C though before they refused so to be) said. *This people hath said well al that they haue said*: but * *oh that there were an heart in them, that they would feare me, and keepe all my commaundements alwaies, then it should go well with them.* *Deut.5.29.

So that we must see such necessitie of holding maisterie ouer our hearts, and keeping them in feare of offending, that we may make a daily practise of it, and so keepe them for continuance: neither can we otherwise shew our selues to regard that waightie charge of the Lord giuen vnto vs, *Thou shalt worship the Lord with all thy heart and soule.* For they who Mat.22.37.
are euerie while off and on, and vnsetled in their hearts, can neuer be long well ordered in their liues: therefore the Lord requireth this constancie, Prou 4.23.
D that we must euery while be looking to them, euen alwaies, that so we may be out of daunger. Behold how needfull a thing this is, to keepe and hold this maisterie ouer our hearts daily: when nothing goeth well forward, where they with the affections of them be not well ruled, But this shall be shewed in the next section following. Neither let men obiect their necessarie businesse (though they will not pleade for carnall libertie, they say) and multitudes thereof, which will distract their hearts. I aunswer, of multiplicitie of earthly dealings, which will hinder holy peace, let wise Christians beware: and so doing, if (as farre as they are able) they set themselues to haue care of all parts of Christian obedience, they shall in good
E manner prouide thereby, for the well ordering of their earthly businesse also, which is one part of it, and none of the meanest.

Now from this heart wel gouerned, the next two points (as two armes *The 4. Flee euill, 5. Follow good.*
of a tree, from the bodie or stocke) do issue and come. The first, that we should euer keepe from euill: which shal not be hard, if alwaies and euery day we be held in feare of offending, as we are directed before. The second, that we alwaies indeuour *to please God*, and therefore *in all things*;

and as was said in Deuteronomie, *to keepe all his commaundements*: F
which we may see, cannot be if we haue not our hearts so prepared to seek the Lord, that we may be readie in one dutie as well as in another, to shew
Deut. 5. 29. our selues obedient. All which three, namely, 1. to haue a heart to feare God, 2. to flie euill, 3. and please him in all things, as in that one Scripture before mentioned they are required daily to be found in vs, so there is no man, but may easily see reason, why it should be thus. First, seeing the one cannot be without the other: secondly, the keeping of such agreablenes betwixt our hearts and liues is our beautie and honour. And on the con-
Note trarie, it is most harsh and offensiue, when they which beare a faire shew, and are content sometimes to be gouerned, shall yet at other times be no- G
thing so.

I will say somewhat the more of these two, seeing it is one of the chiefest causes, why I entered into this present treatise, as may appeare by that which I haue alreadie said: namely, both that the Christian should be euery day free from all reprochfull euill, (insomuch as if by any occasion he be turned out of the way, yet he should speedily returne:) and also that he
1. Tim. 5. to should be daily *giuen vnto euery good worke*, watching his oportunitie thereto, that so he may haue a good conscience in all things, and may
Ioh. 15. 8. bring forth much fruite, that God may be glorified. Yet I meane not that
A godly life daily, consisteth not onely in the exercises of religiõ. he should spend the whole day in reading, prayer, hearing of Sermons, or H
other religious exercises, (excepting the Sabbath) but in one lawfull thing or other about his calling, or any other in stead thereof, which may be as well defended, and as pleasing to God as the duties thereof.

We may serue God in our ordinarie & meanest works. More particularly to appoint or prescribe is hard, and this is plaine enough for euery true beleeuer to vnderstand, and applie vnto himselfe: for I exclude not the commonest and meanest seruices and works, so as they be such as God alloweth, and without vitious affections gone about of
The man in his. him. As in the man, plough and cart, sowing and reaping, and all worke thereto belonging, if he be called to it or other worke in the man of occupation, as he hath bene trained vp and fitted for it: as also all prouision of I
things necessarie to the maintenance of his familie by lawfull skill and honest meanes, and paying, and receiuing of that which is due.

In the woman, to haue care, that all be frugally and thriftily done within
The woman's hers. the house and without, which is vnder her hand, that she be diligent to see her children christianly brought vp according to their age, her household
Prou. 31. 15. to haue all that is meet *in due season*: and more particularly among the rest, *spinning*, sowing, knitting, being done as to the Lord, & being those works which he appointeth them, and such like, are commendable, that they *may*
2. Pet. 1. 8. *be neither idle nor vnprofitable*. And these I name in some particular manner, least any should thinke, that I go about any new-found out holinesse to tye K
Christians vnto, as some will be readie inough to imagine & thinke, when they shall see and vnderstand that they must euery day well be occupied, (which few will be tied to) and doing of one good dutie or other.

And yet this I adde, that as these and such like must be done, and in one or other of them the sixe dayes must be bestowed, yet (I say) this must be
They must bee done by faith. added, that all these lawfull works must be done of them *in faith*, that is,

they

A they muſt know that God commandeth ſuch workes to be done of them, and therefore they do them readily and willingly, not for neceſſity onely, or for feare of puniſhment, or ſhame of the world, or becauſe they would be rich: all which are carnall, ſenſuall and diueliſh reſpects, as I ſaid before in forbidding all viceous affections in mens lawfull actions; neither doo they pleaſe God which thus go to worke. And further they muſt do theſe lawfull workes in perſwaſion and confidence that God will bleſſe them therein, and giue them good ſucceſſe, and take that for their *daily bread* and bleſſing, which God in their thus-going to worke, doth beſtow vpon them.

Note.

Not force carnall reſpects.

Committing the ſucceſſe to God.

B And laſtly, they muſt do theſe without adding the common ſinnes, which wicked perſons do vſe at their worke, as ſwearing, lying, negligence, idleneſſe, falſhood and deceiuing, curſing, quarrelling, impatience, and contention. Theſe and ſuch other of their owne deuiſing, the wicked doo bring in, among the lawfull works which God commaundeth them to do, & mixeth ſuch euils with the doing of the works, which of themſelues are good, that they vtterly marre, and deface them thereby, depriue themſelues of Gods bleſſing, and it cauſeth their callings and trades to be meanely accounted of, and in diſcredit with ſuch as are not able to iudge, as though none could vſe them better: whereas others as poore as they, C and as much put to their ſhifts, yet taking better direction, and depending on God, and carefully abſtaining from ſuch ſinnes, as are wont in the moſt to accompany their lawfull works and dealings, do liue in them contentedly, peaceably, & holily, and do in that manner put honour and beauty vpon their callings, and teſtifie that God hath to ſingular ends and purpoſes appointed and giuen them vnto vs.

Auoiding the common ſinnes that prophane ones wayne with them.

Men diſgrace & marre their lawfull callings by their ſinnes.

And thus would God haue Chriſtians go to their worke, and do all their lawfull buſineſſe, not as hirelings, onely in regard of their bellies. And this were a goodly and moſt beutifull ſight to behold in all ſorts, maiſters, ſeruants, buyers, ſellers, and euen in the poore labourers; yea, *cutters of* D *wood, and drawers of water*: and they that are of meaneſt place in families may liue godly in them, while religion rules their actions. and while they deſire to do thē as they are taught in the word of God. And they, who go to worke after this manner, may be merry at their worke, and merry at their meate: and yet I meane not as the prophane and earth-wormes, who ſomtime are merry when they haue more cauſe to be heauy, ſeeing neither they, nor their worke are pleaſing to him; but the other may reioyce and be glad by Gods allowing, yea commaunding it them, where he ſaith: *Reioyce thou and thine, before the Lord thy God, in all that thou putteſt thine hand vnto.* Deut. 12, 18,

The true Chriſtian only may, & ought to be merry at his worke.

Note

And againe: *Serue the Lord thy God* (that is, in that thou art appointed by E him to do) *in ioyfulneſſe, and with a good heart for the abundance of all things.* Deut. 28, 46,

And this is the mirth and ioy of heart, which the Apoſtle willeth vs to take our part in, ſaying: *Speake to your ſelues in Pſalmes, and Hymnes, and ſpirituall ſongs; ſinging, and making melodie to the Lord in your hearts, with thankes for all things through Ieſus Chriſt.* In this ſort hath God allowed his ſeruants, who haue learned and reſolued to obey him in all things, to reioyce, and go about their worldly affaires; and in like manner, Ephe. 5, 19.

doth he allow them to vse all their lawfull liberties in this life: all which F
he knoweth they haue need of, to allay the tartnesse, and asswage the painfulnesse and greife which through their afflictions and crosses are infinite waies ready in all places to meete with the. And not to do lawfull busines and workes thus, and with the three former rules set downe, but as the vnruled and disordered people of the world do them, is to make the lawfullest & excellentest callings base & meane, and to the persons themselues most hurtfull, while they stand forth against them as accusations, for that they haue vsed them vnlawfully, which in themselues are very honest and lawfull: which I say, that I may answer the brutish and irreligious sort, who say they know no difference betwixt those who are counted godly, G
and themselues; seeing they are faine (say they) to worke for their liuing as well as we, their godlinesse will not feede them, and we see no difference betwixt their liues and ours. The difference let them who are willing, learne from that which I haue said.

I haue also spoken this by occasion, for the satisfying of the simple-harted, (that they may not thinke, that in requiring that we should liue euery day in a godly manner) I do vrge any to leaue off, and lay aside their callings and businesse: and yet this I shew to be required by the Lord, how, and in what manner those lawfull workes ought to be done of them, that he therein may be pleased. And so I conclude, that the beleeuer ought e- H
uery day to arme and frame himselfe to a godly life, and to cast off all that sauoreth not thereof, (as in some which are most vsuall actions I haue
Philip. 1, 27. Eccles. 9, 10. shewed) seeing his whole *conuersation must beseeme the Gospell*; remembring what the wise man saith: *All that thine hand findeth to do, doit with all thy power, for there is no worke in the graue whither thou goest.*

Which if it were perswaded throughly to men, that it ought to be so, and that it is as necessarily to be looked after, as their maintenance, health, yea, or their life it selfe, (which none well aduised will deny:) then should there not be this posting it off from one to another, which now there is: nor this refusing to be subiect to God in this maine and great commaundement of *doing all to his glorie*, which they that refuse do refuse godlinesse I
1. Cor. 10. 31. Note it selfe. And there should not be this parting of stakes betwixt God and our selues, that sometime we will be forward, and sometime backward, in some things obedient, but in others denying our obedience, which causeth such patching and piecing of duties, as is farre from *holinesse, without*
Heb. 12. 14. *which yet, we shall neuer see the Lords face*; whereas yet by constancy in duty, and keeping of a dailie course therein; much dulnesse, deadnesse, barrennesse, slouth, idlenesse, and the fruits thereof, lewd lusts, and many such dangerous euils should be auoided, with which euen many good Christians (to their great heart-smart afterwards) are annoyed, because they know not how to do better. K

The first point. Thankfulnesse. The sixt point of our dailie direction is thankfulnesse: I meane, a renewing of this dutie to the Lord euery day, that so we may still see and acknowledge our selues indebted vnto him, and be the fitter to go vnder any of his fatherly chastisements, which he shall lay vpon vs, which without it, will presse vs downe, and raise bitternesse in our hearts: and also

A alſo that by it we may the ofter call to mind Gods many kindneſſes, to cheare our hearts, which are too ſoone forgotten of vs. The Prophet *Ieremie* forceth this daily duty to be continued of vs, when hee ſaith, *that the mercies of God are renewed vpon vs daily*: and what followeth vpon that, but this, that our hearts ſhould conceiue, and our mouthes ſhould ſet forth and declare his praiſe accordingly? For if we be commaunded as the Pſalmiſt teacheth, to continue this duty long after his benefits bee receiued, (as he ſaith, *Let Iſraell now ſay, that the Lord is gratious*, after his bountifulneſſe had bene declared vnto them) how much more ought we to praiſe the Lord daily for his mercies renewed vpon vs? Lament. 3.23. Pſal. 118.7.

B Therefore, did *Dauid* the faithfull ſeruant of God force himſelfe to performe this duty, as being too ſloathfull in his owne iudgment, though we read of none more continually occupied in it, Pſalme 103. 3. ſaying *Praiſe thou the Lord O my ſoule, and all that is within thee praiſe his holy name*: and further he ſaith, *that he will be euer ſetting forth his goodneſſe, and praiſe his name alwaies.*

And yet that none may hinder this dutie in vs by ſaying, wee are not bound to follow, no not good examples in all things, let vs well weigh the commandement of God by the Apoſtle, ſaying: *In all things be thankful*: as if he ſhould ſay, that our whole life ought to be a thankſgiuing; 1.Theſ.5.18.

C and therefore it is no life, when wee cannot bee thankfull. And what the thankefulneſſe is, which ſhould daily bee in vs, looke in the former Treatiſe.

The next dutie to be daily performed of vs, is watchfulneſſe and prayer: of which two, as the firſt ought to be continuall, euen to ouer-ſee our whole worke in and through the day, and to looke before vs that all may be done to the glorie of God: (for as the eye-lids preſerue the tender eyes from annoyance, ſo doth this our life from offence, and *our feet from falling*.) So this latter namely prayer, is to be as an helpe and hand-maid vnto that. *The ſeuenth point: Watch and pray.*

D And although I preſcribe no certaine time, nor ſet houre to the ſolemne performing of this dutie, becauſe we are taught *to pray alwaies*, that is at any time, as we ſhal haue fit oportunity, yet ought our harts both to be lifted vp to God often, (though in few words) hauing euer occaſion: & ſometime ſolemnly, and by ſet prayer, in powring out our complaints, and making our requeſts vnto him. Both of them are ſo far to be in vſe with vs, as we are deſirous to retaine ſound peace and quiet minds toward God, & to be free from, or at leaſt, not to be ouercome of temptations; which ſeeing we are ſubiect vnto euerie day, it cannot be doubted of, but as the one ſhould not ceaſe, I meane watchfulneſſe, but be working in vs continually, and keepe 1.Theſ.5.17.

E vs waking out of ſpiritual ſlumber throughout the day; ſo the other which is prayer, ſhould quicken and ſharpen it, and both of them ſtrengthen vs, being oft and vſuall with vs; againſt all occaſions, which might elſe ouermatch vs.

And can any be ignorant, when our Sauiour taught vs to pray euery day for *our daily bread*, but that we ſhould pray euery day for grace to be guided aright and comforted, there being as great need of it, & more, then

of the other? The same thing he meant, when he vttered a parable to them to this end, *that they ought to pray alwaies, and not to wax faint*: but euer willing, though not euer able. So that the life of a Christian is no day well passed, when prayer (as it hath been before described) is not one member & part of it. F

The right peace.

2. Co. 1, 12.

The last point of our direction is, that we by meanes of all these, as our faith, and feare of displeasing God, &c, may keepe and hold fast our holy and most sweet peace with God, *and our reioycing*, which is the fruit of this Christian walking, and an vnseparable companion vnto the same. I haue taught this in generall before: onely now I shew, that it is daily to be kept and maintained of vs, in such wise, that as wee regard our bodily maintenance while we liue here, so should we prouide that this our *peace, which passeth vnderstanding*, bee not broken off betwixt God and vs. If it bee G

Rom. 5, 2.

asked how this shall be; the Apostle saith, *If vve be iustified by faith in our Lord Iesus Christ*, we haue *and do inioy it*. And we haue heard, that the Lord hath both giuen libertie, yea and commandement to his children, that they should daily beleeue *and lay hold on eternall life*, and rest themselues in the assurance of his loue: and how can this exclude that peace which we speake of?

Philip. 4, 4.

Nay, our reioycing in the Lord, which is rather a degree beyond this peace, wee are commanded to entertaine and retaine alwaies, that is, at H all times, that none imagine that I meane, wee should onely some one time in the day or other possesse and enioie it. Neither indeed is anie part of our life anie daie pleasant vnto vs without it. Therfore the Apostle doth verie fitly meet with an obiection of ours in the forenamed Scripture, thus: that if anie of vs dare not presume so farre as to take our part in continuall reioycing in the Lord, or if we should thinke, that the Apostle was not well aduised in offering so great libertie vnto vs, he repeateth his words thus (*againe, I say, reioyce:*) as if he should say, you who are carefull ouer your selues, & ouer others, (for to such he speaketh) *be ye merry and ioyfull in*

1. Thes. 5, 16.

the Lord from time to time, yea and so as no Worldly sorrowes do breake I it off.

Now I haue shewed what are the necessary graces which should accõpany the life of the beleeuer daily, I wish him to view thẽ all at one sight together; to see, if he may be well without any of them: as without certainty of the forgiuenesse of his sinnes, without feare of offending God, a thankfull heart, and chearfull watching and praying against euill, &c. And he cannot walke voide of any of them, so yet: he must not thinke but that there are other particular actions beside these, but they be all to be well ordered and gouerned by these. And now somwhat I will set downe about them, not vnprofitable and needlesse. I haue briefly prooued, K that some certaine manner of directing a Christian daily, is required in the Word of God, and that it is no fancie of mans braine, thus nearely & narrowly to look to himselfe: and haue set downe a draught thereof out of the Scripture, and therefore men must know, that it is their sinne, when they are not guided by these rules in the daily course of their liuing: I say, when these accompanie them not, whatsoeuer their calling is, or

Admonishment to the Reader to frame the direction.

the

A the actions which they are occupied about, it is their sinne, whether it be of ignorance, that they know them not (which is the lesse, if they be willing to learne:) or careleſnesse, or wilfulnesse, that they doe not, or will not regard them; and being sinne, it is to be resisted, seeing no sinne is to be borne withall, or rested in.

And that it may be thought more necessarie to be daily guided in this manner, we must know, that these graces which I haue spoken of, are not at some one time or other of the day to be thought or spoken of (thinke not this to be my meaning, in saying we must haue them euery day) for so, we might possibly be little the better for them (as if once in a day a man should
B pray, giue thanks, looke to his waies, to his peace, &c.) a man might do all these and the like, and yet not of necessitie well guided for all that, through the day: but this I meane, that this holy furniture should cloath and beautifie our soules throughout the day, and haue their setled abode in vs; and not ebbe and flow as the tide doth, nor goe and come as passengers that tarie not; but home-dwellers: as for example, that our peace should not be broken off by any occasion, our watching should not cease, wee should keepe our selues from euill the whole day, and so likewise be readie to one dutie or other, and we should cherish our weake faith from time to time, and cast not away our confidence, retaining minds thankfull, and walking
C in the strength of our prayers, though we be not euer vttering and expressing in words either prayers or thanks.

What the beleeuer is to vnderstand by the direction.

Note.

Heb. 10. 35. *Flowers for a Christian to smell on.*

So that our hearts may be well seasoned with these, as the chiefe things, which we should regard and looke after, and yet neglecting no needefull worke that must be done, but doing it much the better by meanes of these; and so the froth of our owne braines, as endlesse and needlesse wandrings, vaine cogitations, and foolish and noisome desires, shall be much restrained & allayed in vs. This is it (all wise men doe know) that most troubleth vs, and of the which, we be euery day in greatest danger; I meane, the looseneſse and disorderednesse of our hearts: for they, as they be neuer vnoccu-
D pied, but prone to euill a thousand waies; so if they be not bridled, holden vnder, and suppressed, they are so soone fixed vpon some obiect that commeth in the way, that they carie vs headlong after it, we being then impotent for the time and vnable to resist, when we haue let them loose, and giuen them scope.

The vnruly heart, the chiefest trouble that a man hath.

And from thence arise (I speake of the better sort of vs) great heauinesse and vnquietnesse, to see such changes wrought in vs: and this is the best that commeth thereof, vntill we recouer our selues againe, if a worse thing follow not, that wee fall not into some further vnsetledneſse and distemperature, which will cause no small annoyance. Now what is a like
E remedie against this, and all other baites of this deceitfull world, which the diuel layeth in our way, as to haue our hearts daily fenced thus with watch and ward against them, as I haue said, to hold such sinne execrable alwaies, to keepe in loue with pietie and goodnesse, to retaine hope and confidence, that God will make vs strong against them, to liue in his fauour still that wee may want nothing that is good, and to enioy most sweete and sound peace to comfort vs so to our lyking, that wee may not neede to hast

Some fruits.

Daily direction the chiefe remedy against it.

greatly or gape after ſuch allurements, which are no better than deadly poyſon? What (I ſay) is like this pretious remedie, to keepe vs in ſafetie euerie daie? Which God hath therefore giuen vs, that we may be preſerued from infinite fearefull dangers, which are in this world, and that we may alſo liue with much comfort; yea, he that *giueth his heart to the Lord*, that it may be taught all theſe rules of the daily directing of a Chriſtian, can tell how true this is, & what reward is found and enioyed daily of ſuch as take delight in them. Pſa. 19, 11.

Some Chriſtians (ſay what may be ſaid) will go no further in practiſe of religion, then they be alreadie.

But manie Chriſtians, who beare good affection to the Goſpell, and generally meane well, yet will not particularly trouble themſelues (as they count it) to be brought (in their whole courſe) within a narrower compaſſe and to a more neere acquaintance with the Lord, no although they heare that it is to be come by, and may be attained: but would faine beare themſelues in hand, that they are well enough; when yet they are oft conſtrained to feare, yea and to feele the contrarie: for what do they find but much wearineſſe and griefe, checks and accuſations, yea and are ſometime alſo noted of others, to be but cold & barraine profeſſors, when they haue followed ſo much and ſo farre the deuiſes and deſires of their owne hearts? And beſides this, how much detract they from the beautie and excellencie of the godly life, and what iniurie offer they vnto it, when they are able no further to commend it then as they finde, (for as they finde, ſo they will ſpeake of it) whereas it cannot ſufficiently be eſteemed and accounted of, neither can the ſeruants of GOD, who haue experience of the benefite of it, ſatisfie themſelues in ſetting out the excellencie thereof. *Note.*

I denie not, but there are manie, who for want of knowledge, do not ſee that which ſundrie others of their brethren doe, and yet are faithfull in that which they know: but they reſt not ſatisfied with their preſent eſtate, but long much to ſee the will of God more clearely, and deſire feruently to attaine to greater meaſure of grace. And to all ſuch I know, how welcome it will be to haue more cleare direction, then as yet they haue found: and ſuch I would haue know, that for their cauſes I was perſwaded to vtter that, which God hath reuealed to me ſo farre as concerneth them. But as for ſuch as like ſo of their preſent eſtate of ſeruing God, that they haſt not to be acquainted with any better, (ſeeing there is euer in Gods children a deſire to grow, and a longing to be better) whatſoeuer they thinke of it, and how highly ſoeuer they account of themſelues in it, they ſhall goe forward euerie one his way, till they be as blind as the Moale, *as deafe as the Adder*, as dumbe as he that openeth not his mouth, and as vnprofitable as *the ſalt that hath loſt the ſauour, and is good for nothing, but to be troden vnder foote, and caſt vpon the dunghill.* Note. Reu. 3, 17. *The wicked ſhall waxe worſe.*

Neither let the people of GOD count this anie burthen to be thus directed: but it is their fleſh and corrupt wiſedome which burdeneth them, whereto *they are not debtors*. And what doe I perſwade vnto, but the vſe of, and continuance in that holy condition, which euery true beleeuer hath taſted of, and had his part in, but that many ſuch, through ignorance and vnacquaintedneſſe with it, haue not attained vnto ſtedfaſt *Incouragement to a tractable.*

conti-

A continuance in it? But to returne a little to the other: o people to be la- *A bewailing of them vnderſtan their ſtate, not ſeeking to be bettered.*
mented and euer pitied, that they being borne to great honour euen here in this life, ſhould forgoe it ſo contentedly, and ſuffer others to enioy it: whom I require to heare me, ſaying vnto them, that if they were wiſe and well aduiſed, though they might liue as their heart deſireth here, and ſhould neuer be called to their account for the ſame, yet they would flie from a licencious life being but a ſweet poiſon, and would chooſe to ſpend one day godly, (euen for the fruite and pleaſantneſſe of it) *rather then a thouſand dayes* otherwiſe: which many heathens in their kind, and according to the light and knowledge they had, as *Cato, Scipio*, and others
B did, that is, in morall vertue and honeſtie, to the perpetuall ſhame and iuſt reproch of many which go for Chriſtians. Pſa. 84. 11.

And this is that which I go about, that in this ſhifting and godleſſe world, ſome who are very willing alreadie to be guided well, but are vnable to direct themſelues, may haue ſome helpe by this which I haue written: who if they ſhould be hindered thus, namely, that they thinke, for all that can be ſaid, yet there will be wanderings out of the way, earthlineſſe of mind, frowardneſſe, and much rebellion, and therefore to ſmall purpoſe it might ſeeme to be, to take great paines for little profite: I ſay (by the grace of God) their profite ſhall be great, and their paines
C ſmall, for the benefite which they ſhall reape by it, yea in time it will become pleaſure to them, after they ſhall accuſtome themſelues daily to ſeeke the Lord in ſuch manner, as I haue here taught, and as his word preſcribeth, and they ſhall ſee their ſtrongeſt rebellions much weakened, and euill deſires much abated and aſſwaged in them, and they themſelues prepared and made fit by this well ſeaſoning of their hearts to make the actions of their liues correſpondent.

And to vphold our *ſelues in holineſſe* thus as it is required of vs, no *Daily direction neceſſary.* 1. Theſ. 4. 3.
leſſe helpe is needfull, then the dailie keeping of our hearts in this eſtate, which I haue ſet downe. For although while the heart is thus looked
D vnto, (as it would be of vs, if we counted it the neceſſarieſt worke that we haue to do throughout the day) while the heart (I ſay) is thus looked vnto, euery thing doth well follow our hands, and much good is done in our liues: ſo yet, except we make great prouiſion, that this worke may be daily and conſtant, we cannot chooſe, no not the beſt of vs, but we ſhall commit many things in our liues vnbeſeeming our profeſſion, and ſmally to our owne comfort. And howſoeuer the rebellious world cannot away with it, yet (as I ſaid before) all the godly, if they knew it, would, and ſo farre as they do know it, do aime at it, and would thinke themſelues happie, if they could be partakers of this libertie: I meane, when they
E can and do aduiſedly, and with good conſideration keepe ſtedfaſt daily in this holy and ſweet courſe, and are not peruerted and turned out of it, as ſometime they haue bene *Note*

I confeſſe, all are not in a like meaſure enlarged, either by knowledge to ſee the excellencie of it, (as I haue ſaid) or in heart to deſire it, ſeeing they are not acquainted with it: but yet when they do ſee, how God of his aboundant kindneſſe, hath ſhewed them a way to make their liues

more

more pleasant, and his seruice more easie, than they haue thought or could find; they will wish a part in this wisedome, (thus to guide themselues) before all other pleasures, though the flesh should neuer so much rebell against it. And it must be graunted, that the heart will striue sore against continuance in this course, and rebell and be discontented with this, that all vnlawfull libertie should be vtterly and euer be denied vnto it. But as they shall see more clearely into this blessed estate, and haue daily more experience, both that God doth giue them power to mortifie and ouercome themselues, and make this holy course sweet vnto them, the more their hearts shall be set vpon it, to desire and long after it, and to haue it in an high account, which is the greatest matter, and the hardest piece of worke to be obtained, especially with continuance & stedfastnes therein.

The flesh will spurne against daily direction.

F G

For if it were mens pleasure and delight throughout the day to be well occupied one way or other, and in all that they should go about, to haue their hearts readie to guide them aright therein, all other gaine-saying desires of the flesh should soone be withstood and resisted, although not altogither ouercome, and the occasions, by which they were wont most of all to be hindered and withdrawne, should be carefully shunned and auoyded. And this may much set them forward in this course, that if they seeke to retaine constantly any one of these eight rules, which are set downe to guide them daily, they may know, that it will be no hard matter to enioy all the rest with it, seeing they hang together as lincks of a golden chaine. For they cannot arme themselues with a mind free from the loue of sinne present, but they must be repentant for their sinne past: and embrace forgiuenesse by faith, and *find rest to their soules*, and filled with thankes: and so I say of the rest, if they know this point of Gods will, that he requireth it, that one of them should daily goe with the other, as indeed the one cannot be well without the other.

Note

Follow one of these rules thoroughly, and all the other will be familier.

H

Obiection.

And if any say, be like I go about to make men prefecter and holier, than the Lord euer did, and to perswade, that they may serue God without strife and battell with their owne lustes and the diuell: I aske them againe, if this course of daily keeping our hearts in frame, and spirituall gouernement can be without most diligent obseruing of our wayes, and strong setting of our selues against all aduersarie power? And further, I answere, that I go about no other thing then this, to shew Gods seruants how they may be best fenced against the common *corruptions, which are in the world through lust*, and may honour God in the best manner, and themselues liue with the most comfort, and that they may know and be perswaded, that he of his mercie hath prouided this sweete path-way to heauen, for his poore seruants, who are despised in the world, least they should be discouraged and pressed downe with sorrow beyond measure. And they who haue not as yet experience of this seasoning of their hearts with grace daily, I wish them to desire it aboue all other things, and in no wise to hold themselues contented without it, if they desire to do well, and to see good dayes. And let me obtaine this at the hands of all well meaning Christians, that they beleeue it.

Answer.

I K

But now hauing spoken of the foundation, that should be layd in the heart

A heart of all Gods people, vpon which the building of a godly life euery day is to be ſet, and without the which faithfully indeuoured after of euery one it can in no wiſe ſtand; and that is, an heart indued with the ſeuerall gifts of the ſpirit, which I haue ſet downe. I haue thought it very meete and neceſſarie to adde one thing to this which I haue ſaid: and it is that, which the diligent Reader will require and looke for eſpecially if he be not well experienced in the practiſe of chriſtianitie. And this it is: why men are not directed how to leade their liues daily, & to gouerne their tongues, as well as to rule and beautifie their hearts, and why they haue not direction how to do all their outward actions daily: (for of theſe, they ſay, no rule B hath bene ſet down in this whole treatiſe) but onely of the well ordering of the heart; whereas that toucheth but ſome part of mens duties in the ſight of God: but all other things are left (as it ſeemeth) to our owne diſcretion, which are to be done in the eyes of men.

Note.

Obiection.

To the which I anſwere, that the heart of true Chriſtians being kept thus purged from euill, and ſeaſoned gratiouſly, (as we haue heard) *good life and behauiour will come from thence*, as *Salomon* ſaith: and according to the diuers occaſiõs, which ſhal fall out to euerie one daily, his knowledge ſhall and will guide him either in his calling, or in the ſupplie of it, by other neceſſarie duties: but more particularly, they muſt not looke that there can be C any certaine direction giuen of the outward parts of our liues, which of thẽ ſhould be done euery day: becauſe the actions of our liues are variable for the moſt part and innumerable, as all do know; and therefore cannot all be done vpon any one day: and men are conſtrained by ſundrie occaſions, to do ſome duties one day, and ſome on another: and oft it falleth out, that ſuch as they muſt of neceſſitie doe on ſome one day, or elſe they ſhall ſinne; (as following their callings painfully and diligently) they cannot doe on ſome other, but they ſhall ſinne; as to viſite their parents one their death bed, or make peace betwixt men, when it is required at their hands.

Answer.

Prou. 4. 23.

No rule is not can be giuen, what outward Works are to be done daily ſeeing they are variable & infinite.

But further, and to the more full ſatisfying of ſuch as would deſire it, this D I ſay; that although there can be no certaine and perpetuall rules giuen more particularly for the outward actions of our liues, which are as neceſſarie one day as another, (except we would lay burthens on Gods people, which he himſelfe hath not done) but ſuch as concerne the heart inwardly, yet there are certaine duties of the life performed in the ſight of men more commonly and vſually, then ſome other; and they are ſuch as do concerne all true people of God, and for the moſt part, fall out euery day at leaſt one or other of them, if not all. Theſe therefore which ſhall be of ſo great vſe among Gods ſeruants, I thinke not a miſſe to ſet downe, and to ſatisfie their demaund ſo farre as Gods word E giueth leaue: not of neceſſitie to tye any to the practiſing of them euery day, (which I would haue well to be marked) but as euery one feeth that he is bound: yet ſome one or other of them muſt bee done euery day, as we ſhall ſee afterwards. And for the other which do not bind the conſcience euery day, (which I do ſet downe now immediatly following) and yet are profitable, and helpfull to liue well and happily? let a Chriſtian vſe them, and ſo many, and as oft as he may, and as he hath occaſion

Note.

occaſion offered him, and as he gaineth thereby in godlines, and winneth peace to his heart, and knoweth not how to do better, ſeeing it is an hard thing for the moſt Chriſtians to ſee particularly, how to paſſe the day in the diuers parts of it from one houre to another, (eſpecially when they muſt intermit the workes of their calling) but it ſhal be in an idle and very vnprofitable manner, without ſome ſuch helpe and furtherance. A briefe ſumme therefore of theſe I will ſet downe, with ſome ſhort explication thereof, and vtter my mind more fully of them afterwards. And they are neuer done aright nor in their kind, except they proceed from the heart wel ordered, as I haue ſaid before. And they are in number nine: the firſt whereof is this. F G

CHAP. 10.

Of the actions and duties of life, moſt commonly to be done daily, but not of neceſsitie.

The firſt dutie: To awake with God. The ſame more fully.

THE firſt, that we awake with God.

That is to ſay, that as ſoone as we haue broken of our ſleepe euery morning, we bend and reſolue with our ſelues to giue vnto the Lord the firſt fruits of the day: and that either directly, by thankſgiuing, confeſſion of our ſinnes, & requeſt making for our ſelues and Gods people, we lift vp our hearts to God in a briefe manner: or indirectly, that is, though we tye not our ſelues to this manner and forme, yet that we make it our firſt worke after our awaking, to commune with, and looke vp to God, drawing our hearts to the loue of and reioycing in him; that he being firſt in account with vs, may be alſo throughout the day cheife with vs, and preſent to guide, bleſſe and comfort vs: that we do this, till in a more ſolemne manner we ſet our ſelues apart from other things to prayer. H I

The ſecõd dutie: Morning prair. Hoſ. 14 2.

The ſecond, that we prouide (if it may be) ſolemnely and vpon our knees, to make profeſſion of our repentance, by confeſſion of our ſinnes, requeſts made to God, with thankſgiuing, *taking to vs words*, as *Hoſea* ſpeaketh, that is, with our mouths vttering them, preparing our ſelues by meditation hereunto.

The ſame more fully. Hoſ. 14.4. Pſa. 111. & 116. 1.

That is, before we enter into the affaires and dealings in the world, (if it be poſſible) we make this our firſt worke of the day: and in our confeſſion, let our ſpeciall ſinnes be mentioned, by which we haue moſt diſpleaſed God: in our thankes, let ſome particular fauours of God be remembred: in our requeſts, let vs craue pardon of our ſinnes with faith to obtaine it, and all other neceſſaries; and namely, that we may well go through the day, and haue Gods bleſſing in all that we ſhal ſet our hand vnto in the day. To proceed the better in all theſe, let vs meditate either on ſome of Gods mercies, or our owne ſinnes, or on ſome other things profitable; that by meditation and prayer before we enter into our affaires, we may be K

the

A the better prepared to paſſe the whole day after in much better ſort, than otherwiſe we might be like to do.

That (if it ſhall then be moſt expedient) we with our mindes ſtill kept well ordered, betake our ſelues to our calling and vocation. *The third: Our calling.*

That is, that we willingly and diligently ſet our ſelues to performe dutie in that worke or ſeruice, for the which we are fitted, *and to the which we are called: and therein abide* as we are able, except any waightier matter draw vs from it: aſſuring our ſelues, that we pleaſe God no leſſe therein, than in obeying his other commaundements. And that we be therefore chearefull therein, (it being the buſineſſe that God hath ſet vs about) and confident, that wee *The ſame.*

B ſhall finde good ſucceſſe, ſeeing we haue a promiſe of bleſſing from him; and ſo doing, that we take heede, that we minde not our profit in ſuch wiſe, that we coole any grace thereby, or quench holy affections in vs: but that we be fit to go from it to ſuch other duties, as ſhall be meete, that ſo we may do our earthly buſineſſe with heauenly mindes, which is an high point of godlineſſe, and make the duties of our callings and holy exerciſes, helpes one to the other. *Note.*

That in all companies we behaue our ſelues, as we are taught of God, and as it becommeth vs, eſpecially ſo, as we leaue no ill ſauour by bad example behinde vs. *The fourth: The right vſe of companie. The ſame.*

C That is, ſeeing ſome part of the day is vſually beſtowed in companie, therefore in what companie ſoeuer we ſhall be, eyther of our owne familie, or ſtrangers, ſuperiours or inferiours, and how oft ſoeuer, that we haue ſpeciall regard to be harmeleſſe, and free from giuing any ill example, carefully marking and ſhunning the occaſions thereof, and prouocations thereto. And that we be readie by all oportunities, to take any good that we may, eyther by example or communication from others, or do good our ſelues by offering both. And that in any of our dealings with men, about or in the things of this life, wee neither hurt or do wrong to any, but rather ſuffer it, knowing how we are giuen to loue our ſelues, & in matters of profit eſpecially, with the neglect of others,

D which among Chriſtians is a ſore blemiſh.

That we do not ill ſpend the time in our ſolitarines, or when we be alone. *The fift: Solitarineſſe. The ſame.*

I meane, that at ſuch times, as wherein we ſhall be free from companie, we haue the like care of our hearts & behauiour being alone, that we were taught to haue of them both, and of our talke in companie. For example: that in our behauiour we attempt or go about no euill, as ſtealing, whoring, or committing any vnlawful thing, &c. and concerning our hearts, that we ſuffer them not to wander after needleſſe & vaine things, but hold them within this compaſſe, that either our thoughts be of thoſe things which are lawfull, as the well ordering of our buſines, and yet that alſo with moderation: or of things holy

E and ſpirituall, as the glorie of the life to come, Gods loue to vs, and care ouer vs in this world, & ſuch like; conſidering & remembring, *that we muſt redeeme the time* to the beſt vſes we can, and in conſcience moſt approue of; or if our thoughts be at any time of things euill, that it be onely to bring vs into further hatred & deteſtation of them, and not to ingender and raiſe vp a liking thereof in our hearts, which Sathan euer intendeth, though we had no ſuch meaning, nay rather purpoſed againſt it, when we firſt entred into thought of them. *Note.*

The ſixt: Proſperitie. That we vſe our proſperitie and all the lawfull liberties of this life, ſoberly, and ſo as we ſeeke to be the better by them. F

The ſame. Foraſmuch as our mercifull father beſtoweth vpon vs many great bleſſings, euen here *where we be ſtrangers*, both in token that he can affoord vs them, and to ſhew, *that pietie and the feare of God are not without reward, no not in this life*: Therefore it behoooueth vs to be circumſpect and warie, that we ſwell not, neither be inſolent, becauſe of our proſpering, neither idle and looſe in our liues, and ſo abuſe the ſame to carnall libertie: but to be more rich and fruitfull in all good duties both to God and men, becauſe we know, *that he which hath receiued much, of him ſhall much be required*, Amos 3.2. And that herein is our *heauenly father glorified*, *that wee bring foorth much fruit*. G And ſo wee haue the right vſe of Gods benefits, which is a greater treaſure than the benefits themſelues, as wee may ſee by the fearefull ends of ſuch, as had many great bleſſings, but regarded not how to vſe them.*

1.Tim.4.8. Amos.3,2, Ioh,15,9, 1.King.3.11. 12.13. *Pſal.37 36. Luk 12.18.2)

The ſeuenth: Affliction. That we be readie to receiue our afflictions meekely and patiently, and ſo be found indeed when we are tried with them, *that our patient mindes may be knowne to all.*

The ſame. Our liues are ſubiect to many calamities, and euerie day to ſundrie: yet, *doth not the Lord chaſtice vs for that he taketh any pleaſure in our ſufferings, but of verie loue ſendeth them for our benefit*, namely, to weane vs from the exceſſiue loue of the world, and to purge out our droſſe thereby, *that we might not periſh with the world*, but *haue proofe of our faith and patience*: which cauſeth the *greateſt ioy of all other*. Therefore we muſt not fret and be impatient in them, but confeſſe, that they are neceſſarie and meete, as oft as God ſendeth them, and therefore wait to ſee a good end of them; that ſo we may haue experience of great good by them, which may make vs hope for the like after, and that without fainting.

Lam.3,33. 2.Cor.12.31 H Iam.1.2. 1.Pet.1,6, Rom,5.5,

The eight: Family exerciſes. That we conſtantly keepe and vſe the exerciſe of prayer and thankeſgiuing in our families, and ſuch other helpes to maintaine the knowledge and true worſhip of God, and of true happineſſe amongſt vs.

The ſame. For, ſeeing we are forgetfull of our duties, and eaſily drawne away by the world, we haue need to haue daily and oft acceſſe to God, and our ſeruants eſpecially, who haue little other priuate helpe. Theſe exerciſes of Religion are, prayer, reading, catechizing and conference, with ſinging of Pſalmes, &c. and that theſe or ſuch of them as are common to the whole family, be vſed at the moſt conuenient times when the family may come together: and that we indeuour to do the ſame together twiſe in the day at leaſt, prouiding to performe the dutie of it with cheerefulneſſe and reuerence, knowing that we haue therein communion with our God, and moſt ſweete refreſhing of our ſoules thereby: alwaies remembring, that this ſhall not be ſo awkely gone about, nor ſo hard and harſh, with much wandering of the minde as many finde it, if other duties before mentioned, be carefully looked to. I K

The ninth: A viewing of the day at our lying downe. That before we lye downe at night, wee looke backe to the workes of the day, how we haue paſſed it, that where we haue had bleſſings, wee may be thankfull, and proceede in the like courſe after: where we haue faulted and failed, wee may reconcile our ſelues to God, and ſo lye downe in peace.

For

A For ſeeing we haue ſome ſpeciall infirmities to make mention of, and ſome particular benefits to giue thankes for, and to powre out our complaints in ſpeciall manner, it is meete (as we ſhall be able) that we ſhould thus view, and go through the ſeuerall actes of our life in the day, calling them to remembrance as we can: that where we ſhall ſee that we haue receiued helpe and ſtrength to liue well, and to keepe peace with God by the rules and duties preſcribed, otherwiſe than we were wont before we did ſo particularly obſerue our waies, we may with praiſe to God, reioyce and take comfort in our gaine, and more conſtantly hold out in the ſame courſe, and where we haue failed, we may be willing to ſee and acknowledge our faults, laying holde of
B pardon, and looke better to our ſelues after: and ſo making agreement with the Lord, as being reconciled to him, and leauing no accuſations nor checks to our conſciences, we may lye downe in peace, and fall aſleepe in that ſtate, (euen as we awoke with it in the morning) readie to make our bed our graue, and ſo *ſhew our ſelues to be pilgrimes and ſtrangers as our fathers were.* Heb. 11.13.

The ſame.

Note

And theſe are the duties of our liues, falling out ordinarily, and moſt commonly to be done euerie day, at leaſt ſome of them, and none more vſually than theſe, which I haue added. That thus, while theſe are well looked to, the daily direction, which doth (as we heard before) concerne thoſe duties which may on no day be omitted, may not want matter to occupie and ſet on
C worke the life in thoſe which I haue now mentioned, ſo as it may neither be idle nor vnprofitable: and alſo to the end that euerie Chriſtian may learne and ſee more clearely, what manner of thing a godly life is, for many are ignorant of it, and many who gladly would, for want of cleare vnderſtanding of Gods will herein, cannot tell how to go about it. Numbers thinke it to be a doing of ſome one or fewe duties, whatſoeuer the courſe of their liues be beſides: neither yet to be tied euerie day vnto that. Some thinke it is but to go to Church on the Sabbath: and one thinketh one thing, and another another. To whom, and to all other I ſay, that it is no leſſe than a daily, and carefull looking to our hearts and liues, as I haue ſet downe, though it tye no man vpon neceſſitie to
D any certaine outward worke or dutie daily, (as I haue ſaid) and a returning againe to this holy courſe, if by any occaſion we haue departed from it, yea, though it haue beene but for a ſhort ſeaſon.

Note

Againe the daily direction is deſcribed.

And becauſe we are not, neither can be, alwaies ſetled to abide at home in our owne houſes, where it were eaſier to keepe ſome euen and equal courſe in our liues, as we are directed by Gods word, yea, and ſometime we be forced to be taken vp both in the trauail of the minde and bodie, more ſpecially about ſome weightie matters, in which caſe we ſhall be readie, much more eaſily to forget our ſelues, and ſo become vnſetled; therefore let this watchword be remembred and regarded: that if any ſuch thing fall out, as by haſtie and
E long iourneies, attendance vpon ſuites or great perſons, change of dwelling place, or change of our eſtate from ſingleneſſe to mariage, from pouertie to wealth, or the contrarie, (as vnuſuall matters do more eaſily vnſettle) that in theſe, I ſay, and ſuch like, when any ſhall fall out, we be more carefull at ſuch times to be fenced againſt all ſuch occaſions, than when we be void of them: and that we do this, as we loue our peace and communion with God.

F

Chap. II.

Of the benefit and commendation of the direction.

The third part of this fourth treatise.

NOw I will proceed to the third point, namely, of the neceſſitie, profit and comfort of the daily direction: and then more largely ſpeake of theſe nine duties, ſeeing a Chriſtian ſhall find ſo great vſe of them, that he may, (hauing the ſame at large before him,) be in ſome ſort helped thereby G daily. Of this third part I ſhall not neede to ſay much, if that be well marked & conſidered, which I haue ſet downe of the two former. For if it be granted, that God directeth vs daily how to goe through the whole courſe of our liues, and that he teacheth vs what manner of guiding vs this daily direction is (both which haue been proued vnto vs:) who can doubt, but that it muſt needes be a thing of great account and reckoning, and of ſingular vſe, and gainefull? eſpecially to all ſuch as being of an vpright heart, are yet not ſo exerciſed in the Scriptures, nor ſo experienced, (by meanes of the darkeneſſe and blindneſſe that yet is in them, and of ſundrie other lets and diſcouragements) that they are able by their owne H priuate helpe to draw out of all their readings, hearings and knowledge which they haue gotten, anie indifferent forme or direction to gouerne themſelues.

Note
The daily directing of our ſelues a great gaine to vs.

Beſides, manie ſuch inioy not the miniſterie of the Goſpell ordinarily, but as they get it by their painefull trauell abroad; and manie (the more is the pittie) doo not tye themſelues conſcionablie to preach the moſt neceſſary doctrine to their people, yea, (I may ſay with griefe) are altogether vnfit to do it: and the diligenteſt Preachers and beſt able (for the moſt part) tarie not long to ſeaſon the hearers throughly with ſuch matter; but by death, or other occaſions, are quickly remooued, or ſo mightily diſcouraged by their I people & the diuers kinds of crabbed, teachie, ſcornefull, hollow, proud, prophane, and the like ill qualities of them, or ſome other waies, that rarely it may be found, (what an admirable and lamentable thing do I vtter in this golden time of 45. yeares peace, ſcarcely to be hoped for halfe ſo long againe!) yea rarely (I ſay) it may be found, that in all this time there are growne manie able to guide themſelues with ſweete peace, through their troubleſome liues. And we who know, that men without direction by Gods word, wander and walke in vncomfortable darknes, what can we better do for the eaſing and helping of them to their hearts deſire, and ſatisfying of their neceſſities, than *ſhew them the eaſieſt and plaineſt way* to eſcape & come K out of it, as God hath ſhewed vs?

Manie things to hinder from daily direction.

Note

1. Cor. 11. 17.

And therefore for mine owne part, I haue endeuoured in this worke to do the ſame: and although neither fully nor perfectly to ſet downe in a little roome that will of God which is diſperſed throughout the canonicall Scriptures; yet, ſo farre as God hath reuealed vnto me, that, which I count the beſt treaſure and commodity, that God hath beſtowed vpon me in this

tranſitorie

A tranſitorie life; and that which how ſmall ſoeuer it may ſeeme in the eyes of any, yet of whomſoeuer it be imbraced and eſteemed, ſhall be no leſſe than I haue ſaid, that is, moſt neceſſarie, gainefull and comfortable.

The reaſon is great: for that, whiles we walked before without ſome certaine direction, we were neuer long ſetled, eſpecially with religious mindes, how to beſtow the day nor the parts of it; in the actions of our liues, neither how to begin, nor how to end it; and therefore were much wearied and diſtracted with forgetfulneſſe and raſhneſſe, (I ſpeake of good people) and vnſetled oft, and yet knew not by what occaſion, neither how to returne againe. But ſince we haue beene guided more clearely and particularly, we haue ſeene much

Note.

What benefit is bringeth.

B better how one thing commeth to be done after another, and one dutie not neglected for another, and ſo haue beene deliuered from much toile and tediouſneſſe, beſides that, by it we haue learned how to riſe out of our fals, and alſo to keepe well whiles we are well. It is profitable for all ſorts, in what lawfull trade of life ſoeuer they liue, hauing alreadie begun to change their liues, and thereby being fit & meet to practiſe it. And ſuch are all, that by faith in the Son of God are ſet free from their ſinne, and aſſured of his fauour.

No other can well ſet themſelues about it, but ſhake it off, as they do all other good things: which I thought meete to put the Reader in minde of, that although he ſhall not ſee this doctrine commonly practiſed in the world, yet

Who are fit to vſe it.

C he may not thinke it for all that, any noueltie which Gods word doth not warrant, or therefore needleſſe for himſelfe to go about. For ſome (no doubt) will be readie to count it ouer-ſtrict and more than needeth, to be tied to any ſuch thing, and to perſwade themſelues, that they may with ſome fewe duties doing, pleaſe God as well as they, who ſpend their whole life in ſearching out infinite points of Gods will to practiſe the ſame: and they count that an eaſie *way to heauen in compariſon of the other, which they thinke long and tedious: but not conſidering (all may ſee) that which is written*: many ſhall ſeeke to enter in, and ſhall not be able.

Note.

Luke.13.24.

But let ſuch vnderſtand that they are not fit to make their vſe of it. They muſt

D be other manner of perſons whom I ſpeake to, or go about to perſwade: for they who will weigh things aduiſedly, ſhall conſent (I doubt not) to that which I ſay; and ſhall ſee further the danger of theſe men, who content themſelues to ſtand at a ſtay, rather than to be led ſtill forward in a fruitfull and holy courſe: and ſo being much idle & vnprofitable, imagine and conclude by and by, that it can be no otherwiſe with men, whiles *they heere on earth be abſent from God*; and ſo likewiſe that the Chriſtian life is not ſuch, or ſo pleaſant as the Scripture euerie where affirmeth it to be; which is nothing elſe than to charge it with falſhood and lies: but many of Gods deare ſeruants doe know it, and finde by experience, that this Chriſtian life hath no

E match, abounding in delights; yea, and thoſe moſt ſound, permanent and vnſpeakeable.

To returne therefore to them whom God in mercie hath called to aſſurance of their ſaluation, for they by ſuch directon as I ſpeake of, ſhall ſee the Chriſtian life more eaſie by many degrees, than euer they found it whiles they walked after no certaine direction before: ſuch (I ſay) both poore and rich, Miniſter and people, one and another, may learne, and that euerie day

Particular vſe and benefit of it.

through their life, how to keepe companie, and how to be ſolitarie, how to F
be occupied in their labours, how to ceaſe from them, how to riſe and how to
lye downe, and how to beſtow the other times of the day; not diſcouraged
Note at night though they did not all duties, (which in one day cannot be) but quiet
and chearefull, ſeeing they did thoſe which by good direction they ſaw moſt
neceſſarie. For they ſhall be taught by it to keepe a certaine proportion and a-
greement in their actions, that as one fauoureth of Religion, and a godly
minde, ſo may the other alſo: and as they ſpeake and heare the word well, ſo
they may haue their thoughts good alſo, and their hearts purged from whence
both theſe do come. And as in their prayers to be holily affected, ſo in their
husbandry, houſwifery, feaſting, iourneying, buying, eating and other dea- G
ling: that ſo euerie part of the day in the diuers actions of it, may haue the
proper due thereof, which if it may be obtained, is not meanely to be accoun-
ted of, if we conſider how many thouſands neuer taſt of this daintie through
the yeare, which we may inioy euerie daie: yea rather for the want of it, haue
a woful and a deceiueable paſſing of the time, and for the moſt part wearieſome
and tedious.

Other benefit of it. Beſides, we may by the benefit of it ſo be occupied in our earthly and
common buſineſſe, as from the ſame we may come readily and willingly to
heauenly exerciſes (whereas the moſt come vntowardly:) and alſo in the
ſame buſineſſe we may haue our mindes heauenly, and therefore our actions H
which are done thereby to be there after.

And whereas many euen of good hope are wont to complaine and ſay,
that longer than they be in praying, reading or ſuch like exerciſes, they can-
not keepe in a well ordered courſe, any long time in the day together, but
are diſtracted like others of the world which vſe neither reading, nor prayer at
all: yet we by the helpe which God giueth vs hereby, when we neceſſarily en-
termit both, and ceaſe from them for a time, (being occupied in our cal-
ling or other profitable duties) we (I ſay) may hold a good and well ordered
A third particular vſe and benefit of it. courſe in our other actions and buſineſſe in and through the day notwithſtan-
ding. And more than this, when we can bring our hearts to looke carefully I
to this as to our harueſt, we ſhall get ſuch a diſtaſt in euill, in reſpect of that
which we had ſometime, that wee ſhall haue great libertie to forſake and
contemne it.

And heere for the better incouragement of the Reader to looke more care-
fully into this matter, and not to be diſmayed by the ſtrangeneſſe and vnaccu-
ſtomednesſe of the thing to the which I perſwade, I will faithfully report
An example of ſome who imbraced this doctrine, how they profited by it. vnto him in ſpeech of ſundrie Chriſtians, long taught, and of the beſt ſort
of ſuch as had profited by the preaching of the Goſpell (as farre as I could
iudge) in thoſe parts. When they firſt heard of anie forme of dailie directing
them, whereby men are taught to be euerie daie kept in the ſame holy com- K
paſſe, that they ſhould be anie daie: ſome conceiued it not at the firſt hearing,
ſeeing they had not beene acquainted with it; ſome ſmiled at it, as thin-
king it impoſſible to bee brought into practiſe, ſome confeſſed that
their hearts did riſe againſt it, as perceiuing, that it was a certaine rebu-
king in great part of their former liues, which was a thing vnwelcome
to fleſh.

But

A But it appeared to be a fault in all three ſorts, by this that they did afterward correct themſelues. For when they ſaw further into it, and weighed the benefit of it more deepely, they were of another iudgement, and ſaid as a fourth ſort did ſay when it came firſt to their hands; that they did highly approue of it, and that it ought to be ſo, and that for want of ſuch helpe and direction, they had beene much confounded and troubled in their courſe, and that they would haue thought themſelues happie if they could poſſibly haue attained to the practiſe of it; wiſhing that they had beene acquainted with it long before. For they ſaw in peruſing the parts of this daily direction, which I haue heere ſet downe, that their hearts and liues ſhould be freed from many
B incumbrances heereby, wherewith they were before annoyed: and that they ſhould ſerue God and liue with men, much more cheerefully than they did before. And this is the ſum of their firſt ſpeech, which diuers honeſt and well diſpoſed Chriſtians vſed: which I report for the further incouraging and perſwading of the Reader to a more free and willing receiuing of this courſe, which I offer and ſet before him.

After this, they were aduiſed, and exhorted to go about the practiſing of it according to the ſeuerall points thereof, after the right and cleare vnderſtanding and due conſidering of it; and to ſhew faithfully, how they felt it to helpe them forward in well paſſing the daie, more than when they walked
C without it in the world: and which points of it, they found hard to be obſerued, and how they were letted, or what libertie they found more by it, in the gouerning of their liues, than when they looked not after it. Thus they were counſelled to make triall of it by the moneth, and ſo by the quarter of the yeare, and to ſignifie, whether anie ſuch dailie courſe might poſſiblie be faſtened vpon Chriſtians, and with fruit, which (doubtleſſe) fewe are acquainted with. And after triall made priuatelie by themſelues, they enioying alſo the publike Miniſterie to the further inlightening of them about the ſame, they confeſſed freelie, to the praiſe of God, that they found and obtained more vſe of their knowledge, more conſtancie in their courſe, and ſweet de-
D light in ſeruing of God than they euer looked for, or once could haue asked of God, before they did in ſuch particular manner looke to their waies, though they *had ſet their hearts to ſeeke the Lord ſome while before.* For they ſaid, when they did conſider, that God ought as well one day to haue his due at our hands as another, (which they had not thought vpon ſo throughly; but now by the helpe of this, they began to ſee more clearely: and that it was nothing beſeeming the greatneſſe and goodneſſe of God, that he ſhould be ſerued by fits, and vncertainlie; ſome daie a little, ſome daie nothing at all) they confeſſed, that they drew their mindes of conſcience to looke to their waies more conſtantly and carefully, and that in one part of the day as another: and more
E eſpecially, that they did vſually conſider of, and call to minde Gods loue and kindneſſe in his manie mercies much more often, than in times paſt when they thought of them but ſeldome. And heereby, they ſaw ſuch bleſſing of God vpon their labours and indeuours, that they were able with cheerefulnes and without tediouſneſſe to paſſe the daie in their calling, and in the performance of other neceſſarie duties either at home or abroad as occaſion was offered, which they could neuer do before, for anie long time together, they

How to deale about the direction to make it profitable.

Note.

What fruit theſe men reaped by the helpe of direction.

were not vnſetled by matters about family, nor ſo eaſily and readily paſſing F
their bounds, and ouer-ſhooting themſelues, in dealing about their worldly affaires: they were not ſo ſoone prouoked to vnquietneſſe by loſſes or other of Gods chaſtiſements, nor to breake out into heart-burning, fretting and vncharitableneſſe againſt ſuch as offered them hard meaſure in ſpeech or otherwiſe: they did now more narrowly view their deſires & affections, which way they caried them, and what deceitfulneſſe was in them; which yet for manie of them, they had not before ſuſpected, or at leaſt, little laboured againſt them: remembring how oft they had ſmarted for giuing libertie to them, when they had not this regard daily. They ſaw they could willingly do one good thing or other in the day, for the moſt part, or at G
leaſt keepe themſelues from euill, and were not maiſtered of idleneſſe, or buſying themſelues needleſly in other mens matters they were not vſually ſo vntoward when they went to prayer, nor walked in manie of their actions ſo looſely, as they well remẽbred they had done before: they now could find matter to ioy in, and make their ſongs of, (euen the manie kindneſſes of God, which haue no end) whereas their ioy was wont to be in thinking of that which they had, or deſiring that which was other mens, or dreaming of long life, &c.

And aboue the reſt, this did exceedingly comfort them, that whereas they had oft times before that, bin much ſhakẽ with feare, that they ſhould H
Note not with anie peace perſeuer to the end: now their experience in ſubduing their vnruly affections, and ſetting themſelues to frame their liues to Gods will as they were able, and for ſome continuance one day as another, did giue them ſtrong hope, that they ſhould much more eaſily doo the ſame hereafter: yea, & were perſwaded, that if the Lord ſhould exerciſe them with harder afflictions, than they had as yet ſuſtained, that he would alſo vphold
2. Cor. 1, 12. them euen therein; and that *as they ſhould increaſe, ſo ſhould their comfort increaſe*, whereby they ſhould be made able to beare them. So that this daily tying of themſelues to record and think vpon Gods kindneſſes towards them, in that hee had both made them happie, here, and alſo had giuen I
them ſure hope of happineſſe for hereafter, and the ſubmitting themſelues to be guided daily, did greatly amend them (as we ſee by their owne confeſſion) in their whole courſe.

Great difference betwixt a daily guiding of vs, & an vncertaine. And what maruell though it was thus with them? For is there not (think we) a great difference betwixt a daily, and a ſeldome or vncertaine view of our eſtate? betwixt a particulat obſeruing our waies, and a generall courſe in Chriſtianity? For although men may haue without ſuch like helpe and direction, often times their hearts well affected, yet wil it be nothing like with thẽ, as when they doo with a reſolute and conſtant purpoſe aboue all other things looke to this one, and not to be remooued frõ it, ſeeing it K
1. Cor. 10. 3. is the beſt of all, daily and through the day *to hold faſt the profeſſion of their hope with ioy*, and to be careful to pleaſe God in one thing as in another. For then doth Chriſts commendation of *Marie* reach alſo to thẽ, that they
Luke, 10. 42. count *one thing needefull; and they haue choſen the good part, and it ſhall not bee taken from them*: & that is when they can teſtifie to their owne conſciences, that in their weightie buſineſſes and dealings, and about their matters of lawfull

A lawful pleaſure & profit,and their other actions,they be thus indifferently ca-
ried,that this one thing is ſtill counted needful of thē,that is,by faith to reſt in
God,& ſtil to be ruled by his word,which they are euer readie to attend vpon.
But to end my report of theſe Chriſtians, for proofe of that which they
ſaid of the benefit of the daily direction faithfully obſerued, they alleadged
that it was not wont to be thus with them, no not ſince they had embraced
the Goſpell, and had receiued hope of ſaluation thereby; nay rather that they
were wont, as ſoone as they had bene out of their beds,by and by to haue
their hearts ſet vpon ſome light and fooliſh matter,or to haue falne into iarres
and brawles, or to be caried into the world, and ſo earneſtly ſet vpon the ſame
B one way or other, as that all goodneſſe was forgotten: yea, and this alſo, euen
ſince they had receiued ſome care to pleaſe God, and they further affirmed,
that prayer a ſpirituall dutie of all other moſt vſually intended to be frequen-
ted of them, yet (before this) by the leaſt occaſion was put by and omitted. Note
And when the morning(which being the firſt part of the day,ſhould be conſe-
crated to the ſeruice of God, if in any conuenience it may be) hath bene thus
prophanely ſpent and taken vp,the whole day after(we may be ſure) hath been
ſutable for the moſt part and anſwerable. So that they haue not felt (we ſee)
that ſweetneſſe in their liues, which by teaching they had heard to be granted
of God to his people to enioy:but contrarilie,they felt much wearieſome paſſing
C of the day,& clogging of their hearts with their corruptions, which ſince they
took this order,hath been farre otherwiſe with them,yea, euen in the new en-
terance into it,and yet ſuch grace we all know to be than weakeſt: much trifling
out the time in companie,(they ſaid)by talking needleſly of other men, or of
their dealings, was wont to be common with them,and in ſolitarineſſe aſpen-
ding of their thoughts and deſires after the like manner vainely, vntill they
were able more wiſely to diſcerne how to giue euery dutie in the daie his time,
and how to occupie themſelues both in the one and the other throughout the
ſame. But they haue with heartie thanks to God proteſted, that after they had
attained to this helpe, they ſaw farre more cleerelie into the practiſe of Chri-
D ſtianitie, than euer before they did, and found the Lords yoke farre more ea-
ſie to them, and themſelues ſetled with more ſound peace in the leading of
their liues. This report of ſome Chriſtians,whom I know wel,I haue ſet down,
(where by this little,the reſt may be coniectured) for the better encouraging
of the Reader to be acquainted with a dailie direction of the courſe of his life,
and that he ſhould not reſt in a generall and vncertaine obedience to God.
And let nothing that I haue ſaid of them,be thought needleſſe or vnmeete for
vs,as long as we can ſee good reaſon for this which they did.
But know wee, that this kinde of ſeruing God, both may bee, and
is, and hath beene (God be thanked) vſed of manie of Gods ſeruantes,
E though I will not ſay in a like manner,and ought to be of the reſt,as euerie one
ſhall be able to ſee into it. And therefore I purpoſe to thruſt no fancie nor con-
ceit vpon anie, but that which all well aduiſed perſons muſt iuſtifie, to be the
commaundement of God: and which bewraieth too plainlie, that many pro- Note.
feſſors of the Goſpell haue not ſo much ſought for the ſound practiſe of a
godlie life, by reading the ſtories of holy men in the word of God, as to re-
port generally that they haue beene holy, neither haue reaped that benefit by
the

the Scripture, in enioying a ſweete life aboue other men, as the Lord in much F
mercie hath affoorded them.

For though the ſect of the Family of loue, the Church of *Rome*, and ſundry other lying ſpirits do fancie a courſe, which the Scripture knoweth not, and ſome of them alſo fantaſtically haue for euerie day in the weeke, deuiſed an order to be followed, as the reading of certaine taskes, nothing leſſe than proper to direct their liues: yet in this, which I heere propound, namely, that we ſhould be daily directed in our whole courſe, I haue followed no fancie and dreame of man, but haue in all good conſcience ſpoken from God, and drawne it from the Scripture both for the learned and ſimple, high & low, one and other, and is neuer in vaine to the right vſer of it, although I denie not, but G
that a skilfull handler of it, might haue ſet it downe farre more exquiſitely.

But from whence is the difficultie, that it is no more in practiſe, being a
Note treaſure of ſo infinite value, and that ſo many pray, and ſome of them often, to
lead a godly life, yet when and where they ſhould not, there they fauour themſelues, and ſay, they are weake and vnable? From whence I ſay is this, but
What is a ſpeciall hinderance from vſing daily direction. from hence, that they will put no diligence thereunto, to obſerue their waies in which they proſper, and contrariwiſe? alſo there is no anſwerable trauail, nor labour for skill and experience in this Chriſtian courſe, to that which is in all other, but euerie little is tedious to them and wearieſome. They are ſeuen yeares at other trades to learne them, though they be apt to them, and forward H
in them, before they are thought fit to occupie by themſelues.

But yet without ſeuen yeares or ſeuen moneths diligent exerciſing of the rules of Chriſtian life, (for before they be conuerted to the obedience of God, what reckoning is to be made of their profeſſing?) they will be thought fit to do as the beſt in this trade of Chriſtian liuing, although it be cleane againſt their nature. Nay, I ſay more, he is a rare man, who can be perſwaded to be guided by religion and the rules thereof, but ſeuen weekes conſtantly, I may truly ſay ſeuen daies: for if he would but ſo long giue ouer himſelfe to liue by faith, and walke with God, he would neuer ſeeke to be looſened, and ſet at libertie againe to his old life, but would renounce it vtterly, ſo great ſhould his I
aduantage be in this courſe and trade.

And as I know, that this is the maine and greateſt cauſe, why ſo few are lights and examples to others, ſo when people are taught the truth clearely concerning this matter (for I am ſure that it is neglected of many through ignorance) let them either reſolue to be gouerned through the day, and from day to day, or let them looke to find ſmall reioicing in the Chriſtian life, but much vncomfortablenes, which otherwiſe need not be. And therfore in the feare of God, let men think and iudge of themſelues as Gods word teacheth them: yea, let them profeſſe as they be, or let them looke to find as they be, & not as they profeſſe.
Note. But as the moſt do handle the matter, they ſhal find it harder to practiſe a chri- K
ſtian life after ſeuen yeares twiſe told, than the hardeſt trade after halfe ſeuen. And as it is with many of them who neuer learned their occupation well, that they are neuer skilfull in it, nor thriue by it as others do: ſo one eſpeciall cauſe why many neuer practiſe godlines to the welfare of their ſoules, neither proſper nor be well liking therein, is; becauſe they neuer ſoundly learned nor reſolued with themſelues, how to liue godly for continuance, and conſtanly one day

A as an other, but peeced and patched vp the ſame with heere a good deed, and there another, and in being ſometime deuout and zealous, but the moſt of their actions vnregarded, and of many of them it may truly be ſaid, *the power of godlineſſe* was neuer throughly rooted and ſetled in their hearts. Note.

These rules and the like for the daily directing of a Chriſtian, are to be well conceiued and approued in our conſcience to be ſuch as are verie fit and profitable to guide vs, (the which, whoſoeuer hath the ſpirit of God, doth or may diſcerne) becauſe they are according to the word of God, and practiſe of his children, and ſo to be yeelded to, and duly to be regarded, ſo farre as God giueth vs to conceiue of, and ſee into them: And this indeuouring to practiſe
B them will bring a man increaſe daily of ſound libertie and freedome from bondage to his boiſterous paſſions and vnrulie life, and recompence an hundred fold in ſweet peace all his loſſe in earthly and vaine delights, which he was wont to make the flower of his garland.

And ſeeing they will worke vpon the ſimpleſt whoſe heart is vpright, and which the Lord hath opened to conceiue them, therefore when thou ſeeſt that thou art ſuch a one, and that thou haſt felt them (theſe rules of direction I meane) to perſwade and draw thee on to follow them, forgo not this libertie, neither fall from this holy beginning, neither quench thou this flame of grace: but cheriſh it in thee daily, and truſt not the fleſhly wiſedome of thine
C heart, (whereby thou mighteſt be diſcouraged) ſeeing thou haſt often prooued and found it deceitfull, but inquire into it ſtil euerie day, leaſt ſome poyſon ſhould lurke ſecretly in anie corner of it, to wait thee a miſchiefe, and to giue opportunitie to thine enemie to make thy hurt yet greater, and therefore caſt it vp as vomit: and if, after thou haſt had ſome good vſe of this, or ſuch like direction, thou ſhalt feele it to waxe common, and vnſauorie to thee, (vnleſſe thou art ſure, that thou changeſt for the better) take courage vnto thy ſelfe, and caſt out that diuell *by faſting and prayer*. Prouide that thou mayeſt continue it, and happie ſhalt thou bee both heere and hereafter: and if thou thinke this be little that I ſay, tell me how thou ſhalt ſpeede better
D any other way. *An exhortation to vſe it, and againſt the making of it common.*

Thinke not vpon the many yeares in the which thou art to continue it, to diſcourage thy ſelfe thereby, as though thou tookeſt in hand a thing vnpoſſible, or toileſome, for a day in this courſe is better than a thouſand in any other, and the beginning is the hardeſt: and as young children are to be led heere a ſtep & there another, till they can go alone: ſo go thou about it firſt by weeks, and ſo by moneths, till thou haſt gotten experience for a whole yeare or more. Note
After which time, thy difficultie will be well ouer, and thou ſhalt finde a more *eaſie yoke & light burthen* to thee by many degrees, than thou wert wont. And while I exhort thee to the diligent regarding of this daily directiõ, I do not cal
E thee either from ſeeking knowledge, or from the practiſing of any neceſſarie dutie which might be required at thy hand, but I encourage thee to both: as that thou ſhouldeſt ſo ſtore and ſtuffe thy ſelfe by all meanes as thou canſt, that out of this ſtore and treaſurie thou maieſt fetch matter daily to furniſh thy life withall, and be made *fit vnto euerie good worke* in the day.

This is ſuch a guide as is able to carrie thee ſafely, as I haue ſaid; howbeit, if it ſhall pleaſe God to bring to light a plainer and ſounder, be readie to embrace

brace it: but reſt thankefull to God in the meane ſeaſon for the helpe thou F
maiſt haue by this. But for my weake brethrens ſake, whom (while I goe
about to helpe & ſet forward,) I would be loath to hinder and diſcourage,
this I thinke good to add: that they, who cannot yet apprehend the whole,
neither ſee it poſſible to be guided by euerie of theſe rules, which I haue ſet
downe, let them be readie to do better than they haue done, as they ſhall be
taught; let them be willing to add ſomewhat to their hearing, reading, and
prayers both in time to do them ofter, and in feruencie, to quicken them to
endeuour more carefully to practiſe that which they ſhall be able. I know
all cannot be partakers of the ſame meaſure of grace, and yet one and the
ſame direction is fit for the ſtrong, and the weake; and he is in good way, G
Note who is willing to be directed: onely, this is the caueat which I giue to my
brethren. Let not that be diſpiſed in a ſcornefull manner, which men well
vnderſtand not, nor vpon ſtomake refuſed or miſliked, which they ſuffici-
ently weigh not, & all becauſe it cutteth off manie parts of bad behauiour,
which they cannot readilie caſt off, and depriueth of vaine liberties, which
they were wont to vſe when they knew no better. He that frameth himſelfe
faithfully to be led by anie one of the fore-mentioned rules conſtantly, will
deſire and ſhal obtaine a part in the reſt as I haue ſaid; although there be not
preſent ſtrength to accompliſh that which he deſireth, ſeeing faith in him
is weake, whereby he ſhould come by and attaine it. And to ſuch I ſpeake, H
not doubting to aſſure euen them, that God will giue thē a bleſſed fruite of
this trauaile, how far ſoeuer they feele themſelues off from poſſibilitie of ta-
king good by the ſame.

And as I deſire to help theſe, ſo I would be glad to ſatisfie others, as much
as I can, though they be as yet further off from eternall life than they. And
Obiection. therefore if anie ſuch ſhall demaund, (when they haue ſeene and conſide-
red theſe rules for their daily direction:) What ſhall men do through the
day beſides the looking to their waies and hearts, as is before ſet downe?
for nothing (they wil perhaps alleadge) hath bin ſaid of the ſundrie actions
and the particular kinds of the dealings of men, which goe through their I
hands in the day, which are things indifferent, and may either be done, or
left vndone, & it would be looked for (ſay they) that in a direction for the
day it ſhould be preſcribed, how euerie thing, yea the doubtfulleſt actions
ſhould be done, and ſomewhat ſaid thereof, that men may ſee what to goe
forward with, and what to lay aſide.

Anſwere. To ſuch as would aske this queſtion, not much differing from another
before propounded, I anſwere: that none may imagine, that I goe about
anie ſuch thing as to preſcribe what particular actions, companies, or dea-
lings euerie Chriſtian ſhould vſe & be conuerſant in euerie day, (that were
no leſſe abſurd than vnpoſſible to dreame of) or of things indifferēt, which K
of them he ſhould do, and which are to be vndone: but this I ſay, whatſo-
euer behauiour, actions, words or companie wil not ſtand throughout the
Tit. 2, 11. day with theſe, (I meane with the rule of Chriſtianitie, namely, *to liue ſoberly, righteouſly, and godly*) let them auoide them: and whatſoeuer going about
them, or manner of doing them, wil not ſuffer them *to denie vngodlineſſe and Worldly luſtes* of all ſorts through the daie, let it be farre off from

them

A them, as in their talke, iesting, scoffing, quarrelling, idle words, and all other vnbridlednes of the tongue; In their behauiour, lightnesse, loosenesse, sawcinesse, sowernesse, loftinesse, stubbornnesse, and all vnrighteousnes, let them be strangers vnto them; and whatsoeuer else is of ill report, let them haue nothing to doe with it any day.

Which, they who are carefull to liue vnder an ordinarie ministerie, shall in time more particularly be acquainted with: *and so shall they finde most sweete and sound peace to their soule*, and haue their life multiplied with true comfort. For they shall learne how to goe safely through the rest of the dayes of their pilgrimage that yet remaine: and haue a sweet remembrance of those which
B they haue well passed alreadie. They shall bee able to weepe as though they wept not: that is not pensiuely and vnprofitably: and to reioyce, as if they reioyced not, I meane not lightly and vainely: and to buy as if they possessed not, that is, without glorying therein, or thinking highly of themselues, for that their hand hath got much, as worldly men doe, and vse the world, as not abusing it, that is not dangerously. And to conclude, they shall well testifie hereby, that they liue by faith, which is the right lot and portion of the blessed of the Lord, and shall therefore be fit to liue, as becommeth Christians, whiles they here continue, and fit to die, when God shall call them hence, in which two consisteth that happines which is here to be inioyed, and which is
C the readiest and directest pathway to eternall happines hereafter.

And if they thinke this hard, as though they should sustaine some great losse hereby, in tying and curbing vp their affections thus short, what doe they loose, but that which they are well rid of, euen that which is more vile than the parings of their nailes, (if no other gaine were to be gotten hereby, which yet is great and precious) and that which onely troubled them, namely, *the lust of the heart, the lust of the eye, and the pride of life. All which fight against their soule*, and after their fill in them, will bring them to destruction. And this for the satisfying of all reasonable persons, who yet through ignorance may thinke it much to be tyed to any rules, whereby their liues should be guided daily.
D

1. Ioh. 2, 16.
1. Pet. 2, 11.

Chap. 12.

Of the declaration of the first dutie of awaking with God.

AND of the first three parts of this Treatise, thus much. Now for the better vnderstanding of the nine last mentioned duties, and more cleare insight into them, (especially for the helpe of them, which cannot so easily gather so large a matter out of so few words) I will more fully open euery branch thereof one after another. And
E whereas I teach Christians in this place first, when they awake to be with God, and to accustome their thoughts to be holy, I meane withall so much: that so soone as they awake, they should be taken vp about heauenly things, (*for where their treasure is, there should also their hearts be*) as touching the sense of Gods kind and fatherly loue towards them, and that they abide

The fourth part of this treatise.

We should accustome our selues to good thoughts at our awaking with God.

still in his fauour, as at any time before, the remembrance whereof at our first breaking off our sleepe, as it is to be nourished, so what can be like sweete and comfortable? euen as on the contrary, a prisoner condemned but to temporall death, doth at his awaking out of sleepe, fall into most dreadfull thoughts and feare by remembring of it. They are also to thinke how they haue beene refreshed by their rest, and kept from the manifold dangers of the night, &c. by the which many haue miscaried. And all these and such like meditations should salute them, when they first awake, to this end, to reuiue that soundnesse of heart, wherewith they lay downe the night before (if they lay downe as became them,) and also that no roote of bitternesse may breake out of them to staine their actions at their first entring into the day: which were very like to be, if it should not bee preuented, and held out by some such gracious thoughts. Also by this meanes, they prouide well for the better keeping their liues in frame all the day after: without the which regard had, in purpose to performe it as soone and as well as they can, they are so readie to range and go astray one way or other, that although they did lie downe the night before in peace, and with quiet & meeke hearts; yet, the diuell (as we know it well, watching his opportunitie, they may easily be vnsetled; and so, runne into sundrie euils, which cannot be auoided.

F

1.

2.

G

Three good fruites of holy awaking with God. 3.

Note.

All which being considered, who doth not see, how great a meane this kind of awaking with God is, and how worthily it may be reckoned for one of our duties, to indeuour to take vp some time thus when sleepe departeth? Neither let any obiect, that this is more than poore Christians can attaine to, (for all such would faine attaine to that grace, if they were taught how, and directed) the Lord hauing framed and fitted them for it, euen by this, that he hath made them Christians, and therewithall hath giuen them hearts, which are willing thereunto, but yet euery man in his measure, and as he hath receiued of God, *which giueth to no man nigardly*, who seeketh heartily. And if this satisfie not some, who desire to begin the day aright after their first perfit shaking off of sleepe and awaking; let such for their better direction, breake their minds to those who through longer experience are better exercised in the wayes of the Lord than themselues.

This may be attained of euery true Christian, in his measure.

H

I

Yet what meanes may be, to giue to God the first thoughts.

Onely this caueat and watch-word I giue, that if through barrennesse in good things thou art not able to set thine heart a worke (when sleepe is gone from thee) to fasten vpon some what that is profitable to thy soule, or to thy companion, if thou hast any with thee; arise, if it be conuenient; if not, and that thou feelest thy heart to be caried vnto prophaneness, or to cause thy mouth to sinne any way, checke thy selfe, rebuke thine heart, and so take occasion, euen by thy euill, to doe good. And remember him, who at his first awakings in the morning, did thus giue vnto the Lord the first fruites of the day, as I haue taught thee to doe; as in the Psalme, where he saith: *O Lord, thou wilt heare my voyce early in the morning. Early in the morning will I direct my words vnto thee and will looke vp.* And in the Prouerbes, *wisdome shall commune with thee when thou wakest, and guide thee when thou walkest.*

Psal.5.3 4.& 119.147.

K

Prou.6.22.

The words of the Psalme, although they be not to be vnderstood onely of the time of our first awaking, yet they include that time, as well as any other in the day: but that place of Salomon doth plainely shew, that it ought to be

A as vſuall and ordinarie, to ſet our hearts on worke about ſome holy and heauenly thing when wee firſt awake, as it ſhould be, to looke to bee guided by Gods word all the day through. And there is no doubt, but if this Scripture and ſuch like were beleeued, and well weighed, directly tending to this end, to teach Chriſtians to take vp their hearts in holy cogitations and heauenly deſires, before the diuell hath poyſoned them, and euilly imployed them; and further, if they would be willing to ſee this firſt letting looſe their hearts to ſundrie ſinnes (as ieſting, vaine laughter, light and looſe talke, iarring, contention, depth of worldlineſſe, and ſuch like) to be one chiefe cauſe of an vnprofitable, yea an offenſiue life in the day afterwards; it ſhould be farre better with them than it is.

B I meane, if they would thus doe, they ſhould finde much more eaſe in ſeruing of God, and fruite therein, and comfort thereby, both in the morning and all the day after: whereas I ſee with mine eyes, & heare it with mine eares, that many paſſe the day very vnbeſeeming Chriſtians, who haue long ſought the Lord (though onely in a generall manner indeede,) and others ſee, that it is not with them ſo well as both it might, and they themſelues know it ſhould be; who doe perhaps ſome one time in the day now and then goe to prayer, but otherwiſe they haue little regard of many their actions: and yet their prayers which they make, are not, for the moſt part, powred out to God, till their heads and hearts both are ſo filled and fraught with the world & other matters, C that they haue made themſelues in a manner vnfit to pray.

Much eaſe in ſeruing God found thereby & contrarily.

Note.

And as for ſuch as ſay, they haue other matters to thinke on as ſoone as they be awake, and they cannot beſtow their time after that manner, it may pleaſe them to know, that as for the time (if their heart were readie and did know how to doe this dutie) it might very ſufficiently and well-nigh be performed in ſo much time (for a neede) as the Lords prayer diſtinctly vttered might be ſaid ouer in. For in ſuch a ſpace might a Chriſtian lift vp his heart to God, and ſalute him with an holy remembring of his fatherly kindneſſe, and namely, for preſent preſeruation in ſoule and body, and confirme himſelfe in his former ſound heartedneſſe: which, if hee did no more, were a true and right a- D waking with God, and the onely right way to thinke of other things as they ought.

The time for this dutie needs not be long.

Therefore with thine heart thus ſeaſoned, (if it may be) addreſſe thy ſelfe to be readie to any duties which thou haſt to doe, and be ſtrongly perſwaded and confident, that God, who loueth thee ſo dearely, (as in thy prayer thou beleeuedſt, and in thy thankſgiuing thou didſt acknowledge) that hee (I ſay) will be with thee, to guard thee from all aduerſarie power of Sathan and his inſtruments, which might riſe vp againſt thee, and by the comfort of his holy ſpirit keepe thee from euill; for he which hath all power in his hand *looketh* E *downe from heauen, and beholdeth all the earth, to ſhew himſelfe ſtrong with them, which are of an vpright heart towards him, how weake ſo euer they feele themſelues.* And therefore be incouraged thereby, with confidence to ſet vpon any dutie, and to withſtand any euill.

How it is to be done.

Ioh. 14. 16. 2. Theſ. 3. 3. 2. Chro. 16. 9.

And further, remember that thou art armed by God with all furniture meete for the ſeruant of God, with faith to beleeue all Gods promiſes, with hope to be kept from fainting, with righteouſneſſe to performe all dutie, with

ſinceritie to do it with a ſingle hart, with knowledge of the word of God to direct thee aright, and with *the preparation of the Goſpell of peace to be ſhod* againſt troubles and dangers in thy voyage to Gods kingdome. Remember all theſe, and that thou haſt not the right vſe of theſe, except thou beeſt ſetled againſt the diſcouragements, which might ſtand vp in thy way. And therefore be cheerefull and of good courage, although there are manie things which may, one time or other, put thee to trouble; and manie occaſions of vnquietneſſe and vnſetledneſſe may ariſe, which alſo would otherwiſe vndoubtedly ſore ſhake thee. Thus before thou goeſt about anie thing, it is requiſite for me (thou ſeeſt if it may be) to renew thy faith, that thou maieſt reſt freſhly on God for his protection throughout the day, and waite to ſee it ſo, and obſerue that thou maiſt be guided by him, and make thy heart merrie in him, conſidering that he is more to thee than all the world beſide. And this for the declaration, and further laying open of this firſt dutie, as with anie conuenience it may be done, to teach vs, how to awake with God.

F G

Chap. 13.

Of the declaration of the ſecond dutie, of beginning the day with prayer.

H

NOw when thy heart ſhall after thy firſt ſhaking off thy ſleepe be lifted vp to thy God, ſet thy ſelfe to the next part of thy dutie; prayer, confeſſion of ſins and thankſgiuing in ſolemne manner vpon thy knees; caſting off and renouncing ſuch fooliſh & fruitleſſe thoughts & fantaſies as were wont & ſtill may hold thee from this dutie: and ſet vpon it, as ſoone as thou canſt conueniently, yea, if it may ſo bee, let it be the firſt work that thou ſhalt take in hand in the morning (except in time of ſickneſſe, when thou keepeſt thy bed, and then ioyne it with the former rule, and make of both one: and pray ſhortly when paine giueth thee no further libertie, but yet feruently and more often.) But if it cannot be thy firſt worke, yet let not thy deferring of it be a breaking it off, if thou maiſt performe it: neither let a light occaſion cauſe thee to defer it; for ſuch ſhall neuer be wanting, eſpecially thine owne vnwillingneſſe, or ſloath: but when for ſome eſpeciall & weightie cauſe thou doeſt deferre it, returne (if it may be) after thy neceſſarie buſineſſe ended to the performing of it, and therewith, renew thy couenant of amendment of life.

Dan. 6. 10.

If it may be, begin the day with ſolemne prayer.

I

And to expreſſe my meaning about this more plainelie, remember and acknowledge the kindneſſe of thy God in benefits dayly and hourely receiued, and ſometime particularly mention them, and his promiſes of new, that ſo thou maiſt be more neerely knit vnto him thereby, and delight in him: For daily and oft thankfulneſſe to God is of great force to meeken thine heart and ſubdue thee vnto God, and to keepe thankfulneſſe in thee all the day following.

And herein thanks.

K

And let another part of this morning worſhip of God adioyned to this, be an hearty recording and viewing of thy ſins, a bewailing and confeſſing

of

A of them to God, and accuſing of thy ſelfe, with an eſpeciall remorſe for thoſe which haue moſt troubled thee, and be humbled vnder the burthen of them: that ſo thou mayeſt ſee thy ſelfe a wretched perſon, and infinitely indebted to God, and ſo withhold thy heart from inſolencie and ſecuritie, and be broken-hearted, that thou mayſt the better abide ſo after. And with both theſe ſend vp loud cries vnto the Lord, through Ieſus Chriſt, confidently looking for pardon of them, that thus thou mayſt finde the death of Chriſt, daily freſh, ſweete and ſauourie to thee, which the moſt doe make too common and vnſauourie. *And an examining and confeſſing of ſinnes.* *And requeſt.*

And pray alſo in faith for grace and power to mortifie thy ſinne, and to di-
B rect thy wayes, and for all earthly bleſſings; and by thine owne neceſſities be moued with compaſſion towards thy brethren, euen the whole company of the militant Church, who haue the like neede of Gods bleſſing as thou haſt: and (withall) that *thoſe which are yet without, and ſtrangers from the commonwealth of Iſrael*, may be brought home: that thus thou mayſt both teſtifie thy loue to them, and daily remember and conſider, how thy ſelfe and all other do depend vpon him for whatſoeuer is good and neceſſarie. Col 1.3

And to helpe forward this dutie the better, ſome meditation or muſing vp-
on ſuch things as may aſſwage the bitterneſſe and corruption of the heart, and ſeaſon it with grace, were a thing moſt requiſite, as euery one may be brought
C to it. As for example: ſometime, of our mortalitie; of the vncertaintie and ſlipperie eſtate of all things vnder the Sunne; of the change of perſons, times, eſtates; of the glory of the kingdome of heauen; ſometime of our owne ſaluation, to make it more ſure; of the duties we are to doe in the day, and how we may keepe our ſelues from the defilements and ſinnes, which we are in danger to fall into; of the occaſions by which wee are moſt like to be led to euill; and of the helpes & meanes, with the ſundrie priuiledges of a Chriſtian, which we haue to withdraw vs from the ſame; and ſometime of ſome particular branch of any of theſe, and the corruptions of the heart, and of the Chriſtian armour: of theſe or the like matters, let meditation be raiſed before prayer be
D entred into, if it may be. *Alſo meditation.* *Note.*

And becauſe meditation is much out of vſe euen among Chriſtians, and therefore it will be found the harder matter to go about and take it in hand; I haue therefore ſet downe * ſome meditations of all ſorts, both briefly and in larger manner to helpe thoſe, which without helpe cannot draw matter from their owne experience to meditate vpon, as I haue before ſet downe a ſhort Treatiſe about the ſame; that through the helpe of both, they may want nothing about this dutie and Chriſtian exerciſe, ſo that their hearts bee framed and fitted thereto. This part of GODS worſhip, namely prayer, confeſſion of ſinne, thankſgiuing and meditation, being conſcionablie and
E carefully vſed and gone about before thou entreſt into thine affaires and dealings in the world, thou ſhalt, in no meane ſort, bee prepared and enabled to paſſe the day in thy ſeuerall duties, doing as thou art directed. All which may be well diſcharged and performed (after they be once well vnderſtoode how they ſhould be practiſed) in one halfe quarter of an hower, and leſſe if neede be. *In Treatiſe 3. Chap. 7. Of rules and examples of meditation.*

And by this thou mayſt ſee, what this part of dutie tendeth to, and what

it requireth of thee, and how thou ſhouldeſt performe it. And as for them, F
which thinke that the doing of this ordinarily, is more than is needefull, of
whom euery little dutie done to God, more than they haue alreadie or do vſu-
The gaine of this is great. ally performe, is thought too much; let them know that the gaine is very
great. And as concerning them, which make a light matter of it, ſaying: that
they are not now to begin this exerciſe in the morning, but doe and haue con-
tinued it, and yet they ſee no ſuch fruit to come of it; To ſuch I anſwer, that I
No common thing to vſe prayer aright. feare that to vſe it as I haue ſet it downe, is not ſo common in practiſe, as diuers
doe take it to be: or elſe they ſhould not ſay, that little profit commeth by it.
For all ſuch obiecters are vndoubtedly farre from the right vſe of it; and one
of theſe wayes they ſwarue from it: that either they come not vnto it with an G
humble and well ordered heart; or they know not how to be occupied in it;
or elſe ſome ſpeciall ſinne is in the way to cauſe that it cannot *as Incenſe*, aſcend
vp to God. The leaſt of theſe faults may eaſily hinder the profit and darken
the beautie of it.

I doubt nothing, but that at ſometime diuers Chriſtians in an holy and
right manner do diſcharge it: but reuerently, confidently & conſtantly to doe
it, laying all other things aſide which hinder it, that I dare not affirme of many:
Checke our ſelues for our ſlacknes herein. which cauſeth the benefit of it, the leſſe to appeare to them. Which kinde of
men, if they cannot in this manner tye themſelues to it, and that with delight,
when yet they may very well; they ſhould ſhame & put themſelues to rebuke, H
for omitting it through ſloath and vnwillingnes; if by no other reaſon, yet by
the practiſe of ſome of the deuouter ſort in poperie: who although they ſerue
God ſuperſtitiouſly, yet they obſerue their houres appointed to thē after their
blind manner, (hauing onely a confuſed and deceiueable hope to be heard, I
ſpeake of the beſt of them) to the ſhame of ſuch as who knowing better how to
worſhip God aright, thinke it too much to tie themſelues to any thing more
than they vſe to doe: and that is, when they thinke good, or be driuen to it in
ſicknes, feare, &c. or in any other manner, all which are voide of the right and
true properties of it; and then ſometime I grant, and that in the morning (per-
haps) they betake themſelues to it. I

Seaſon our harts and mindes well in the morning, that they may retaine the ſame ſauour all the day after. Note But howſoeuer it bee with ſuch, the holie Ghoſt hath greatly helped the
frailtie of Chriſtians hereby, who are by naturall corruption (cleauing faſt to
them) prouoked in the morning as ſoone as they are vp, to be ranging abroad
in the world, and according to their delights, dealings and occaſions to be ca-
ried after them, either in vanitie of mind, and lightnes; or in vnquietnes, con-
tention, quarrelling & worldlineſſe; *minding little* for the moſt part *but things
earthly*: and entring after this manner into the day, doe for the moſt part goe
further from God all the day after. For this cauſe the holy Ghoſt hath taught
them, that they ſhould preuent theſe daily inconueniences, by taking vp their
mindes and hearts to farre better vſes: that is to ſay, that after their awaking K
with God, they ſhould (if it may be) repaire to God more ſolemnly, which is
done by meditation of Gods power, mercy, &c. by thankfulnes for benefits re-
ceiued and promiſed, by freeing themſelues from guiltineſſe of Gods wrath,
by confeſſing their ſinnes, and praying for the benefit of forgiueneſſe, and for
grace in the day againſt the euils thereof, and for good gouernment through-
out the ſame; that they being well ſeaſoned thus in the morning, they may

retaine

A retaine the ſauour, and hold the ſtrength of ſuch a gracious beginning (as I haue ſaid) all the day after.

And (to ſpeake more plainely) that they being thus well fenced with this ſpirituall reuiuing of their mindes, and hartening of themſelues againſt all aſſaults, before they enter into the field with their enemie, they may be well armed againſt the batterie of temptations & prouocations, which will vndoubtedly meete with them: and ſo keepe their liues from the force of them, and from hurt by them in farre better manner, than ſuch can do, who being naked and deſtitute of this furniture, doe lie open vnto them, whatſoeuer conceipt they haue of their owne wiſdome and ſtrength.

B And this which I haue ſaid being well conſidered, I doe not ſee what exception can be brought againſt this part of dutie, vnleſſe any will further cauell about the time, which I ſaid, neede not be much, after we haue well learned how to beſtow the ſame. To the which *I* tie no man, hauing ſhewed what time the performance of ſuch a dutie doth require: and otherwiſe, I leaue it to all to conſider, whether their willingnes, ſufficiencie in gifts, and their leiſure will yeeld more time, or not ſo much; ſo as there bee a faithfull diſcharge of the dutie, in ſuch ſort as they may reſt therein with peace, and may feele themſelues more fit to walke warily, and ſtrengthned againſt the dangers which fall out in the day; which they in no wiſe ſhould doubt of, if they doe it ſincerely. And now *I* haue ſaid of this ſecond dutie what I haue thought conue-
C nient to him which deſireth to vſe it to his profit; teaching him that is ignorant, how to practiſe it; and exhorting him that (through neceſſitie of importunate buſineſſe at ſome time) is conſtrained to omit it in the firſt beginning of the day, that yet afterwards hee watch his beſt leiſure and oportunitie to performe it; and laſt of all, anſwered obiections, as I haue ſeene it expedient.

The time of this dutie.

This onely remaineth to be added: that we muſt conſider, that theſe duties (which here I ſet downe to be as oft performed as they may; and of which this is one) doe ſerue to keepe and ſettle vs in the practiſe of the daily direction before mentioned. Whoſoeuer therefore deſire to reape the fruite hereof by
D that which *I* haue ſet downe, knowing how to vſe it, but yet being often neceſſarily hindered; let them performe it when and as oft as they can: but they which are free from ſuch buſineſſe, ought fully to reſolue and determine with themſelues, daily to performe it if they be able; and not ſloathfully, nor for the fauouring of the fleſh to neglect it, as oft as they feele themſelues vnwilling to vſe it; for then ſmall fruite is to be hoped for, as I haue ſaid before. Neither indeede, can any ſuch omitting of it be any way excuſed, ſeeing we ought not at any time to be vnwilling to ſuch duties, (if it were alwaies expedient to be with the Lord in this manner) vnleſſe we could proue to our conſciences, that
E we are taken vp in things more neceſſarie. Neither can this deſire be quenched in vs (which the ſpirit of God hath kindled) but by our owne fault, whiles we haue through lightneſſe, raſhneſſe, or in ſeeking ſome other vnlawfull libertie, expelled and baniſhed the ſame from vs.

Light occaſions muſt not hinder this dutie.

But for as much as all other duties goe well forward, whiles the heart is kept in loue and liking with theſe holy exerciſes, and not otherwiſe (for pray well, and liue well; and contrarily:) therefore this grace & heauenly affection

They that haue receiued more, muſt yeeld more, in this and other duties.

cannot, neither may well be wanting in the ſeruants of God. Inſomuch F
that they which are not neceſſarily letted (as, by pouertie; or otherwiſe, as
want of leiſure) are not to make this to ſtand inſteede of their family-exer-
ciſe in the morning, (as being loath to beſtow more time in ſuch holy cõ-
munion with God, than they muſt needes:) but rather they muſt begin the
day with this after they are riſen, and afterward with their houſhold as the
opportunitie ſhall permit; I meane, at ſuch an houre, as will beſt ſtand with
euerie ones buſineſſe in the familie. And eſpecially preachers and ſtudients,
and thoſe which do inioy many and great meanes, and who are not holden
downe with pouertie, and ſuch multitudes of outward calamities and hin-
derances, & whoſe diſcouragements be but ſmall in reſpect of other mens; G
ſuch (I ſay) ſhould not offer to God ſo nigardly ſacrifices, as they who can
do no otherwiſe: but as they haue receiued more, manie waies than there
Note brethren; ſo they ſhould render more than they, both in this and other
duties: for otherwiſe, who ſhould be examples and patterns to the weaker
ſort, if ſuch ſhould not? and yet that I may diſcourage none, he that ſhall
offer but *his mite* (with the poore widow) willingly, hauing no more, hath
done as much as anie other who hauing greater gifts haue made no longer
prayers. Now if after the declaration of this dutie in this manner, ought
remaine doubtfull; let them ſeeke reſolution at their faithfull teachers
hands, that ſo they may more freely and with more profit continue it. H

Chap. 14.

Of the declaration of the third dutie, about our callings.

THE third dutie concerneth our callings and particular
trades, the which we may be fit and readie to enter vp-
on; when our minds be thus well prepared, as in the
two former duties hath been declared. Know we ther-
fore that with this well ordered heart we are to take the I
ſame in hand, euerie one as hee is to bee employed,
Note. throughout the day ſo long as is expedient, that wee
may ſafely and comfortably bring it to an end. About the which argu-
ment my purpoſe is not to write a treatiſe of all matters appertaining here-
to, but ſo farre to ſpeake of it, as I may ſhew that which I intended, namely
this: ſeeing it is a great part of our life, to doe the workes of our callings,
and a chiefe part of a godly life to do them aright, therefore to direct a
Chriſtian how to pleaſe God in the ſame; contrary to the opiniõ of many,
(and thoſe not of the worſt) who imagine (but moſt vniuſtly) that their cal-
ling is ſuch a let to them from the practiſe of religion, that thereby (though
they had no other) they are hindered frõ ſeruing God aright. But they ſhall K
better be anſwered hereafter.

Three points handled in this Chapter.

Firſt therefore I will proue, that all Chriſtians muſt liue in ſome lawfull
vocation.

Secondly, that they muſt with practiſe of other godly duties, faithfully
and diligently walke in the ſame.

Thirdly,

A Thirdly, (which will follow vpon the two former) that they who doe so, which the children of God onely can doe, may highly please God therein, and find great helpe and furtherance thereby to passe the other parts of the day well and christianly.

And for the first of these three, it is cleare by the words of the Lord himselfe, (*In the sweate of thy face thou shalt eate thy bread*:) that all men are bound to trauaile and labour (though not with the hands) in some painefull estate of life, wherein they may serue God, and if need be, they may *prouide for themselues and theirs*. At least wise, they may be good members in the Church and Commonwealth, as is meete for them to be, not idle and vnprofitable. Vnto
B the which rule the highest magistrates doe submit themselues, being appointed of God to their places, that the people *may liue a quiet and peaceable life in all godlines and honestie*: and therefore very vnmeete it were, that any inferiour to them, should range and liue without compasse in the world *inordinatly*, as though they were exempt from the Lords gouernment. But I, as I haue set my selfe to doe throughout this booke, will deale onely with those who hauing submitted themselues vnto the will of God in other things, are therefore ready to heare his voice in this.

The first point. All must liue in some lawfull calling. Gen. 3, 19. Ephes. 4, 28.

1, Tim. 2, 2.

2, Thes. 3, 6.

All such must know and religiously perswade themselues, (if through ignorance and long custome therein they should thinke otherwise,) that they must
C of conscience betake themselues to such an estate of life, least otherwise liuing without a calling, as rogues, theeues, cousiners, common gamesters, parasites, and other disguised persons, they should loath labour, liue vpō others, & waxe idle; and so runne either into heresie, sects, curious questions, and fond opinions, or else into loose behauiour, and wicked companie: and then finding no sauour in their religion, should fall away from the truth, and grow senceless, *and frozen in their dregges and filthines*. As, not onely wee may reade in the Scriptures, that some haue done, which also were members of the Church, but we haue also seene many carrying good shew of zeale, and hauing many good parts in them, whereof some became prophane and vaine in their liues; others
D held strange opinions, and separated themselues from the Church of God, amongst whom they had liued familiarly before; neither were they to be blamed by men with any reprochfull crime, which might be like to bring them thereunto, saue onely this, that they exercised no calling, *but went about from place to place*, and setled themselues in none, neither could be perswaded by the dearest of their friends so to doe. But although a man could assure himselfe, that he should neuer fall to such a depth of sinne, through the neglect of a vocation and following of a lawfull trade of life, (as there seldome commeth any better fruite thereof:) yet, what man would but so much as liue vnprofitably, (if he may be well employed) when God hath made him for a farre more
E excellent end? and bring discredit and ill report, and that iustly, vpon himselfe, hauing beene had in good account before of his godly neighbours and brethren; or liue inordinatly, and so voide of comfort, and that for neglecting the ordinance of God?

The danger of not liuing so. Note.

All should abhor the liuing without a calling.

But to say no more of this first point: the next and the nighest degree herevnto, that may be, is; that many walke loosely and carelesly in their calling, and are sloathfull and negligent in the performance of the duties thereof, (where-

The 2 point. Men must labour diligently therein.

(whereas they ſhould faithfully and diligently be taken vp in their honeſt and F
lawfull vocation:) which comming either of the ignorance of their dutie, or
of a minde too much giuen to ſeeke carnall libertie, or of both; cannot be
without dangerous diſcommodities. For what ſhould the multitude of Chri-
ſtians doe through the whole yeare, if they ſhould not euery one walke and be
Note daily occupied in ſome certaine eſtate, ſome at home, ſome abroad, and
therein haue triall of their faith, patience, and obedience? not that they might
thereby waxe worldly minded and the further from God, but get encourage-
Men ought to be diligent therein, ſeeing they haue ſix daies thereto in the weeke, and but one Sabbath. ment to ſerue him better as ſhall be ſaid afterwards. For God in appointing
but one Sabbath of all the ſeuen dayes, hath ſufficiently declared, that they
cannot attend onely to ſpirituall actions, as prayer, meditation, reading, and G
ſuch like: and therefore hath for the moſt part of the weeke appointed them
to ſhew forth their knowledge and religious keeping of a good conſcience, in
being occupied about things of this life in their honeſt calling, wherein they
may haue worke enough to be employed and taken vp. Of the which matter
as the Scripture ſpeaketh many things to great purpoſe, ſo the Apoſtle char-
1. Cor. 7. 20. geth *euery man to abide in that ſame vocation, wherein hee was called: and com-*
2. Theſ 3. 6. *maundeth them in the name of our Lord Ieſus, to withdraw themſelues from eue-*
rie brother that walketh without labouring, that ſo he might be aſhamed. And that
one place of *Salomon* is worthy our conſideration, to the perſwading of vs to
faithfulneſſe and diligence in our calling, and to loath ſloath and idleneſſe, H
Prou 13. 4. 11. Prou. 20. 4. where he ſaith: *The ſluggard luſteth, but his ſoule hath nothing: but the ſoule of*
the diligent ſhall haue plentie. And againe: *The riches of vanitie ſhall diminiſh:*
but he that gathereth them with the hand, that is, with his owne labour, ſhall in-
creaſe them. And againe: *The ſloathfull man will not plough becauſe of Winter,*
L. Prou 18. 9. & cap. 24. 30. &c. *therefore he ſhall begge in Sommer but haue nothing: yet a woman that hath a di-*
ligent hand, buildeth and vpholdeth her houſe: with many other ſuch like. In
which hee doth not onely ſhew what commoditie a mans labour and dili-
gence in his calling bringeth, and contrariwiſe: but eſpecially commendeth
painefulneſſe and trauaile, how good, and beſeeming Chriſtians they be.
Note Hee alloweth not (we ſee) ſloath, idleneſſe, and ouer-reaching heads, in the I
ſeruants of God; but ſheweth, that it agreeth well with the beſt of them to be
diligent and well occupied: and that it is not too baſe and vnbeſeeming the
honour of their profeſſion, to labour and take paines; which the diuell too rea-
dily perſwadeth many: yea, and therefore he ſaith in another place, (ſeeing a
Prou. 15. 16. 17. meane and poore eſtate might be thought reprochfull) that *better is a little,*
L. Prou. 17. 1. *euen a diſh of greene hearbes with peace and loue, than a ſtalled oxe with an vnquiet*
conſcience and ſtrife.

It is the more lamentable to ſee how numbers degenerate in this point to
their owne great hurt, and drawing others after them. Some not ſo well ad-
uiſed and ſtayed as were meete for them, are euer medling in other mens mat- K
ters, and leauing off their owne calling, ſpend much time in prying and ſear-
ching into other mens liuing, titles of their lands and leaſes: and buſying them-
ſelues needleſly, yea, and oft times to the great hurt, offence and iuſt complaint
Ill parts in neighbours, hindring diligence in mens callings. of them, with whom they liue and ſeeke to haue to doe. Others, as *buſie-bodies*,
and as though religion conſiſted therein, doe as it were make a trade of obſer-
uing other mens faults, neglecting too much their owne: and ſowe diſſention,

and

A and set debate betwixt neighbours, and with their euill tongues, bite and reproch such as are better than themselues. Others trifle out their precious time in seeking of acquaintance, not such whereby they may take good or do good, but spend it in play, iesting and merry-making amisse and prophanely, &c. Others occupie themselues in dealings & merchandize, not appertaining vnto them, but farre aboue their abilitie, yea, & skill also many times, vsing their trades with other mens goods; and whiles they keepe within no bounds, by ayming at great matters without any warrant, doe gaine lesse than nothing for their labour, and disable themselues to their owne calling: besides this, that their vnwise dealings that way, and departing from that businesse, which they were more fit for, and appointed vnto, doth iniurie, yea, and vndoe others oftimes as well as spoile themselues, till they come to this: *that they cannot digge, and to begge they are ashamed.* There are many other waies beside these, (drawing men from their callings,) which seeme pleasant, but the issue thereof proueth farre otherwise: whereby many and those also of good hope, haue giuen themselues to seeke their libertie, and to be vnburthened from their callings, wherein whiles they remained they thought themselues to be in a kind of prison; and therefore till foolish experience had taught them how they had been deceiued, could in no wise be perswaded to serue God in them, as had beene most meete for them to haue done. These men and such like, of which sort there are many in the world, might haue kept both peace to their consciences, and good report, and beene freed from many euils, if they would haue hearkened to the voyce of God, which saith: *Hee that laboureth not, let him not eate.* And againe: that *man is borne to labour, as the bird to flying.* But they depart from the ordinance of God, & shew that (howsoeuer they professe themselues to be religious) they fell to these indirect courses from diligence in their callings for want of religion, which onely doth rightly direct men how to follow them, as it doth to order all other things aright. But it may well be a dutie of some account commaunded of God, to make conscience of diligence in our particular callings, it is so few mens cases to performe it.

Men should not deale aboue their abilitie.

Note

B

C

2. Thes 3. 10.

But whiles I commend faithfulnes in mens calling, and find fault with negligence therein; I attribute no godlines to the very act of labouring; neither defend, that they are good Christians all, who are diligent workmen, & painfull labourers in any calling; magistracie, ministerie, or any other, I haue said otherwise to them which marke well my words: onely this I say, that to a faithfull Christian who reformeth and vseth daily more and more to amend his life, to him (I say) diligence in his outward calling is no small helpe to liue well and godly, and to keepe him from many euils, but otherwise; if there be not good gouernance ouer the heart and life daily, he may find sorrow and miserie enough, notwithstanding his labour, seeing hee will not take his direction from God in other things also.

D

Euery good labourer is not a good Christian.

Note

E

But the right following of our calling (to enter into the third branch) is in such maner and forme to vse and walke in it, that it may haue no hinderance to vs from exercises of religion, and growing in grace thereby; for no such labour doth GOD approue of. But contrariwise we must so play the good husbands, that we become not worldlings, and such as finde more sweetnesse and pleasure in our earthly dealings and the comming in of our profits,

The third point. That our walking in our calling diligently, pleaseth God.

We must not rest in earthly dealings,

Not to neglect spirituall duties.

profits, than in our heauenly trafficke through the practise of Christianitie: we must so follow our owne businesse, and shunne medling in other mens matters vnnecessarily, that we be not shut vp in our owne, without regard of our brethren, and care for their matters, when cause shall require: for that were great vnkindnesse & want of charitie towards them, ioyned with too much selfe-loue toward our selues. To bee short, wee must so vse the world, as though we vsed it not: not lifting vp our hearts when we prosper, nor casting them downe with deadly sorrow, when we sustaine losses and discommodities; but so carrie our selues throughout, that we may be patternes and examples to other of right vsing the world; for so hath the Lord appointed men to liue in, and vse their vocations. F G

1. Cor. 10. 24.

Note

And this kind of walking in them, is highly pleasing and acceptable to him. For they who thus set vpon common actions and worldly businesse, are not carried after their owne earthly minds, as men of the World; but set the Lord before them, and looke what he will haue done: and they bridle their desires, which would else carrie them after them. So *Moses* was faithfull in all Gods house; and *Iosua* in his place; and *Iob* who had much to do in matters of profit and commoditie, yet was a rare patterne to all men of vsing the world aright; euen earthly things with an heauenly mind: that they may haue the more to accuse them, (and that iustlie,) who will not in far meaner affaires take him for their example. This regard must be had of all Christians, and of all sorts both of rich and poore, one and another, in their earthly dealings, (though it be a lesson most hardly learned) that whiles we auoid slouth & idlenesse on the one side, yet walking in our callings we be not worldly minded on the other side: that so it may come to passe, that our calling being one part of Christian obedience and dutie to God, may not onely for the time while we are occupied in it, witnesse well to vs, that we please him; but also make vs more fit to other Christian duties after: and that we seeing this manner of passing our time to be enioyned of God, (who hath promised blessing thereto, and seeth what is good for euerie one) and considering duly with our selues the infinite fruite that commeth thereof, we may more willingly, and of conscience betake our selues thereunto: that so we may find in this faithful walking in our calling, a peaceable course of liuing here, which may bring happinesse with it in the end.

Act. 2. 25

Note H I

Pro. 9. 17.

The necessity and benefit of this in a Christian, few do sufficiently know or consider. For all are naturally giuen to seeke libertie amisse, and stolne waters (as it is in the Prouerbe) are sweet: and manie who zealously professe a godly life, not painefully following some lawfull calling, do by woefull practise proue this to be true; & so shall find much sorrow in their daies which others shall be free from.

Now to the end we may thus cheerefully goe about them, as knowing that God alloweth such workes of ours, and so thereby be disposed more readily to other parts of dutie, (which we see to be no common thing in the world) first this must be considered: that it is the Lord that setteth vs in our callings, and hath promised to be with vs, and to giue vs good successe in them, and to helpe vs beare all tediousnesse therin; and further, that he hath willed K

Ioel. 1. 8.

A willed vs to doe all ſuch duties for his ſake, in ſuch manner as if wee did them vnto him, and from him to looke for a reward. Now what true Chriſtian is there, who, if he beleeue this, is not encouraged to doe his buſineſſe readily and willingly? who would not bee glad to doe any thing which might pleaſe God? and whoſe heart ſhould not be ioyfull to goe about the Lords worke, whereby tediouſneſſe, vnquietneſſe & manifold vnſetlings are remoued? And ſo ſhould we not grow out of frame, but haue our mindes readily prepared to other duties. And moſt ſure it is, that mens callings and labours are ſo wearieſome and burthenſome vnto them, euen for this cauſe, as very many by wofull experience doe finde, ſeeing they doe not thinke thus of them. Neither are
B ſuch chearefull at their worke, but onely for the gaine, that moueth them, or for that they muſt needs: and being ſo vnwillingly and corruptly occupied in them, neither are they fit for any good thing or dutie after.

By what meanes our callings may further vs in godlineſſe.

Colo. 3. 24.

The Miniſter who is conſecrated by the Lord euen to diuine ſtudies & paſſings of his time, and hath it enioyned him for his calling that he attend daily to reading priuately, and to doctrine and exhortation publikely; how hardly obtaineth he it of himſelfe, (as heauenly and ſweet a calling as it is) to abide and hold out therein? yea, and how few doe it, (I ſpeake euen of ſuch as haue receiued good gifts of God, not of the worſer ſorts onely,) but trifle out their precious time as many other doe? As though it were little to be regarded which is
C written; He that winneth ſoules is wiſe: and they that haue inſtructed others, ſhall ſhine as the ſtarres. And therefore of others whoſe calling is not to be occupied through the day in that heauenly manner, how were it to be looked for; if they ſhould not of conſcience tie themſelues thereto, and walke chearefully and faithfully therein?

Note. The Miniſter hardly delighteth in reading, as heauenly a calling as he is in.

Dan. 12. 3.

But when men ſhall know, & may be bold to remember & conſider, that they are appointed by God to beſtow the moſt part of the time in their callings, (though they be not meerely ſpirituall actions) to the end that they may with better appetite returne to exerciſes of religion againe after; and that they haue a promiſe of bleſſing therein: oh with what peace may they bee occupied in
D them, and ouercome that tediouſneſſe and wearieſomneſſe, which would otherwiſe cleaue vnto them? Thus I could wiſh, that Chriſtian men tooke their callings to be in ſuch ſort enioyned them of God, that they neither durſt neglect them, nor yet finde them burdenſome and wearieſome to them: but that they could wiſely ſee, how, when, and why to intermit them, that is to ſay, for neceſſarie and profitable cauſes & conſiderations; as, for the miniſterie of the word, the viſiting of friends, moderate, lawfull and neceſſarie refreſhings of themſelues: and in good ſort to returne to them againe more fitly. Furthermore,
E we ſhall not be vnſetled by the works of our callings, nor wearieſomly caſt them off, when we ſhall be able to ſee, that we haue practiſe of moſt duties in Chriſtianitie therein, as of diligence, obedience, faith, patience, truth, &c. and thereby learne experience, that God who hath giuen vs wiſedome, chearefulneſſe, patience, & the reſt heretofore, to beare the burthen of them contentedly and willingly, when in the prayer of faith we asked it of him, will do the like for vs, and miniſter the ſame grace to vs, for the time to come.

There are many encouragements, to follow our callings willingly. The firſt.

The ſecond.

Thirdly, we ſhall not be hindred from dutie by our labours, but furthered thereby in the waies of godlineſſe, when wee conſider that the Lord hath

The third.

made them the chiefe meanes of our maintenance, assuring vs, that we shall be fed: that so we may put away distrust, and depend vpon God ioyfully, and not be driuen to depend vpon vnconscionable men for necessaries. F

The fourth. Lastly, Gods people, by a faithfull and diligent walking in their calling, haue proofe how God keepeth them in the way to eternall life, and in the way of peace, and freeth them from many dangers and sinnes, (which fret as a canker:) for whiles they bee diligent in their callings, they commit themselues and the course of their dealings to God, who hath promised to keepe them in all their wayes; and therefore to free them from the euils which meet with others, and so to hold them on in their course. Their good successe they ascribe to God; therefore it is a double comfort to them: their crosses which arise, they know are sent vpon them by his prouidence for their good; G
therefore though they be bitter to the flesh, yet they (who are well aduised
Note vnder them) resolue, that they are necessarie for them. And the hardest which can befall them, while they offer themselues to be guided by God therein, is euer to be borne and gone vnder, rather than the ordinarie euents, which follow the idle and ill husbands, as we call them. And a man would thinke, that it were an estate to be wished and chosen to liue in, (if it bee well considered what plagues meete with the rangers and disordered persons, who are not subiect to God) to be in account and fauour with God, as godly Christians
Deut. 28, 3. walking in their calling religiously, are; seeing it is sayd of them, *Blessed are* H
they in the field, and in the house, their stocke and store, &c. Now I haue sayd that which I purposed of this point, for the directing of them who stand in neede of this instruction, how to vse their callings aright: a little I will adde, to answer such doubts as may arise in some minds, from that which hath been spoken.

Obiection. Whether gentlemen are tyed vnto a calling. And first it may be demaunded, whether gentlemen, and other who are blessed with abundance of things necessarie for this present life, shall be bound to some certaine calling, wherein they should serue GOD by their trauaile therein, benefit others thereby, and keepe themselues from the dangers be-
Note. fore mentioned, accompanying those who liue without a calling. Or whe- I
ther it be not their calling, to liue as gentlemen vse to doe: in riding and going vp and downe, to spend their liues in pastimes, pleasure, and doing what
Answer. they list. I answer, as in all the rest, I speake to such as are willing to be reformed: and to such I say, If they be called to beare any office, let them attend
What they should do, who beare office. vpon it, and seeke to be fit for it, & worthily discharge it; and therefore let such be acquainted with the lawes of the Realme, as well as with the lawes of God; and be counsellors and helpers to their neighbours about them; that they may be beloued of them, when they shall see, that with christian conuersation they shall inioy other parts of good neighbourhood by them also. And let them labour to see their families well gouerned, and be carefull (as Christians may K
with good consciences) to vphold their outward estate, and to continue it to their posteritie. And such as beare no office, let them (being exempted from the labour about the executing of it, which is inioyned to the others) be occupied as they.

And seeing they are to serue their Prince and Country with body & goods; aduice and counsell, both in peace and warre; they ought by all meanes to studie

A ſtudie how to prepare themſelues to turne the many houres and dayes, which the moſt of that eſtate ſpend in games and paſtimes, to other more profitable and neceſſarie vſes. Let them alſo be the firſt who ſhall prouide & take order for the maintenance of the poore, to ſee good order in their towne, helpe to beate downe ſinne, and puniſh euill doers, and ſet at one ſuch as are at variance, and haue their hand reached out oftner and more liberally than all ſhall behold, and yet for example ſake, goe before others in doing good according to their abilitie, not refuſing to exhort and ſtirre vp, as occaſion ſhall be offered, to loue and to good things *. Theſe, one or other of them, are the works of their calling: wherein they ſhall be lights to other, render a good fruite of their wealth to God, and cauſe many to bleſſe God for their loue and labour.

B And what can they leſſe doe than this, if they doe but conſider, that of them moſt ſhall be required who haue receiued moſt *?

And for the better and more happie effecting of that which I haue ſayd, let them labour by all meanes to prouide, that good teaching may be inioyed and well vſed while they may, and put in practiſe that which is in the Prouerb, 23.23. *Buy wiſedome whatſoeuer it coſt: but ſell it not whatſoeuer yee may haue for it.* And if they be wiſe, let them inioy the more libertie in the reading dailie of the Scriptures and other good bookes: which is, with other ſuch like exerciſes of ſtudie, the chiefeſt & principalleſt commoditie, which they reape by their riches. I ſpeake wiſedome to them, which are ſound hearted to re-

C ceiue it. But if they thinke, that God hath made their portion greater than other mens to the end they may runne the further out of order, and that they may ſpend their pretious time idlely, vainely, and at their pleaſure, without rendring account thereof; I am ſure they prouide worſt for themſelues, and ſhall wiſh they had beene poore men, who would haue made no ſuch queſtions about the beſtowing of their time, but would willingly in that meane eſtate haue ſerued God without reaſoning. As for their lawfull and honeſt recreations, which are onely in good ſort and manner to be vſed, as I ſhall ſay in the next Chapter, they not making the ſame an occupation, nor themſelues ſlaues to their luſts and pleaſures, this which I ſay, withholdeth them not from the

D right vſe thereof. But of this enough; ſeeing my purpoſe is not to make treaties of euery matter I touch.

I will proceede to another obiection: The poore Chriſtians would (they ſay) take paines willingly in their callings, but can by no meanes maintaine their charge: what therefore ſhall they doe? To whom, as I can ſay no leſſe, but that they muſt not for all this, caſt away their confidence, but beleeue that God hath many wayes to deliuer and prouide for his, and that it hath not beene lightly ſeene that God hath beene wanting to his, no not in their outward neede; and therefore though their triall ſhould be vnto death, yet to truſt by lawfull meanes to finde helpe: ſo I muſt further ſay to others, who (neglecting their duty) doe ſuffer them to want & might relieue them; that God will iuſtly bring it againſt them, and lay it to their charge: ſuch (I meane) as both by

E that good & chriſtian law of this land (worthy with all care & conſcience euer to be executed) are made ouerſeers of the poore; & ſuch alſo as hauing ſuperfluity, and much more than neceſſary food & apparell, yet are not rich in good workes, neither doe good to the poore, which are amongſt them for that pur-

What they, who beare none.

Note

* Heb. 10, 14.

* Amos, 3, 2.

Prou. 23, 23.

1. Cor. 2, 6. *Note.*

The ſecond obiection.

Anſwere.

The poore who cannot follow a calling, muſt be relieued.

By the wiſe care of the diſtributers or ouer-ſeers

Deut. 5.11. *And by other who haue more than needfull.* Iam.2.13.

pose. Iudgment shall be to such without mercy, because they shew no mercie: who if they be liuing members of Christs bodie, which is the Church, must pittie the bowels, and glad the hearts of their poore brethren. But rare are they, who do anie more this waie than they needs must; though mens left hand should not know what their right hand doth: but they striue and fall out one with another, euen for that they are inioyned by authoritie to giue the little which they do. And for the poore themselues, as they may make their mone to such as are fittest and readiest to relieue them: so they must beare their burden the more easily, because they haue hope in Christ, & are by him exalted higher than most of their betters (I speake of the godly:) considering that all Gods seruants haue their seuerall crosses, to make them meete for him.

Iam.1.9.

Ier.5.4.

I am sorie to speake it, but it is too true, that of such as need the helpe of others to the maintaining of them, there are too fewe who haue eares to heare that which I haue to say to them from the Lord, *for they are foolish*, as the Prophet saith: *& know not the waies of the Lord, nor the iudgments of their God.* But for the few that do feare God, I say: let them so goe to their work, as I haue taught all true Christians to doo; that is, that they make it not an vncomfortable toile, but waite for the promise, that they shall be fed*: & stay vp themselues by the examples of the poore widow, and the word that saith: *Man liueth not by bread only*: and againe, *The Lyons shall be hunger-bitte, but they that feare God shall not want*: and againe, The Lord hath manie waies to deliuer his: and know they thereby, that sooner shall the stones be turned into loaues of bread, than they shall be forgotten, and starue for hunger, or else, he will prouide better for them.

Perswasion to the poore to contentment.
Psal 33.19. Deut.8.3. 2. King.4.7. & 1. King.17.14. Psal.34.10.

The 3 obiection

But to leaue this, I may not omit one other obiection, which is much amongst men: that whereas I haue taught, that if a man be neuer so good a labourer, and diligent husband, and so walke painefully in his calling, yet none of all this commendeth him to God, if he be not religious also; men reply and say, that such of all other are most negligent in their businesse, as seruants by name, who, (they say) when their minds should bee vpon their work, are found oftentimes at their book & at prayer, other of them sitting idlely, & little regarding their maisters aduantage: whereas they who occupie not themselues about religion, but are held in by feare, or drawn on by hope of reward, are for their maisters profit, and go to their worke lustily. Whereupon some haue gone so farre, that they haue vsually vttered this speech: that whō soeuer they make choise of seruants, they will neuer chuse anie which are religious. Which latter speech (I answere) if it were not added, the former part might more charitably be interpreted.

Some will haue no seruants that are religious, to doo their worke.

Answere.

Manie seruants that professe, are hypocrites. 2. King.5.

For it is not to bee denied, but that as in other states, so there are manie hypocrites among seruants, who make profession of religion, as *Gehazi* & manie did whom we reade of: against whom I denounce by the word of the Lord, that they shall beare the punishment of their iniquitie. But to grow to this absurditie from thence, that all religious seruants are such, and that they would not choose such to be their seruants, the least sin that it can be made, is, that it is a rash and a carnall speech, and so much the more faultie, by how much he that vttereth it, goeth for the better Protestant. For such

A ſuch declare that ſo their buſineſſe be done, they can beare any rudenes, bru-
tiſhnes and diſorder in their ſeruants, and ſo, the diſhonouring of God there-
by: for all ſuch behauiour muſt be looked for, more or leſſe, in ſuch as are not
religious. But commonly ſuch maiſters are iuſtly met with by the ſeruants,
whom they ſo preferre before thoſe which are religious; for one time or o-
ther they play them ſuch parts by defiling their houſes by whoredome, ſtea-
ling from them, or ſome other way, that they are forced to eate their word, and
ſay, that the religious are the beſt ſeruants.

Againe, whereas they in that ſpeech condemne all which profeſſe, it is
well knowne, that there are manie ſeruants who in their particular calling, in
B that they are ſeruants; as well as in their generall, that they are Chriſtians;
doe glorifie God highly, and ſhine as lights in their places to the ſhame of
their accuſers. And yet ſuch maiſters might iudge of their ſeruants religious
and chriſtian practiſe by their owne; that all dutie is not by and by to be loo-
ked for at their hands, which haue ſome loue and liking of the Goſpell. Are *Note.*
they themſelues ſo vnblameable in their whole courſe, that others may not ſee
as great wants and faults in them, as they ſee in ſeruants? It is to be feared, that
ſuch (who will ſo ſpeake as I haue ſhewed) doe not giue them alwayes the
beſt example: but if they doe; let them catechiſe them alſo, beſide the pub-
licke teaching which they inioy, who being alreadie willing to liue chriſti-
C anly, yet if they be not diligently and louingly taught, cannot ſo ſoone bee
brought to any great perfection. And this being done let them proue, whe-
ther religious or prophane, be the beſt ſeruants. And yet this I add, oh that
ſeruants profeſſing religion, were not high minded, nor anſwering againe, but
humble.

Laſtly, of mens vocation this I add; that I haue not ſo vrged the neceſſitie *Aduice for ſuch as being fallen to decay, cannot follow their trades.*
of labouring in it, but that if ſome through extreame pouertie & want of ſtock
be inforced to giue ouer occupying, as hauing no other remedie (through the
hardnes of their hearts, who will forgoe nothing to the reliefe and ſetting vp of
ſuch, & the multitude of other poore folke) if it be thus (I ſay) that they haue no
D other remedie, nor be able to labour in any lawfull calling, they may with the
peace of their conſcience receiue almes, and liue thereby and pleaſe GOD
therein, keepe their confidence in him, and grow forward in the further know-
ledge and practiſe of their dutie, as other Chriſtians doe (though this which
I ſay, ought to be no ſhelter for the ſloathfull and idle.) Which thing if many
were perſwaded of, (as it is pitie that any ſhould doubt of it) they ſhould beare
their poore eſtate more indifferently; and the ſhame that many haue of it,
more contentedly then now they doe. For that is now their calling to truſt in *Note*
God, and to hope for that reliefe, which ſhall be ſufficient for them, as they
did before their decay.

E Furthermore, neither would I haue any to thinke, that this which hath *A man may al-
ter his calling for
ſome cauſe.*
beene ſpoken, doth ſimplie denie a chriſtian man libertie to alter and change
his calling: which although it ought not haſtily nor lightly be done (ſeeing it
is very probable, that a man may be beſt able to deale in that, wherein he hath
beene trained vp and experienced) yet vpon neceſſitie and the decay of his
former trade *, and vpon other ſufficient and waightie conſiderations, (of * Luk. 16. 3.
which ſort there may fall out many) he may inioy libertie ſo to doe; which to

ſet downe in this place, were too farre a departing from the point in hand. F

Calling is no let but a great helpe to godlines, if it be well vſed.

And thus much be ſaid of this matter concerning mens outward vocation: whereby among other things this may be ſeene, that although the moſt doe complaine that they are much hindred from a fruitfull walking with God, by their earthly callings; yet that is their error, or ſome way their great ſinne: for a man fearing God may preſerue faith & godlines by a warie and Chriſtian walking in them, & practiſe many chriſtian duties in the ſame, as patience, and truſt in God, &c. and conſequently may pleaſe him therein to the great contentment of his owne heart. And therefore, if any man find his calling to be a let vnto him from ſeruing God religiouſly, & well ſpending of the day, let him know, that the hinderance of him from this, is in himſelfe: euen ſome vntowardnes, intemperancie, and rebellion of his heart, either becauſe he knoweth not how to vſe his calling aright; or elſe, becauſe hee hath giuen himſelfe too much libertie to depart from following and practiſing that which hee ſeeth cleerely to be inioyned him. But otherwiſe, if he indeuour to incourage himſelfe by the afore mentioned perſwaſions, to vſe it aright, he ſhall ſee euery day more clearely much cauſe to praiſe God for the proofe of his loue to him and bleſſing ſo many wayes therein; (ſo farre off ſhall it be from being an encombrance vnto him, as moſt complaine that they find it:) yea, I dare be bold to aſſure him, and that by the Lords owne teſtimonie, (for to him that hath, ſhall be giuen, and he ſhall haue abundance) that hee ſhall finde by a conſcionable diſcharging of dutie in it, much libertie and holy boldneſſe with God. So that, this third rule of a religious walking in our calling, reaching to ſo great a part of our life, though it may ſometime be omitted, is (we ſee) much to be regarded; and other duties of equall neceſſitie, when that muſt wholly or in part be intermitted, muſt be performed. G H

Note

Luk 8, 18.

They that haue more meanes muſt be more fruitfull.

But this is to be vnderſtood according to the helpes and incouragements, that euery man hath one more than another, for thereafter he muſt be more fruitfull: that none may be diſcouraged on the one ſide, when he cannot doe as he would; or made ſloathfull and negligent (when hee might doe much more) on the other. Thereafter (I ſay) ought euery man both in his particular vocation, and in all other points of Chriſtianitie, bring forth more fruit, as the Miniſter in reſpect of his calling, which is to be occupied in reading priuately and teaching publiquely, whoſe labour is a meane to helpe him forward in a godly life, becauſe it is an acquainting of him with the Scriptures & the mind of God ſo properly, as cannot be ſayd of other mens labours: the Miniſter (I ſay) in ſuch reſpects, oweth more dutie to God (which he may alſo be able to performe) than the priuate man. So the wealthy man, in that he needeth not be carefull or penſiue about neceſſaries, (but it is his great ſinne if he be) hath more libertie to remember God, and to ſet vpon dutie with chearefulnes, more than the poore; who is through meere neceſſitie conſtrained to his great griefe, to cut off many times of reading, conference, and of publike hearing, (which for the moſt part, the other neede not:) and yet he is not thereby diſcharged from fearing to offend God, and from practiſing other chriſtian duties in his life. I K

The miniſter more than a priuate man 1, Tim 4, 13.

Note.

So the wealthy, rather than the poore.

And whereas men alleadge, that the rich is letted by reaſon of his wealth, and therefore cannot ſo eaſily applie himſelfe to walke in a ſound courſe: not

what

A what he doth, but what he ought and may doe, is to be conſidered. For as he ſhall ſhew himſelfe vnthankfull to God in groſſe manner, who ſhall thus goe about to make Gods bleſſings, ſtumbling blockes & hinderances from heartie loue and obedience to him, and from libertie in his ſeruice more than others can haue: ſo he ſhall neuer doe it but to his great coſt. In like manner they, which dwell among many good neighbours, who are as watchmen to them, and haue an ordinarie teaching miniſterie that can build them vp, are to ſhew themſelues more rich and plentifull both in the exerciſes of religion, and in the particular duties which belong to Chriſtians, then they can doe, which want either the moſt, or all of the meanes which others enioy.

Men that are letted by wealth abuſe it to their coſt.

Note

B And according to this equitie, the auncient Chriſtian, who through long experience is better acquainted with the louing kindnes of the Lord, ought in better ſort diſcharge himſelfe of the fore-mentioned and other duties, than he who is a nouice, & a young ſouldier in this ſpirituall warfare. Therefore Saint *Iohn* writing to the elder Chriſtians to put them in mind, vrgeth them by the ſame reaſon, ſaying: I write vnto you fathers, becauſe ye haue knowne him which is from the beginning. As if he ſhould ſay: Ye haue experience, that it is no labour loſt to ſerue him: but ye hauing had acquaintance with the godly life, and the bleſſed fruite of it from your youth, ye are able vpon ſo good and long triall, both to proceede conſtantly your ſelues in your courſe, and alſo to hearten on the younger.

The auncient Chriſtians more than the nouice.

1, Iohn. 2, 14.

C And the ſame I ſay of all others, whoſe part hath beene greater in peace, health, freedome from diſeaſes, in holy fellowſhip, (eſpecially of mariage) or in whatſoeuer other bleſſings of God: they (I ſay) who haue inioyed more than other of their good brethren, ought by good right to goe farre before them as ſhining lights, both in varietie of duties, and in more gracious performance of the ſame; and ſooner returne when they perceiue themſelues to haue wandred, and more firmely to ſettle themſelues to hold out in their good courſe. And therefore it behoueth them to gaine all occaſions, which others neglect, to the redeeming of the time from idleneſſe, wandring dreames of earthly happines, and needleſſe and filthie ſpeech, and ſuch other like: alſo to pray oftner, than at ſet and appointed times; to ſtirre vp their faith in the manifold and rich promiſes of God, taking comfort thereby vſually; and while they may and while God giueth them oportunitie, to refreſh and doe good to many by compaſſion, loue, counſell, reliefe; and with all theſe to keepe a proportion in their particular vocation, ſo as they may haue it an helpe, and not a let to them; that ſo the Lord may ſay to them, Well good and faithfull ſeruants, becauſe ye haue beene faithfull, &c. enter into your Maiſters ioy.

They that haue more peace, health, &c. Note.

D

Mat. 25, 23.

(***)

E

Chap. 15.

Of the declaration of the fourth rule or dutie, directing vs in companie.

NOw followeth an other dutie for the guiding of vs in companie: that is to say, when by anie occasion we be in place with others, that with the same well ordered harts, with the which we haue bin taught to discharge other duties in the daie, wee carie our selues in companie: because it is a part of our life in the passing of the day, verie diuerse and distinct from that wherein we are solitarie and deale with our selues. And although a man may be both in his calling and in companie at once; yet, as I haue shewed how euerie one ought to bee conuersant in his calling, without respect had of companie: so now I shew particularly, how companie should be vsed without respect of mens callings. Now as the companies be of many sorts, with which we are occasioned to be occupied, and the matters infinite, which fall out to be debated of in the same; so can there not therefore anie certaine and particular rules be giuen to direct our selues in the: but yet some generall obseruations may helpe vs much; the rather, seeing they, to whom I direct my speech, and who may take profit by this, haue attained to the heartie desire of keeping a good conscience alreadie, & haue (for a great part of them) some measure of sound knowledge of the will of God, which will greatly further them in the same.

Companie meet in diuerse respects.

And because all companies among men are not for & concerning traffick in earthly dealings, and matters about this present life, as bargainings and couenants; but some are among neighbours and friends, partly for the increasing of loue, and partly to make merrie; and othersome by other occasions, and some by accident without anie purpose thereof before; in all which kindes, we often take much hurt, and bee in farre worse case by them for want of good direction and heed-taking, than we were before wee entred into them: First therefore I will speake of those companies, wherein wee haue more libertie to benefit our selues one by another to God-ward, as hauing no weightie dealings to hinder vs: and then of the other which belong to the affaires & dealings about this present life, how to vse them.

Especially two.

A generall rule in both.

In both which generally, this is a generall rule to be obserued in all companies; that we feare danger, and be harmelesse in them and without offence, leauing no ill sauour by example behind vs: but more particularly, the marke which wee are to aime at in all our familiar companies is this; that we should not rush vnaduisedly into them as most men do, but determine before to do good in them to others as we be able and to helpe them forward vnto eternall life by all good oportunities or purpose to take good of others, as occasion shall be offered.

Note. More particularly in some.

This

A This rule (to make no doubt of the former, Math. 18.7.8.) is according to the Scripture, that as wee ſhould draw vnderſtanding out of them, whom God hath plentifully enriched with it; ſo wee ſhould be moued with pitie and compaſſion towards them, who are ignorant and careleſſe; or though they were neither of both, yet many wants and infirmities at leaſt, they haue, as we our ſelues haue; and therefore haue neede, beſide the preuenting of other dangers, to be exhorted, ſtirred vp, called vpon and inſtructed; that ſo, both they and wee might be edified and built vp in our moſt holy faith, and haue our loue and mutuall peace confirmed betwixt vs: that ſo, our lippes may feede many, and through Gods goodneſſe wee may be meanes to turne ſome B from going aſtray out of their way; and wee may haue alſo cauſe to thanke God for the like by others, and reioyce in our Chriſtian fellowſhip together. All which vſes, *Ionathan* and *Dauid* enioyed in their meetings, the one by the other.

Math. 18.7.8. Pro. 20.5. Col. 3.12: 1. Thes. 5.13. Note Iude 20 Prou. 10.20. Iam. 5.20. 1. Sam. 23.16.

And to what great purpoſe ſhall it be to inioyne watchfulneſſe ouer the other parts of our life, if in companie wee haue not an eſpeciall regard of it, thereby to take all good oportunitie to make our companies profitable? For daily experience teacheth how many occaſions of offending God, and of troubling our ſelues are offered therein: and were wee not better be abſent one from another, than in ſuch ſort meete together? Beſides, what an vnruly mem- C ber the tongue is, though it be ſmall, the Apoſtle declareth when hee ſaith: *That it ſetteth on fire the whole body, and is it ſelfe ſet on fire by hell.* And as for the heart which ſetteth it on worke, who is ignorant how readie that is euery way as the companie ſhall be, to offend, either by frowardnes, techines, conceipts, miſconſtruing of the ſpeeches of others: or by looſenes of tongue, and lightnes of behauiour, and ſuch like? And both theſe being well conſidered, how many companies ſhall be found, where one is not ſome way the worſe for another? yea, where one corrupteth not the other? or where there are not fallings out, quarrels and debate; or prophane and endleſſe talke of the world, ieſting, vaine and idle ſpeech, if not filthie communication and ribaldrie; or D where there is not buying and ſelling of thoſe which are abſent? And as for lying, ſwearing (as *Hoſea* ſpeaketh) with ſuch other abhomination, it goeth through the land: and where theſe faile, what other ſpeech is in ſtead of them moſt commonly, but telling of tales, needleſſe newes, and ſuch like fooliſh and heatheniſh talke, euen in ſuch as profeſſe; which were bad enough for them which haue not heard of the Goſpell?

Iam. 3.6.8. Note. *The dangers that are by companie.* Hoſ. 4.2.

The moſt tolerable communication among the teſt, which is vſed, is (as I haue ſaid) to be deepe in and about the world and matters of commoditie; wherein, as I denie not but that there is a lawfull vſe permitted to men, ſparingly, ſoberly, and wiſely, when, and ſo farre as there is cauſe: euen ſo, as it is E moſt commonly vſed, it is made well-nigh as bad as the other; that it hindreth and holdeth away all other matters profitable, and droweneth the perſons ouer head and eares in it. Now ſeeing we know it is thus, ſhould not this common and dangerous corruption, preuailing and continuing thus in moſt companies, cauſe the ſeruants of God to bewaile it, ſeeke to ſtay and to hinder it; and euery one for his owne part, both Paſtor and people, as much as in him lyeth, labour earneſtly to redreſſe it?

They ſhould moue Chriſtians to ſeeke to preuent them.

And

And therefore what is more needfull about our companie, than to haue it euer in purpose to learne and get somwhat where we may in companie: and to helpe forward others, which we may doe any good vnto, as we are able; or to make some other good vse of it? That wee may haue testimonie within our selues, that we had made better vse of our companies, than the most seeke to doe, or than we in times past had done our selues. And whatsoeuer exceptions may in probabilitie be brought against the performance of this dutie, which after (as conuenient place shall require) I will answer; yet for those who reioyce in the hope of the life to come, when they meete together, it should not be counted hard amongst them, to meete with this minde: that they might make the best vse of their companie in some good talke about such things as might be profitable, and for the mutuall edifying of them; prouoking one another thereby to greater loue, as seeing and feeling causes thereof, and what decay of it there is; for so hath the Lord commaunded; Exhort one another dailie while it is called to day.

Our companies ought to be either to doe good, or take it.

Note.

Heb. 10, 24. Heb. 3, 13.

The Heathens prouoked themselues mutually to loue.

And, if among heathen men, friendship was increased by aduising one another, and by good turnes done and receiued mutuallie one of another; should not Christians much more bind themselues one to another, as by other pledges of loue, so by this one; that there be drawing on to dutie, to grow in the knowledge of the Gospell, and to auoide the dangers which might otherwise be fallen into? That so there might be more mindfulnes one of another in absence, when there was reaped so great good fruite of the one by the other in presence.

Seeing Christians can meet but seldome, they should be the better for their meeting.

By reason of mens callings and distance of places, there is seldome meeting amongst good men: if therefore when they meete, they should not be the better one for another, they might repent for good cause; that they had lost their gaine, which in that time they might haue had in their calling at home: beside that, it would accuse them after their departure, that they had neglected so good oportunities, which when they would, cannot be enioyed. I know there is cause why this should be looked vnto, euen amongst good people, seeing through the corruption of nature, the diuell layeth stops enough in the way of the best: whereby, although hee cannot bring them to the common euill course of other men, to walke in the excesse of riot as they doe; yet hee keepes them from the good, which might be done betwixt them; as may iustly bee complained of, where I haue acquaintance.

Note

So that Christians whensoeuer they meete, either of purpose and by consent, either for neighbour-hood and (as we say) to make merie, or by any other prouidence of God, and yet not about traffick or earthly dealings; Christians (I say) should haue alwayes this minde, that I haue mentioned. And therefore, the one seeke to benefit and edifie the other by good speech, waiting for, and taking the best occasions thereof and oportunities thereto: they beginning, who for their gifts are fit to bring on the rest; not entring beyond their skill and reach; neither the one crossing the other: but through loue bearing one with another, and one helping another, (for loue is their greatest vpholder:) and therefore either conferring of the things which they haue learned, or stirring vp themselues mutually to hearing of Sermons, to diligence in going forward, to inoffensiue walking, and also singing of Psalmes together,

Prou. 25, 11.

The manner of Christians meetings together.

A together; and if there be any occaſion of reprouing, exhorting, admoniſhing, or comforting one the other, to doe it priuately if the matters be priuate, and betwixt ſo many as it concerneth, in meekenes of ſpirit and in a thankfull receiuing of ſuch duties; and that they that offer the ſame, be readie to ſubmit themſelues in humilitie againe, to receiue the words of exhortation, as they through their weakenes ſhall giue occaſion thereof.

The ſimplicitie of the times hath beene ſuch, as men haue met louingly together in this manner, prouoking one another thereunto: but it is iuſtled out with a proude conceipt of their owne wiſedome, who count it too baſe now to conuerſe together after ſuch a manner. But as this dutie is to be mutually imparted among neighbours; ſo much more it ought to be in vſe and
B force in particular families, beſides the ordinarie worſhip of God in prayer and familiar inſtruction: where, euen the ſeruant who is the meaneſt member thereof, hath libertie (ſo as it be in humilitie and wiſedome) to make his complaint, as *Iob* permitted his ſeruants to doe; that thus peace and godly vnitie may be maintained, and all may grow vp and be edified more & more. Which duties wee are not to doubt, to haue beene performed in the families of the noble gouernour *Ioſua*, and of *Cornelius* a valiant Captaine, ſo farre as there was knowledge of the ſame amongſt them, ſeeing it is ſaid: That the feare of God was in thoſe families; and ſuch liuing together in one houſe, doth giue good teſtimonie, that God hath a little Church there indeede: but of this in
C another place.

Much more this ought to be in families.

Note

Iob. 31. 13.

Ioſ. 24. 16. Act. 10.

But ſeeing there ought to be no leſſe vſe of all theſe fruites of companie betwixt the godly Paſtor and his people, then amongſt thoſe whom I haue mentioned, therfore let the former rules moſt eſpecially be obſerued of them, and ſomewhat more; that is to ſay, a mutuall conſent betwixt them, that their conference be of the things which are moſt fit for the eſtate of the perſons, which, by good warrant from God, (who requireth ſuch wiſedome, labour and loue) and approued experience of men, ſhould bee after this manner. That ſuch as are ignorant, and yet willing to be taught, ſhould be taught (queſtion-wiſe) the grounds of Chriſtian religion, and the way how to be ſaued,
D and to amend their liues. They, who haue knowledge hereof, ſhould bee laboured with, to make vſe of it: namely, to be humbled by the law, comforted by faith in Chriſt, and to be reformed in their liues. They, who are ſtayed in theſe chiefe matters, ſhould be taught how to grow by the helpes, and auoide all impediments, that ſo their life may bee full of fruites and comfort. And they who haue profited thus farre, ſhould haue libertie giuen them to demaund queſtions of their Paſtors for their edifying, euen as to be queſtioned with by them for their inſtruction, about any particular doubts in the whole religion and true worſhip of GOD; and in confuting the contrarie, or about anie
E point touching conſcience in the practiſe of dutie. I will not ſay, what gaine the teacher himſelfe might reape hereby, beſide the poore people, neither (as farre as I ſee) are many haſtie to proue. But oh times! oh dayes! yea, oh people to be lamented: ſo happie by the long raigne of thy Prince and continued peace, as thou mighteſt haue beene; and ſo little of this fruite to be enioyed, or Chriſtian dutie practiſed! The beſt thing, euen the pearle and tidings of the kingdome, to lye as wares out of requeſt, not asked after, and that through

Alſo betwixt the Paſtor and people.

Note

through vanitie & follie! Theſe and ſuch like (as God hath giuen wiſdome to both parties) ſhould bee endeuoured after betwixt the paſtor and people, when no other neceſſarie things do hinder, which manner of meeting were (no doubt) like to be as a ſtrong band to tie them in loue and chriſtian peace together. And this I haue ſeene, and that not in one place nor two: but I muſt ſay, as it bringeth a ſweete life, ſo the diuell laieth manie blockes in the way to hinder it, that while they liue ſtranger-like and conceipted one with another, or looſe, worldly and vnprofitablie, they may bee as others bee, who haue no acquaintance with the Goſpell. For let men thinke and ſay what they will, there is not one halfe of the benefit that might be enioied, no not of many profeſſors themſelues, by the preaching of it. F G

Hard to make good vſe of meeting in ill companie.

But to proceed, it is an harder thing for a man which feareth God, to haue vſe of this rule before ſet down, that is, the libertie of good talke in the companie, when he ſhall by occaſion light among ſuch as are not of his owne minde; and the worſer the perſons bee, the harder. It will bee counted harſh, if not ridiculous, among ſuch whoſe tongues (as they ſpeake) are their owne to vſe them as they liſt, though the beſt way be taken for entring into it.

How we ſhould go about it.

Here therefore, another conſideratiõ is to be had of vs for the making of beſt vſe of the time; namely, that we waite for ſome fit occaſion to be offered by ſome of the companie; which (though they purpoſe no ſuch thing) will from their talke ariſe, if we attend vpon it as *Paul* did before *Agrippa*: if not, then ſpeake we of the works, iudgments or bleſſings of God which are among them, or freſh in memorie; by the which we may in as wiſe a manner as wee can, vtter ſomewhat to the holding out of euill at the leaſt; and further it ſhall be expedient to like and commend that which is well ſpokẽ by them, the rather to faſten vpon it, ſo far as it may be done without ſuſpition of flatterie, and hurting of them. By which manner of dealing, I haue oft ſeene the euill which began among men, and appeared; to be ſtaied & ſuppreſſed: and attendance giuen to better communication, being wiſely and kindly offered. H

Act. 26, 28.

Note.

But here, loue towards them muſt ſhew it ſelfe, which will make our labour ſeeme ſmall to vs, while we ſeeke all oportunities to winne them, and whiles wee are content to forgo our owne pleaſures and liberties in other talke, that we may do good to them. To this purpoſe, it were meete that when we ſhould reſort to anie ſuch companie, yea or anie other, we ſhould bethinke vs of ſomewhat before; as of ſome good queſtions among them, of whom we might learne; and ſome other good matter fit for edifying, as the companie ſhould require, it beeing ſuch as we might doo anie good vnto: eſpecially ſeeing godly communication is ſo ſeldome in place, but baniſhed vtterly from moſt companies. This may be thought of manie, who goe for good Chriſtians, ſomewhat too much, to haue ſuch regard of others: but it is (indeede) ſloathfulneſſe and want of loue, not to ſeeke the good of our brethren; and ſelfe-loue, to ſeeke that which pleaſeth the fleſh, in trifling out the time, with the neglect of the good of others and our ſelues. I K

Note.

How to ſtrengthen our ſelues to that.

The

A The which if Preachers of the Goſpell firſt and eſpecially, and then other Chriſtians would duly conſider, I know it would be farre better with the people, and much more good done in many places, than there is now for want of it, and they themſelues ſhould haue no cauſe to repent it. And though there ſhould be no great likelihood of any good done thereby for the preſent time, yet ought we not for all that to be diſcouraged, foraſmuch as we are commaunded to vſe edifying talke: and we ſee, that good things take not alwaies effect by and by, but afterwards in time, as the Lord ſeeth beſt, it may preuaile with them; as alſo we may ſee it appeare in many in ſome part of their life, and in others (many times) at the day of their death: and yet if no good

We ought not to be diſcouraged from edifying talke by any occaſion.
1. Theſ 5. 11. Note.

B ſhould be done, is it not to be liked that euill is remoued?

But if men which feare God, be not reſolued to ſeeke ſuch profitable and Chriſtian vſes of their meetings, in ſome ſort when they may be inioyed; I would wiſh them to thinke, that it ſhall be better for them to attend vpon their familie and their affaires and charge at home, rather than frequent companie much abroad, ſeeing in much common talke there is much ſinne, and for idle words men ſhall giue an account. I grant that neighbourhood & loue amongſt Chriſtian men, is nouriſhed by meetings, as, feaſtings together, and ſuch like; but theſe are not hindred but much helped, whiles our tables after we are refreſhed and haue ſhewed tokens of loue therein, be ſeaſoned with

Better to be at home in our calling, than abroad to do worſe.
Eccleſ. 5. 2.
Mat. 12. 36. Note

C good communication, and a carefull regard had to keepe out that which is euill and needleſſe: and if there be any to whom this is vnwelcome, who perhaps will not be thus directed in the vſe of company-keeping, let him ſet down a better, and I ſhall be well pleaſed in his refuſing of this aduice and direction, and with all my heart learne of him.

And as for them which obiect, that they haue not beene acquainted with ſuch communication when they meete, and therefore looke not after it; they ſhould rather bluſh at their ignorance, and want of experience in ſo manifeſt a dutie: for our talke ſhould be to the edifying of the company, and all ought to follow their teachers in it, who are commaunded to be examples to their

Col. 4. 6.
Ioſ. 1. 8.
1. Tim 4. 12.

D flocke in the ſame, as Saint *Paule* ſaith: *Be an example in communication*. Neither let any pleaſe themſelues in this, that they will not looke after ſuch preciſeneſſe: It were more to be commended and better to be liked, if they had ſaid, They were ſorrie, that they had not their part and benefit in ſuch a ſweete libertie, as God hath vouchſafed vs. It was the ſpeech of a learned godly man: I neuer depart out of companie, where I haue wholly omitted good ſpeech hauing opportunitie, but I am checked and accuſed.

A wiſe and ſauorie ſpeech of a learned man.

But to go a little further, if it ſhall fall out that we be to our griefe in companie, as beſet with ſcornefull, prophane and brutiſh perſons, ſo that we ſee no oportunitie nor place for any good, it ſhall be our wiſedome to keepe our

E ſelues from hauing any fellowſhip with their vnfruitfull works of darkneſſe, vſing *Samſons* wiſedome (when we feare any ſuch thing) by ſauory ridles or ſuch like, to breake them off, and to giue apparant tokens of our miſlike if we can go no further to the ſuppreſſing of it, fearing otherwiſe, leaſt while we are ſilent when God ſhould be honored, the ſtones in the ſtreet ſhould ſpeake: yet let all be done wiſely and peaceably, and regard had how and when to ſpeake. And this is to be done vntill we can conueniently depart from them,

Shun ill companie.

and be carefull after, that we fall not into the like companie againe: For ſo F
Pro.14.7. doth *Salomon* counſell, Prou.14.7. *Depart from the companie of a fooliſh man, when thou ſeeſt not in him the words of wiſedome.* I ſpeake of ſuch company as one ſpake of Rome: If he go thither, at the firſt time he ſhall ſee an ill man; if he like ſo well that he go the ſecond time, he ſhall know him: but if he will needs go the third time, he will ſurely bring him home with him.

But in other companies we muſt be carefull (as hath beene ſhewed vs) that we baniſh euill, and indeuour after ſome good, both for our owne benefit and other mens; the which as it ſhall be the diſcharge of a good part of our duty,
Coloſſ.4.6. (who are commanded that our talk ſhould be gratious & poudred with ſalt:) ſo it promiſeth great bleſſing to all ſuch as are carefull in looking to the ſame; G
They who haue vſed good ſpeech longeſt, can beſt report the fruite of it: both to young beginners in the Goſpell: and alſo to ſtronger Chriſtians. as they haue ſeen, who for theſe twentie or thirtie yeares haue had experience, that it hath profited them greatly who haue carefully vſed it, in compariſon of thoſe who haue not regarded it. So that not onely the firſt beginners in the practiſe of Chriſtianitie, haue been well ſtirred vp to care and conſcience, and haue learned many good points of Chriſtian religion and dutie by it; but euen they of longer continuance in Chriſts ſchoole, haue beene much comforted and perfited by vſing all oportunities this way for their edifying.

It may be a ſhame for vs in the going about a dutie which hath great promiſe of bleſſing, to be ſlacker than Heretikes, Papiſts and Sectaries are in that which is but the deuice of their owne braine, who by oft talking of their reli- H
gion and opinions, haue drawne many into their errors.

As for thoſe who obiect againſt it, that it is more than needeth, and they ſee not that men are tied to it, and they meete to be merrie: I ſay to the firſt part of the obiection, that they who like it not in friendly and familiar meetings, but thinke it more than needeth, muſt needs looke little after it amongſt ſtrangers and ill-willers to goodneſſe, where it will be ſo much the more vnwillingly gone about, becauſe they know not how the companie is affected. And ſo amongſt ſuch as bring this obiection, there ſhall neuer be time for it,
Epheſ.4.29. nor vſe of it; but the words of the Apoſtle ſhall lye dead: That our *communication* ſhould miniſter grace to the hearers. For anſwering the ſecond part of I
their obiection, I haue proued as much as I haue ſaid, out of other Scripture: ſo that none ſhould account that an imbondaging and tying of him which God requireth, whoſe ſeruice is perfect freedome, and let them looke who haue a commaundement from God to vſe it, what defence they haue by the corrupt example of men which neglect it, for their ſo doing.

Col.3.16. Epheſ.5.4. Iam.5.13. Note. For the laſt point of their comming to be merrie, I anſwere: that if they be merrie in honeſt and ſeemely mirth, they will not be againſt good communication, which ſeaſoneth their lawfull mirth that it may not paſſe bounds. And let them ſuſpect, that it ſauoureth too much of the fleſh, which they account honeſt mirth, if for it, the other become irkeſome vnto them: neither K
do I ſeeke to depriue men of the one, neither aboue that they are able, to tye them onely or alwaies to the other, but to indeuour to make beſt vſe of our companie, becauſe it is with vs in this one dutie as in the reſt, that he which
Note. commeth moſt forward in it, is yet much behinde. And yet this I would ſay further of their merrie talke, though communication of thinges lawfull and indifferent, be to be allowed, yet I would (if I might) chooſe (when

A (when there is libertie for both alike) alwaies to preferre that which is holy to edifying, if I might inioy it.

And (to conclude) so I would be taken, in that which I haue vttered concerning this matter, that how meete and profitable soeuer I affirme this communing of good things in companie to be; yet if we light vpon such, who haue some liking of the truth, and haue not felt such sauour in it, nor found such fruit by it, but that they count it an ouer-charging, and too sore a pressing of them, to be much holden to it; I say, wee lighting vpon such, ought to haue regard of their weakenesse, and to bring them on as we see they may in best sort be preuailed with: and let this be well regarded of vs, for it is farre

A caution about godly talke vsing.

B from me to beat any such thing into their heads, as to make them thinke, that our religion alloweth no talke but the Scriptures; when both it alloweth, and we denie not, but (any thing which hath beene said notwithstanding) that the learned may haue their talke of learning, the magistrates of gouerning, and the common people of their sciences and trades, how they may come to more skill and attaine to further perfection in them or of any other lawfull thing to a good end.

Note.

But this is to be obserued generally, that in all these kindes of meetings, whatsoeuer the persons be, we leaue no ill example among them, which as an ill sauour, may cast such a ranke smell in the companie that it procure as

C well shame and sorrow to vs, as hurt and offence to those which are present, and reproch to their profession, as also an imboldening of the bad to bee worse. And thus much for the vse of our companie in the which we haue no necessarie dealings about the things of this life. To the which I will add the duties of our reproouing, exhorting and comforting one another, seeing these are religious actions practised in companie, though there be but two that meet together. And first for reproouing or admonishing of a Christian, who hath giuen offence and iustly deserueth to be rebuked, we must be sure that the fault is committed by him, whom we reproue, and not charge him vpon bare report, much lesse for that which is no sinne (though in our conceipt it

Of reproofe or admonition.

Prou. 18. 13. Ioſ. 22. 12.

D be so) but a thing indifferent: and we must beware that we be not iustly to be charged our selues with the like offence; for then we take away the grace and force of our reprehension, vnlesse it be knowne that we do warily decline such sinnes our selues: and with a minde to reclaime him and turne him from his sinne in loue though it prick, seeing the wounds of a louer are faithfull, and he that telleth the truth shall finde more fauour at length than he that flattereth. And for a priuate offence, priuatly, though if it be open & well knowne, it may be in the company of many and more sharpely, as the offence is greater & the person, one that may be more offensiue, as a minister; alwaies labouring that it may appeare, that God findeth the fault & reproouеth, & not we who are but

How it should be.

Math. 7. 9.

Prou. 27. 6. Gal. 6. 1.

1. Tim. 5. 20.

E his instruments to do his will. But this age hath most boldly, yea scornefully dispised this ordinance of God: which troubleth the consciences of many good Christians; so that when God commaundeth it so straightly on the one side, and men reiect it so insolently and resolutely (that I speake no further) on the other side, they cannot tell what to do betwixt both.

It is little regarded. Leuit. 19. 17.

And as for exhortation, which is a stirring vp of them to proceede in the waies of the Lord, as *Barnabas* did the people in the booke of the Actes; and

Of exhorting. Act. 11. 23.

1.Theſ,5,11. Heb,3,13. as *Paul* dooth oft require it to be vſed among Chriſtians: ſo doubtleſſe hee F
that laboureth in ſuch a worke, dooth diſcharge an excellent dutie. But he
muſt be a man ſo free from worldly incumbrances, & ſo looking to the ne-
ceſſity of the performing of it, (through the coldneſſe that is in men) and to
Note the good that commeth by it, that he may ſtir vp this gift in himſelfe, who-
ſoeuer he be, that hath anie ſuch; and not to be diſmaied, if ſucceſſe follow
not by and by, as he would wiſh. I haue ſeene much good done by it, euen
in the mouth of priuate men. And if it were kindly vſed of Chriſtians, as
they ſhall haue occaſion, and much more by the Miniſter, there would
much good bleſſing follow it: but if men take not heed, the diuell doth ſo
craftily hinder it, that it will take ſmall effect, euen where it is vſed, but G
rather be fruſtrate and broken off. That will he doe eſpecially thus: if he
who is occupied in this ſeruice to God, bee a looſe liuer himſelfe, for
ſuch an one ſhall doe no good by it to others; and he ſhall ſoone waxe
wearie of it: and further, if he be not verie watchfull in his earthly dealings,
that there grow no vnkindneſſe, conceipts, ſtraungeneſſe, and other diſ-
likes, by meanes of them, betwixt him and others: for they will ſoone
hinder it.

But here I cannot omit to bewaile the vnſeaſonable ſpeeches of ſome, as
alſo vncharitable, and diſcouraging; that (as though they ſawe no vſe of
theſe duties, namely of exhorting, admoniſning and reproouing; nor of H
the Apoſtles commanding, that they ſhould be continued) aske: What
Papiſts anie conuert from their poperie hereby: whereas it is well knowne,
that the common ſort of them admit ſmall talke about religion, their com-
mon anſwere being this: They meane not to reaſon; except the learneder
ſort of them, who of a wilfull and malitious mind againſt religion and
Prince, maintaining it, do of ſet purpoſe abuſe their gifts to the peruerting
of the truth. But God be thanked, this charge of exhorting and rebuking
one another, was giuen before poperie was hatched; & there ſhould haue
been neede inough of it, though it had neuer been bred, and ſo it ſhall be a
Chriſtian dutie much pleaſing the Lord, (without anie regard of them who I
ſcorne it) whereſoeuer it be wiſely and religiouſly vſed: and (without con-
trouerſie) much bleſſed; this being regarded of them, towards whom it is
Heb,13,22. vſed, which is written: *I beſeech you brethren ſuffer the words of exhortati-
on.*

For conſolation alſo and miniſtring comfort, it is another worthy dutie:
Of cõforting the heauie harted. when in mens bodily ſickneſſe or trouble of minde, or otherwiſe in their
wants, wee dõo eaſe their ſorrowfull hearts, with ſweet words from God,
wiſely and fitly applied to them, and comfort them as hee hath comfor-
ted vs. When a penitent ſoule counting that his greateſt miſerie, which is
a token of his greateſt happineſſe, (I meane the feeling of the burthen of his K
Note. ſinne, deſiring nothing more than to be eaſed) ſhall be brought to be per-
Act.8.39. ſwaded ſo, and that his ſinne is forgiuen him, what can bee like comfor-
table to him? For he ſhall bee one of a thouſand to him that can do it, by
Iob,33,23. bringing glad tidings from God as we read in *Iob*. So when another in caſe
Matth,15,28. of bodily diſtreſſe or neceſſitie, ſhall in like ſort be ſpoken to as the Wo-
man of Canaan was by our Sauiour; ſaying: O Woman great is thy faith,

bee

A it to thee as thou deſireſt; what a reuiuing of her was it (thinke we?) Not much vnlike to the dealing of *Boaz* with *Ruth*, a deſolate and poore widow, and a ſtranger; which cauſed her to breake forth and ſay: O my Lord, thou haſt comforted me, and ſpoken to the heart of thine handmaid. For if the diſeaſed perſon be much cheared by Phiſicke bodily, what mareile though ſpirituall comfort worke vpon the ſoule mightily? It ſhould be in requeſt therefore, aboue all other priuate matters, euen as it is the waighrieſt: that there ſhould be not Miniſters onely, (who yet chiefely ſhould do it) but euen priuate Chriſtians alſo, who ſhould be able in ſome meaſure to comfort one another in their heauineſſe; but this alſo is rare, and for the moſt part to ſeeke
B with men. Few of many can ſpeake to the purpoſe to a ſicke bodie to comfort him, but vnſauorily, that which may more increaſe his heauineſſe than ſilence, by telling him they are much grieued for his ſickneſſe, &c. when (who ſeeth not?) they had need of other comfort.

Ruth. 2. 13. Philem. 7. Note.

Iam. 5. 14.

As for other companies they are of another kinde: ſome about honeſt refreſhing, ſome about bargainings, couenants-making, and other agreements; and ſome about ſuits, debates, controuerſies, and ſuch like: and although there cannot certaine rules be giuen concerning them all; yet they muſt be all gone about and done in ſuch wiſe, as that they may be ſutable and correſpondent to the other parts of Chriſtian life, that there be no breaking off our com-
C forte with God by looſe and careleſſe doing of them, but that we hold the vnitie of the Spirit in the bond of peace. Neither that there be a following of the faſhion of other men in them, but that we being armed with ſuch grace as is fit for thoſe occaſions, may ſhew, that we are attired with the furniture of Chriſtians, which we ought contiuually (as with ſeemely apparrell) to be cloathed with, to make our whole conuerſation comely.

Ciuill company how to be vſed.

For example; to ſpeake of recreation, wherein a part of companie keeping is taken vp among many, which is an exerciſe not ſeparate from godlines, of ſome thing that is indifferent for the neceſſarie refreſhing of the minde or bodie, or both: who doubteth, but that God hath taught his ſeruants how to
D vſe it; although others will neuer come vnder any rule or gouernment? For they who will not be ſubiect in other parts of their liues to Gods commaundements, much leſſe will bee controlled or directed by them in this: wherein they imagine they haue free libertie to vſe it as they liſt. Such therefore as do claime the benefit of it, muſt be as carefull to vſe it aright as to looke to enioy the libertie of it, not as they who if they once get this by the end, That it is lawfull, neither enquire further of the lawfull manner of vſing it. The time when it may be vſed, is not when we liſt, but when wee haue neede of it through wearineſſe and other vnfitneſſe: for to that end the Lord appointed ſuch intermiſſion for vs. And though ſome deſire it not great-
E ly to driue away from themſelues annoyances of minde or bodie thereby; yet to other ſome it is not to be denied in eyther of both thoſe reſpectes, they being carefull to vſe it as God doth allow: and in going about it, becauſe through the corruption of our hearts we become eaſily vnſetled by ſuch actions, it ſhall be verie expedient to ſtrengthen our ſelues by ſome looking vp to God in our vſe thereof, that we may take no hurt to our ſoules whiles we refreſh our ſelues; ſeeing all the creatures of God are good, to the

How recreation.

Rules.
1. *That the manner of it be ſuch as Gods word preſcribeth.*
Note
2

faithfull vſer of them, if they be receiued with prayer and thankes by which they are ſanctified. And he who counteth it too harſh and ſad a matter to deſire grace of God to vſe it aright, may well feare that hee ſhall offend in it. F

4 For the kind of our recreation, it muſt be honeſt and of good report, that ſo we giue occaſion to none by our liberties taking vnſeaſonably, to embolden
5 others againſt conſcience. Our behauiour in it ſhould be in moderation of our
Commaund. 10. affections; as anger, choller, contention, ſtriſe, coueting that which is our neighbours, and ſuch like: and for continuance therein, how long it ſhould be, we muſt remember that it is a refreſhing to be vſed *tanquam ſomno cæteriſque quietibus*, as he ſaith; that is, as a man that is wearied, doth deſire reſt, and G to giue himſelfe to ſleepe that he may be refreſhed by it: and it muſt not be an ouerlaying of our ſelues, or a toyle vnto vs, or wearying of vs, ſo that neceſſarie duties of the day be omitted by it; neither get ſuch an intereſt in vs, that we cannot leaue it when we ſhould.

6 Our companions therein ſhould not be men of euill name for corrupt life and notorious offences, but ſuch as be ready to heare of it, if they be ouerſhot.
7 Our end, to be the fitter to the duties of our calling, not coueting that which
Commaund. 10. is our neighbours, contrarie to the tenth commaundement, nor ſeeking our gaine thereby, nor to increaſe our liking of ſuch paſſing of our time, and ſo to draw vs after the ſame oftener than might ſeeme expedient for vs, or from H one kinde to another, ſpending out our pretious time therein as though we were to yeeld no account of it; when (yet) we are commanded to redeeme it, that we may not be ſeruants to our euill luſtes. And as this may ſomewhat direct vs in companies where we meete to refreſh our ſelues; ſo he that is not willing thus to vſe recreation, ſhall wiſh in time, that he had neuer beene acquainted with it; beſides that, it is not ſaid in vaine, *He that loueth paſtime ſhall*
Pro. 21. 17. *be a poore man.*

Now for other companies in which we meete about our earthly affaires, God hath taught vs vertues fit to vphold and carrie vs through them, as all other parts of our life, in peace and in good ſort: whereas without them, full I dangerous hurts might eaſily take hold of vs therein, by ſuch meanes as we little ſuſpect. Therefore to ſpeake particularly of our bargainings and other
In bargaining, how we ſhould behaue our ſelues Note. couenants, they ought to be without hollowneſſe, deceipt, vndermining and ſuch other vnconſcionable dealing; that ſo we may be ſimple and our meaning good, our words plaine, our agreements reaſonable, our promiſes kept, our couenants performed, except conſent on both ſides to the contrarie: but where the aduantage ſhould fall out againſt the poore and needie, there mercie and compaſſion would be required.

In ſuites and controuerſies, how. In ſuites and controuerſies great charitie is to be ſhewed, and namely in this, that although no compremiſe can be made (which if it may with any in- K differencie be obtained, is in no wiſe to be neglected:) yet that the queſtion or caſe betwixt vs about words, goods, or other matters, may not turne vs from the purſuing of the thing to the purſuing of the perſons, nor to breake off our Chriſtian loue, howſoeuer we receiue hatred and deadly malice for our good meaning.

Strong patience alſo muſt be laboured for to beare the coſt, the traueil, the toile

A toile and tariance, with all other griefes and moleſtations, which fall out therby, or may poſſibly be offered vs, vntill we ſee the end and iſſue. But eſpecially if it ſhould ſtand with the anſwering of our ſelues in accuſations of any crime before the magiſtrate, with this patience, would wiſedome and Chriſtian courage with modeſtie and meekneſſe be neceſſarily adioyned. And by the helpe of theſe, the Lord hath brought to paſſe, that the frowning lookes, and cruell faces of tyrants and perſecutors haue not beene feared, their bloudie threats haue not daunted the people of God, much leſſe haue they turned them from their moſt holy faith and profeſſion; but they themſelues who haue vexed them, haue appeared to be more tormented in their conſcience at the beholding of the graces of God in them, than they who haue beene bodily tormented by them. And this be ſaid for the vſe of companie and our actions & dealings which fall out in it, as in ſuch breuity I could, which aduiſe and direction the Reader muſt receiue in all cõpanies one day as another to guid him therin. Actes. 5. Note. B

And to ſhut vp this fourth dutie, let this be added, that not onely in our companies we be harmeleſſe and giue good example, but euerie way and in all our dealings with men, whether they be priuie to it or no, we be innocent and iuſt to all, and mercifull and pitifull to the needie and oppreſſed: and the rather, for that we are ſo naturally giuen to regard and ſeeke our owne profit, whoſoeuer ſuſtaine loſſe thereby; and therefore that we be alwaies thus reſolC ued, that rather then any ſhould haue iuſt occaſion to complaine of our iniurie or hard dealing, we are ready to depart from ſome piece of our owne right, as *Abraham* did to *Lot*. And becauſe it is moſt mens calling, euerie of the ſixe daies to haue dealings with ſome other, therefore let the true Chriſtian arme himſelfe with this mind, euen thus to liue and conuerſe with them in all that they haue to do with him: and the rather, ſeeing many of them are ſo deceitfull and vnconſcionable, that they will abuſe the moſt innocent and honeſt Chriſtians with ſlaunderous tongues & falſe reports, if they cannot get what they would at their hands. Now what would ſuch do, (thinke we?) if they had any iuſt cauſe giuen them to open their mouthes againſt them. But beD ſides; euen honeſter men, if they deale together, either for that they do not plainely ſet downe their minds, or if they do, yet one ſuſtaining the loſſe in the end, when both looke to gaine; I cannot tell how it commeth to paſſe, that there ariſe hard thoughts betwixt them, that loue is broken off, or ſo cooled, as the diuell hath apparantly ſhewed, that the perſons wanted care & wiſedome. Therfore ſuch ſhould ſo looke to their actions, that they may haue no ſuch accuſations come againſt thẽ at euen or in the iudgement day, nor prouoke the Lord to meaſure out to them after the ſame manner again that they haue done to others, which they may be moſt ſure of, if they preuent it not by true repentance. *In all other our dealings with men.* Gen. 13. 8. & 9. Note 2. Theſ. 1. 7.

E Yet one thing remaineth, which moſt fitly is here to be placed; that ſeeing we ſhall in hauing companie, fellowſhip and affaires with ſundrie men, behold many gracious examples among the reſt, as worthie patternes of godlineſſe, that therefore we be diligent to marke, learne, and follow whatſoeuer in them may better adorne and furniſh vs, as the Apoſtle taught: *Be ye followers of me, as I follow Chriſt*. And that we carie not that high opinion of our ſelues, as that we ſtand in no ſuch need of others, becauſe we haue ſomewhat *Obſerue and reuerence the graces of God in other.* 1. Cor. 11. 1. Matt. 11. 29.

Iam.4,2. more than the common ſort of the World to vphold and maintaine vs, but in humilitie and meekeneſſe make that reuerent account of Gods gifts in others, rather than enuie and diſdaine them, that we may with all ſpeede ſeek to enioy the ſame our ſelues: and much more to follow the good examples of ſuch as are cõmended to vs in the Scriptures; as *Abraham* the father of the beleeuers in faith, *Moſes* in meekeneſſe, *Ioſeph* in chaſtitie, *Dauid* in the loue of Gods worſhip and holy exerciſes, *Caleb* in conſtant following of the Lord to the end, &c. This the holy Ghoſt exhorteth vs to, in the Epiſtle to the Hebrewes: *Follow the faith and conuerſation of ſuch, and conſider what hath been the end thereof.* A neceſſarie watchword for numbers in this age, ſo degenerated from the godly courſe of the reuerend Auncient that were before them, that they haue not onely not knowne effectually the God of their fathers, but alſo diſgraced that zealous ſeruing of God which they vſed.

Note. Heb,13,7

The examples of ſuch therefore as I ſet downe before, ſhall be no ſmall helpe, being oft called to mind of vs, to chaſe away from vs friuolous and hurtfull fantaſies, faintneſſe, diſcouragements and wearines of well doing; and to cauſe that the multitude of contrarie bad examples ſhall not hurt vs by their pride, boldneſſe and licentious life; and laſtly to ioyne vs faſt to Ieſus Chriſt though not now ſeene of vs, and that we may hold the profeſſiõ of our faith with ioy vnto our end.

F G H

Chap. 19.

Of the declaration of the fifth dutie, how we ſhould behaue our ſelues in ſolitarineſſe.

NOw I will paſſe to the next dutie: which is, to guide and teach vs how to carrie our ſelues & paſſe the time when we are out of companie, ſolitarie by our ſelues alone. And this it is, that ſeeing a great part of the day manie times is paſſed, when neither our callings are in hand, neither we occupied in anie companie; we muſt haue the ſame eſpeciall care ouer our hearts & behauiour when we are alone, that we were taught before to haue in companie. And as we are counſelled by the Prophet, that if wee deſire to reforme our waies, and ſo to liue bleſſedly, wee muſt take diligent heede to them all; one as well as another, as GODS Word directeth vs: ſo this beeing one part of our waies euerie day, (for the moſt part) to gouerne our ſelues Chriſtianly at all times when wee are by our ſelues alone, wee muſt haue a ſpeciall regard and care of the ſame.

I Psal.119 K

Sundrie occaſions to ſinne, in ſolitarineſſe.

For who is able to reckon vp all or the moſt part of the occaſions, whereby we are moued and prouoked to offend and let looſe our hearts to ſin, when we are alone, and how infinite kinds of euill we may be brought vnto at ſuch times, when there is none preſent by feare or ſhame to hold

A hold vs from them? Nay I ſay more, the moſt iniquities which are done in the ſight of the world, were firſt inuented and purpoſed, onely in the ſight of God; and the ſinnes which openly are committed, haue beene in wrapping and working ſecretly before. Which the Prophet did plainely expreſſe, when in bewailing his ſinne which was come into the eyes of men, he ſaid thus: *Againſt thee only (O Lord) haue I ſinned.* As if he ſhould haue ſaid, I offended thee ſecretly by vngodly deſire, before I proceeded in the ſight of men to giue offence. Pſal. 51. 5.

And ſo ſaith another Scripture, that *Dauid* walked on the rooſe of his houſe, and ſaw from thence a woman, &c. And to ſhew more fully, that it is a 2. Sam. 11. 2.

B fit time for the diuell to occupie our heads in ſundrie kindes of euill when we are alone, it is noted that our grand-mother *Eue* was ſet vpon by Sathan when ſhe was alone, her husband not being with her. And our Sauiour was aſſaulted by him, when he was in the wilderneſſe out of the companie of men; with many other ſuch ſayings. Which I alleadge not, as though I were of opinion, that there is no danger to be feared in companie, (I haue before ſaid the contrarie) but to ſhew that there is many waies ſore danger of falling when we are alone, (and ſo we the more naked to reſiſt:) which was the thing that I intended to proue, which our wofull experience (I am full ſure) confirmeth; who are no ſooner from companie, alone, but ſwarmes of vaine, Gen. 3. Math. 4.

C fooliſh, and (if they be not chaſed away) of noyſome and perillous thoughts and deſires (as a ſwarme of Bees about a mans eares) ſolliciting and offering themſelues vnto vs.

Now then ſeeing the caſe ſo ſtandeth, who doth not ſee, what need there is of ſome good helpe to keepe our ſoules from annoyance at ſuch times? And not onely ſo, but alſo to ſtirre vp our ſelues vnto the doing of ſuch duties, as we ſhall ſee to concerne vs moſt: that ſo we may make this ſolitarie part of our life (which is not ſmall) to be ſutable and correſpondent vnto the reſt. *Be not vnoccupied in ſolitarineſſe.*

And for ſome plaine and certaine direction herein, we may conſider the *What are the things which we are occupied about in ſolitarineſſe.*

D things which we are occupied about in ſolitarineſſe. Now we know that all matters which go through our hands or heads while we are out of companie, are either ſimply holy, or vnholy, or things indifferent: now our owne neceſſitie, and Chriſtian wiſedome when we be not blindfolded with temptations, will teach about which of all theſe we haue moſt cauſe to be occupied; and let vs not be ſlacke and negligent to marke and obſerue that, but let our circumſpect care and watchfulneſſe (which muſt alwaies accompanie vs) euer foreſee that: for without it, we ſhall do nothing well. And therefore if in iourneying, walking, ſitting ſtill, or lying in our beds, &c. we ſhall remember, that we are held downe with any ſinne or infirmitie, let vs muſe vpon the occaſion *Either thinke on our ſinne, to ouercome it.*

E of it, vpon the vileneſſe, ſhame and danger of it, how hard it is to renounce it, how God is prouoked thereby, and therefore how to be abaſed vnder it; and ſo in confidence craue pardon of it, and grace to weaken it. If we haue need and cauſe to take order for ſome earthly buſineſſe, which otherwiſe will turne vs to great trouble, let vs with good aduiſe think with our ſelues how to diſpoſe of it toour peace. If neither of both theſe giue vs occaſiō to be occupied, then let vs watch ſuch good oportunity of being alone to make benefit of the time, by ſet- *Or on things indifferent, to diſpoſe of them.*

ting

Or muse on heauenly, to ioy in them.

ting our selues to muse vpon some holy things, (as the loue of God, our mortalitie, &c.) or inioy the libertie of talking with our God by prayer, thankesgiuing, reading, reioycing in him, &c. or, if we haue any other necessarie dudie to be done; as we shall be able when we be from our calling, let that be gone about of vs. And if it be obiected, that it is an hard matter thus to do: I must needs say, it will be hard to haue our hearts thus at commaundement, when we are by our selues, especially for such as cannot read; but yet let vs consider againe, that it is the thing which we do most desire, and that we cannot be better occupied. What did I say? better? nay we can hardly be otherwise occupied without sinne. And this aduise for the redeeming of the time when we are alone, as long as it is the counsell of the Lord that we should thus gaine it from euill, I am not mooued what they say against it, who neither vse their solitarinesse thus, but as though thought were free, giue their hearts libertie to roaue and range any where. Sure I am, we cannot be too prouident and carefull that way; and the best follow this rule sloughly inough, by reason of the vntowardnesse which remaineth in them, and the infinite occasions which do prouoke them: and yet the fruit will euer answere the labour that shall be bestowed that way. For if we shall with this vigilancy hold in our corrupt hearts, and hunt out, and scare away the assaults of the diuell on euerie side, (as by the wisedome which God hath giuen vs we shall be able to do;) we shall neuer suffer them to carry vs forth in any ill course or way; but in stead thereof, we shall procure great libertie and freedome from such seruitude.

Note.

The gaine of this course.

Yea, If we will be thus circumspect and watchfull in this time of our solitarinesse, (wherein we are otherwise in great danger to fall many waies, as hath beene said) we shall come the better furnished into companie after, to behaue our selues therein as becommeth vs: yea, if we will be watchfull, I say, against the froth and draffe of our hearts, to expell and hold out idlenesse, vanitie of minde, euill desires, and wandering lusts, &c. it is incredible what aduantage it will bring vs. No lesse, (I dare boldly affirme) then that hundreth fold spoken of in the Gospell for one; that is, that whosoeuer forsaketh ought for Christes sake, (it being that, which he cannot allow) shall receiue euen heere an hundreth times more contentation, peace and comfort, than hee should haue had by following his will and desire therein, &c.

Note.

Mat. 19. 29.

Obiection.

And whatsoeuer strangenesse and absurditie any man shall thinke this to be, to haue such an eye to our selues, that our well ordered course be not broken off, in the time when we shall be alone, (by setting our selues about things holy, or disposing of things lawfull, or watching carefully against those wich are euill; and by not being at our owne choise to doe or desire what we list and thinke good, without this strict tying of vs to some certainty) they which will not be contentious, I trust shall easily be answered, and satisfied. To whom, this I say for answere, (much like as I said to them who thought it too hard) and let it be well weighed: that there is no time wherein we shall be alone, in which one of these three shall not be necessarie, or wherein any other thing besides almost, shall be tollerable or allowable. For what time of our solitarinesse can there be, wherein we shall not haue some lawfull thing and that which is indifferent to thinke of about our family, our crosses or other businesse, and to preuent dangers imminent, to remoue or ease troubles

Answere. Spending of our time in solitarinesse otherwise, or in other things not allowable.

A troubles preſent, or ſome other ſuch way to diſpoſe of matters for our peace, and for the good of others? or wherein we ſhall not haue cauſe to bewaile ſome infirmitie which oppreſſeth vs, or to caſt with our ſelues, what an heape and dung-hill of corruptions is lodged within vs, & complaine of it, and to ſee and know it better? or wherein we ſhall not haue iuſt cauſe to breake out into the praiſes of God, or ſome ſuch like paſſing the time about ſome holy matters (as hath beene ſaid) whereof there is ſo great varietie and ſtore? I ſpeake to thoſe which haue vnderſtanding to iudge diſcreetly, and to whom nothing that I ſay, ſhould be harſh or vnſauoury; as hauing receiued from God a wiſe and vnderſtanding heart to diſcerne, and a promiſe of ſtrength, and therefore
B ſufficient incouragement to doe his will in this part of their life readily and gladly, rather than to deſire with earthly minded perſons to range after noyſome and vnlawfull liberties.

Indeed I do not denie, but that as we carrie fleſh about vs, which is a burthen to weigh vs downe, ſo we ſhall neuer diſcharge this dutie, nor ſo purely follow this direction for the well taking vp the time when we be alone, as were to be wiſhed: but yet for all that, we muſt learne and indeuour to follow the rules which are giuen vs, and that daily better and better, and not to ſuffer our ſelues to paſſe ſuch times ſecurely and without regard, or full purpoſing of well beſtowing the ſame as we are directed, although we ſhall
C not attaine fully to that which we would. For if this be intended of vs faithfully, as euerie one is inabled of God, we ſhall not need to repent vs of the time ſo paſſed, but we may haue peace in that which we go about.

Though we cannot be perfect, yet ayme at, and indeuour after the beſt courſe. Note.

And what ſhall we aime at in labouring to be thus directed, more than the deare ſeruant of God *Dauid* did, who as he prayed God that the words of his mouth might be alwaies acceptable in his ſight in what companie ſoeuer he ſhould come. So did he likewiſe, that the meditations of his heart might pleaſe him, whereſoeuer he ſhould become. And ſo in another Pſalme he teſtifieth what his practiſe was: namely, that he did hide his word within his heart, that he might not at any time either in companie or alone ſinne againſt him. And
D let all know, that it commeth from a moſt dangerous cuſtome of giuing their hearts libertie, (when they are by themſelues alone) that they range after what fancies and folly they liſt in company, and that they are ſo vntoward and vnwilling to betake themſelues to better vſes. And ſuch muſt do as they, who in eating and drinking haue ſtuffed themſelues ſo full, as that they are prouoked to vomit. And moſt lamentable it is, that after ſo long inioying of the Goſpell, there is ſo little acquaintance with, or gouernment ouer the manifold diſorders and vnrulineſſe of the heart, when God hath giuen vs vnderſtanding hearts, to looke after and thinke vpon things which are excellent. But this complaint is made in another place.

Dauids example. Pſal. 19 14.

Pſal. 119 11.

E That which remaineth to be ſaid of this point, (Vſing our ſolitarineſſe aright) is, that as I haue ſet downe the rules by which we ought to be guided herein; ſo I giue a ſhort caueat, or watch-word about the ſame. As firſt, whereas I haue ſaid, that when we be free from the workes of our calling, and out of companie, after we haue entered into the affaires of the day, one vſe of our ſolitarineſſe is, that we may deale about things lawfull, and bethinke vs how we may beſt diſpoſe them: Many things are to bee conſidered,

Fiue caueats or admonitions. The firſt, that we buſie not our ſelues in other mens matters needleſſe.

about

about this for the auoiding of danger: as, that we beate not our braines F
to ſearch curiouſly into others to iudge and cenſure them, neither buſie
1, Tim. 5, 13. our ſelues in their matters needleſſely, as *Paul* ſpeaketh of Women; that
1, Cor, 10, 24. is, further forth, then we are called thereto, and ſo may become helpe-
full to them: which thing whiles manie neglect, they ſpend much time in
thinking of thoſe matters which do nothing appertaine to them; and in
the meane while, make themſelues the vnfitter for their owne neceſſarie
duties.

Furthermore, we muſt take heed, that while we deale in our owne mat-
ters, we drown not our ſelues in the cogitation of earthly things ouer long,
1, Tim 6, 9. 10. that is, further than need is, and ſo we begin to take ſweetnes, and feele our G
2 *That we vſe moderation in thinking of our owne matters.* hearts brought in loue with the creature and the cõmodities of this life; &
thereby to haue our loue weakened towards the Creator. For this is not
Chriſtian wiſdome, (though it be the wiſdome of the World) to increaſe
our loue toward the things of the World; but by all meanes poſſible to di-
miniſh it, and ſo the leſſe to ſet by them.

Note. Againe, whereas another vſe of our ſolitarineſſe is, that we ſhould bend
Mat. 6, 6, 7, 8. our minds to holy and heauenly things when we are alone; this is a ſpeciall
Mat, 15, 8, 9. caution herein, that we do not for all our oft recourſe to this dutie, go about
3. *That we deale in heauenly things with all reuerence.* them with the leſſe reuerence, whether we goe to prayer, or ſet our ſelues
to reading, or enter into anie meditation. The which admonition I know H
to be verie needefull, for that I ſee manie to ſet leſſe by & lighter to eſteeme
the moſt holy exerciſes of piety, euen for the commoneſſe of them: who
yet, when they firſt enioyed them, could neuer ſufficiently commend, e-
Ioh, 5, 35. ſteeme, or haue their full of them. For as our Sauiour Chriſt ſaith of *Iohn*
Baptiſt: *Iohn* was a burning light, and for a ſeaſon ye delighted in him; and as
Gal, 5, 7. the Galathians ran well for a time, but were letted: ſo I may ſay of this, that
diuers for a while take pleaſure in the vſe of priuate helpes to godlineſſe;
Mat, 24, 12 but they are ſoone broken off, their hoat zeale is quickly cooled. And this
(if they were well rooted in the beginning) is, for that they do not daily
Note. nouriſh the eſtimation and loue of them, nor ſee daily the neceſſitie of I
them: but manie dayes ſuffer them to be omitted, which they would not
do, if they did not begin to be glutted with them. Therefore reſolue thy
ſelfe of this, that thou haſt daily need of ſuch holy exerciſes, and to haue
ſome time in the day by thy ſelfe alone to call thine affections home from
wandring in the world, and to haue thy ſecret and ſweet talke betwixt God
and thy ſoule; that thou maiſt therby vnburthen thy ſelfe of the loade of
worldly cares and deſires, which by too earneſt dealings haue growne
vpon thee. And what day doth paſſe, wherein thou haſt not as great need,
as thou haſt had vpon anie other, of meditating vpon Gods vnchangeable
loue to the, of thee continuall and daily benefit of Chriſts death to heale K
the ſore of thy ſoule through ſinne? What day goeth ouer thy head, in
which thou haſt not neede to confeſſe thy ſinnes, to ſee them better, and
to bethinke thy ſelfe how thou mighteſt grow more conſtant in godli-
neſſe?

Another thing to be taken heede of here; is: that thou thinke not ouer-
well of thy ſelfe, for that thou ſhalt do ſomewhat more in the ſeruice of
God,

A God, than others; and for that cauſe looke to be borne with in ſome of thy faults. We are heerein too like *Peter*, (though in other parts of godly feruencie we come ſhort in following him) that whiles we looke to one thing, what grace wee haue receiued, we halfe triumph before the victorie, little or nothing marking how many good things we are without: when (yet) the Apoſtle ceaſſeth not in his owne example to teach vs, that we ſhould forget the things which are behinde vs, (that we ſhould not be fleſhed and made any thing the more ſlow and careleſſe by them) but we ſhould looke to the things which are before vs, and which yet remaine to be done of vs, and be carried to the marke euen to the reward of our heauenly calling. Phil. 3. 14

B Finally, for the vſe of ſolitarineſſe in renouncing things vnlawfull, thou art to beware, if at any time when thou art alone, thou entreſt into the conſideration of the manifolde ſinnes which raigne in the world, and ſome of them ſuch as do ſometime much ſnare and take hold of thee, that thou be not ſecretly allured and drawne to like of ſome of them, whiles thou goeſt about to refraine and waine thy ſelfe from them by muſing at them. For the diuell can change himſelfe into an Angell of light, and cauſe that to ſeeme the greateſt pleaſure vnto thee, which is ranke poyſon; nay, (which is more) when thou goeſt about to diſgrace it to thy ſelfe, euen then to bee brought to like and be ſnared with it. And as Saint *Paule* hath giuen charge to *Timothy*, C and in him to all true miniſters of the Goſpell, that when they ſhould execute this one part of their miniſterie, namely, to exhort young women, (which was a good thing) they ſhould beware they mixed it not with euill, by vnchaſt thoughts ariſing in their hearts; and therefore he ſaith, Exhort the younger women with all pureneſſe and chaſt mindes: ſo I ſay, in thy ſolitarie muſings of thy ſinnes (which is alſo a good thing) let the like regard be hard: that is to ſay, that whiles thou intendeſt to grow further out of loue with them, the diuell tickle thee not with new deſire of them, or ſome other. For thou art blind through thine owne ſelfe-loue and corruption: but eſpecially when the diuell goeth about any ſuch matter, he will blindfolde thee D more ſtrongly; that thou ſhalt ſee that which liketh thee, in ſinne; but not that which will ſtea thee: and the ſtrength of thine affections, being ſet on fire by a deepe impreſſion of that which they like, will more forcibly hale thee forward, than a bare weak deſire to auoid the ſinne, ſhall be able to hold thee backe. And if thou beleeueſt not this, thou haſt (I dare warrant thee) found it ſo alreadie, and howſoeuer thou thinkeſt that thou hateſt ſinne, thou ſhalt be drawne vnto it againe, vntill thou perceiueſt that thou art wounded, vnleſſe (which is worſe) thou be hardened.

To this end remember, how *Iuda* going forth about a lawfull and honeſt thing, namely, to ſee his ſheepeſhearers, intending no euill; yet becauſe he E went not armed, he defiled himſelfe by the way with an harlot. To the like end many more examples may be brought. And hereof it is (to illuſtrate that which I ſay, by an inſtance or example) that ſometime ſuch as haue liued in malice with their aduerſarie, do (vpon better conſideration) purpoſe to agree with him, and pray, that they may no longer beare hatred: but euen then (a thing worthie to be marked) the manifold iniuries, vnkindneſſes and indignities are ſo amplified by the diuell, which their corrupt heart alſo liketh

¶ When we think of ſin the more to loath it, take heed it draw not our delights after it. Note. 2. Cor. 11. 14. 1. Tim. 5. 2. Note. Gen. 38. 18. Euen while ſin is diſliked in ſome ſort, it is entred.

keth full well to aggrauate, that they rather depart after their prayer with triumphing ouer their aduerſarie, than ouer their ſinne; and being ſtrongly incenſed againſt him, they be verie ſlaues to their ſinne. So haue many Chriſtians of good hope, oft-times by themſelues reaſoned and debated in their hearts, how they haue beene haled and drawne to vncleane deſires, till they haue beene checked for their ſinne, miſliked it, and accuſed themſelues for it, &c. and yet at the ſame time, (ſo couertly Sathan worketh) or at the leaſt ſoone after, haue either ſet forward and reuiued ſuch vnruly deſires, or (which is worſe) haue nouriſhed them and ſo runne further. So I may ſay of all other iniquites that which I haue ſaid of theſe, that while they purpoſe alone by themſelues to thinke how ſhamefull and odious their ſinne is: yet for want of good experience and due conſideration, they ſuſpecting no ſuch danger as the diuell intendeth againſt them, he ſendeth them away many times either as ill armed to reſiſt it as they were before, or elſe ſo handleth the matter, that they grow to a further liking and entertaining of it. F G

The reaſon of it. And is it any marueile? For when they are thus ouer-matched by Sathan, (that while they go about to thinke of the renouncing of their ſinne, they are brought contrarily to like of it) this diſaduantageth them much more afterwards, and holdeth them more ſtrongly in feare and perſwaſion, that they ſhall ſtill liue in bondage and ſubiection to it, than if they had neuer at all gone about to reſiſt it. *A ſimile.* As he who maketh a fray, when he hath proued the ſtrength of his enemie, and hath felt and perceiued his owne weakneſſe to be farre greater than he looked for, is much diſcouraged from attempting the like another time. And many of theſe ſleights are in our common aduerſarie the diuell, which diuers true hearted (yet vnexperienced) Chriſtians not knowing nor being acquainted with, are much aſtoniſhed whē they firſt proue it to be ſo, and are diſcouraged for long time after, when they ſee what hard ſucceſſe they haue had. *Note* And it muſt teach vs all to come better armed then that we ſhould thinke, with a bare deſire to ouercome our ſinne, or in hauing onely a cold miſlike of it: theſe weapons fray not ſo mightie and ſubtile an enemie. But we will take no knowledge of it, and that we haue neede to walke in feare alwaies: and therefore we muſt of neceſſitie ſmart, for that we would not be warned, till we ſay as many haue ſaid: Oh that we had beene wiſer. Therefore both at ſuch times when we enter by our ſelues into the conſideration of our ſinne, to the end we may grow further out of liking with it, and at all other times, let vs indeuour to follow that which hath beene ſaid concerning this point, namely, that we deale wiſely in our owne behalfe, as by the former cautions we haue beene aduiſed. H I

This in ſome ſort I haue ſhewed how we ſhould looke to our ſelues, when we are alone, and how we ſhould be occupied in that time of the day, wherein we are free from the workes of our calling and from companie, that is to ſay: In keeping our ſelues from idleneſſe and vaine wandrings, and if it may be, in doing ſome good, at leaſtwiſe readie and prepared thereto, that we may alwaies euen alone as in companie ſuſpect our ſelues, and paſſe our time in feare, and be mindfull of Sathans enterpriſes. Alſo ſuch caueats or cautions as I haue thought needfull, I haue added, whether we be occupied about things lawfull, or things which are holy in our ſolitarineſſe, or in auoiding things K

which

A which are euill: and if for all that which I haue ſaid of directing vs to the well ſpending of the time alone, it ſhall not be able to perſwade ſome; I thinke it the beſt way to ſhame them with the examples of the heathen Philoſophers, and to ſend them to learne of them, who refuſe to be taught of the Scriptures. And amongſt the reſt, *Marcus Tullius Cicero* may be one, who although hee knew not Chriſt nor his doctrine, yet he had ſuch a continuall loue to learning and vertue, that as his writings do teſtifie how he was occupied in the eyes of others; ſo this one of his ſayings ſheweth, how he paſſed his time alone: I being wearie (ſaith hee) of liuing amongſt wicked men, with whom all places in a manner do ſwarme, I betake my ſelfe vnto ſolitarineſſe, as much
B as I can; yet that none may thinke me to trifle out my time idlely, (that I ſay no more) let my bookes (which were many volumes) ſpeake, how in my ſolitarineſſe I haue beene occupied.

Heathens examples may ſhame Chriſtians in the vſe of ſolitarineſſe.

But let vs heare another which was before *Tully*, whoſe example is recorded of him, and of that wiſe man *Cato*, expreſſed in his owne words, thus: *Publius Scipio Africa*n, the firſt of that name, was wont to ſay, That he was neuer leſſe idle or vnoccupied, then when he was free from buſines; and that he was neuer leſſe ſolitarie, then when he was alone. Which ſpeech manifeſtly declareth, that he did vſe to thinke of weightie matters, when he had laid the doing of them aſide for a ſeaſon; and that he was wont to commune with
C himſelfe, when he was alone.

So that, neither he was idle at any time, and yet that he had no need of companie to finde him occupied. And whereas moſt men cannot tell what to doe, when they haue not ſome worke to ſet themſelues about, but become vtterly idle, except their heads be running after ſome euil; he was both profitably exerciſed, & the better quickened & ſharpned by ſuch intermiſſion, to returne to publike affaires and buſines againe. Therefore (as hath beene ſaid) hee by the keeping of his minde occupied, and by ſearching out thoſe things which by muſing and contemplation he attained vnto, was neuer either alone or vnoccupied. This was reported of *Scipio* a Heathen, who could (we know) oc-
D cupie himſelfe in no better things than momentanie and earthly, as morall vertues, gouernment of commonwealthes, and the ſearching out of naturall cauſes of things: which all are done by mans reaſon.

But O wofull people we, that the like cannot be ſaid or truly reported of vs, who haue ſuch varietie of heauenly things concerning the immortalitie of our ſoules, the glorious riſing againe of our bodies, and the incomprehenſible and euerlaſting happineſſe, which God hath bequeathed and freely beſtowed vpon vs to be enioyed of vs, ſome heere & ſome hereafter in the world to come, and yet we are ſoone glutted with them! that in our ſolitarie refreſhings and recreations of our minds, we can ſeldome looke vp aboue that which
E we may ſee with our eyes; as though ſuch heauenly matters had no ſauour with vs, but were wearieſome and tedious! This *Scipio*, when he had beene much taken vp in ciuill affaires and dealings amongſt men, could with pleaſure and delight thinke by himſelfe alone of things profitable, of wiſedome, learning, ciuill gouernment in warre and peace, &c.

Note.

But we, if we haue taken a little paine in companie, we giue our mindes the bridle in our intermiſſion and ſolitarines, to thinke of that onely almoſt which they

Few do, or will know the right vſe of ſolitarineſſe.

they deſire: and as for ſerious matters we bluſh not to ſay, We will not meddle with them, but lay them a ſide: whereas who doubteth, but that (the end of all our knowledge being vſe and practiſe, to keepe our hearts in an heauenly manner ſubiect to our God from time to time) we haue farre greater need of meditation & keeping of our minds in frame, than this *Scipio*, or ſuch like in their kind. How rare are thoſe men, and yet ridiculous for their labour, who acquaint themſelues with this meditating of the law of God, & of the infinite varietie of holy things therein, although the man of God, whoſe praiſe is ſo great in the Scripture, could make it his worke both in the day and the night ſeaſon? F

Note. Ioh, 13, 17.

Pſal, 1, 1, 2.

And therefore ſeeing I can no otherwiſe helpe to redreſſe this wretched cuſtome of neglecting this benefit and libertie of oft meditating, and profitable vſing of ſolitarineſſe in them, who might well vſe it: I will ſay no more, but pray for ſuch as know not by experience how good and gainefull it is, inſteed of all idle and vaine wandrings & fantaſies, wherewith they ſwarme for the moſt part when they are alone. G

And therefore goe without the fruite of it. Epheſ, 5, 16. *Note*

And I wil not ceaſe to bewaile the vnhappines of the mē of our daies, who in the vſuall and daily trifling out of their pretious time, declare that they are ignorant of their beſt portion, which is, to haue daily communion with God; but are wiſe to deceiue themſelues in forgoing it for folly and ſinne. And therefore it is no marueile, though of manie wiſe and learned, yet there are ſo few, which both find an heauenly ſweetneſſe in their owne liues, and are fit to ſeaſon others therewith, becauſe they are not oft and vſuall daily with the Lord in their ſoliloquies, that is, in their communing betwixt God and themſelues in their prayer and meditation; and in hauing recourſe to him, ſequeſtred from the companie of men, as *Moſes* the man of God had. H

Exod, 19, 20. 21, and alſo ver. 9, 10.

Which part of Chriſtian comfort both might and ought to bee more generally enioyed of the ſeruāts of God, without either the leaſt ſauouring of Monckerie, much leſſe without the eſtabliſhing and the bringing in of it againe, which ſome prophane Proteſtants little knowing the vſe of, will be readie (I doubt not) to imagine and ſay: as they peruert all other things to their owne hurt. Although I could wiſh that they had no earthlier minds (I allow not their doing) than ſome of them had, who firſt left the dealings of the world to liue apart out of companie. As for the Popiſh progenie, who would be thought (as it were, by apiſh imitation) to follow and be like them, they are farre from it, as they are from ſound religion in their profeſſion. I

Solitarineſſe not good for Melancholike perſons.

But to returne: although I commend ſolitarineſſe, I would yet thus bee vnderſtood, that ſuch as are troubled with melancholy, by meanes whereof they are much vnable to gouerne themſelues, and the rather through ſtrong & vehement temptations, when they are oppreſſed with them; that ſuch (I ſay) ſhould not be preſſed with it and vrged to it, to be long or much alone, for feare of caſting themſelues into further and more dangerous dumpes and extreame heauineſſe, as experience hath taught, till they may be ſtronger, and therefore with leſſe danger may be permitted to the libertie of it, as I meane of being alone as other Chriſtians. K

CHAP.

A

Chap. 17.

Of the declaration of the ſixth dutie: Of vſing proſperitie well.

B THE next dutie to be obſerued, is: that with the ſame ſanctified and ſound heart we enioy all our lawfull liberties and commodities of this life, that is to ſay, rightly and ſoberly, from day to day, whiles the Lord granteth them vnto our vſes. And whatſoeuer croſſes and afflictions befall vs in the day, (as both theſe are diſtinct parts of our life from the former) that we goe vnder them patiently, meekely and thankefully. Theſe two parts of dutie are required, not at ſome one time in the day, (as the firſt and ſecond rules haue their certaine time, in which they are to be performed) but (as ſome of the other parts of daily direction) throughout the day: becauſe there is no part of our life in the day, but it is either exerciſed with ſome croſſe or with likelihood and feare C of it; or it is free from both, and enioyeth ſundrie benefits of the Lords; or (that which is the moſt vſuall and common caſe of Gods ſeruants) it is mixed and compounded of both. Which of all theſe ſoeuer be our eſtate, we are in great danger, if we be vnprouided for it: I meane; if we be not watchfull in either of them to carrie our ſelues vprightly, and before the time of both, if we pray not feruently with full reſolution to do ſo. And to ſay ſomewhat diſtinctly and ſeuerally of both, (although it be my purpoſe to ſay as little as I may, ſeeing I haue by occaſion ſpoken of both in another place;) of the firſt I will ſpeake in this chapter; and in the next of the other.

It is not hard to vnderſtand what I meane by proſperitie: properly, euen D all pleaſures and delights, which may lawfully be enioyed in this life, as health, riches, friends, peace, mariage, and all that appertaine thereto, as wife, children, &c. Theſe therefore which are things that a man would moſt deſire, with freedome from afflictions, which might impaire the ſweetneſſe of them, we muſt know that it is a moſt difficult thing to poſſeſſe, with Mat. 9. 23. Iona. 4. 8. out great danger to our ſoules: and therefore the liuing in ſuch an eſtate, as to abound in many good bleſſings of God, (which the world counteth happineſſe) is compared to a ſlipperie way, in the which a man is euer ſliding and readie to fall. Now then, to looke to our ſelues daily that we be not hurt, what leſſe worke is it, than as if a man iourneying all the yeare through, yea and all E his life long, ſhould be conſtrained continually to be looking to his feete and ſteps? which thing how vnwelcome it would be and wearieſome, if it were but one day, who doth not ſee and perceiue?

What is meant by proſperitie.

An hard thing to forget things which we loue well.

Now the caſe being like in this part of our trauell and ſpirituall iourney, therefore that we may be free from the hurt which might meete with vs herein, theſe two points ſhall be needfull to be conſidered and learned. Firſt, how hardly we walke ſafely in proſperitie from day to day towards the king-

The two generall points of this chapter.

The two generall points of this chapter.

dome of heauen: ſecondly, how and after what ſort we may do it, though it F
be hard, and how we may grow to the right vſe of the ſame: which, who ſo attaineth vnto, ſhall finde no common, nor ſmal eaſe in his life ouer others do, and paſſe by manifolde and grieuous dangers which few auoid.

The firſt, how hard it is to vſe proſperitie aright.

And firſt, although a man ſhould much better performe all Chriſtian duties euerie day, who hath feweſt afflictions to draw his heart from them, and who hath moſt helpes by peace and wealth, to ſet him forward therein: yet (as men go to work) we ſee it is commonly cleane contrary. For by reaſon of this, that men are ſo readily caried to vſe all earthly things amiſſe, euen to their owne hurt and hinderance, and ſo hardly brought to be the better by benefits; it commeth to paſſe, that it is found by experience with vs for the moſt part, G
as we read in ages paſt that it was with men then: that is, the more that a man
Note. hath of theſe earthly commodities, the leſſe he is inriched with ſpirituall grace; and as they are increaſed and multiplied, ſo this decaieth and is diminiſhed. And yet I do not heere ſpeake of the wicked of the world, (as oft times I put the Reader in minde;) but euen of thoſe which go before others in the imbracing of the Goſpell. For euen of them, many are verie faultie and blameworthie in this matter: and therefore they had need to be willing to take knowledge of it by the leaſt watchword, and amend it; & not tarrie with the world, till they be aſhamed for it and confounded.

The greater ſin, to be vnfruitfull in proſperitie, when it hath been purpoſed in affliction.

Yea, and this is the more to be marked, becauſe ſome of theſe, whiles they H
haue beene vnder the croſſe, haue beene humble and kept within good compaſſe in their liues, and haue had oft recourſe to God in their praiers (as they haue confeſſed it was meete for them to do.) But why ſpeake I this? becauſe when the Lord hath giuen them deliuerance, they haue ſhewed themſelues to haue beene no ſuch perſons as before, but haue ſoone gone from their former care, and haue kicked vp their heele, waxing wanton in their proſperitie,
Pſal. 119. 67. euen as they were forgetfull of their former calamities. So that it may truly be ſaid, that few by earthly things are drawne on & incouraged to the loue
In ſundry kindes of Gods benefit, little good done. of heauenly; which yet is the end that the Lord hath in giuing them. If
Act. 9. 31. they haue reſt from perſecution and trouble, and inioy peace in their daies, I
how many do with the Churches mentioned in the Actes, take the benefit of it, that is, to edifie and build vp themſelues the more ſtrongly in knowledge, faith and godlineſſe, and draw others thereto by their example?

Note. And if their plentie of Gods outward benefits be ſuch, that they may eate of the fat and drinke of the ſweet, yet how many finde the Lords ſeruice more ſweet daily to them, then they find his outward benefits? But they do rather
Deut 28. 46. after the manner of others, begin to reſt in them many times & to ſay, Here is good being for vs: whereas, the more men haue, the more they ſhould looke that they ſerue him with ioy for all their abundance. And further, if they haue time at will, wherein much good may be done to themſelues and others, K
Epheſ. 5. 16. Pſal. 90. 12. is this their chiefeſt care to redeeme it to euerie good vſe becauſe the daies be euill, and to apply their hearts to wiſedome, ſeeing they haue but a while to liue? Nay, that were too ſad a matter for them to heare of. But numbers of them take vp a great part of the day, moſt commonly in the pleaſures and delights, which are by euill cuſtome in euerie ſeaſon of the yeare afforded.

Wherein

A Wherein, for the ſatisfying of them to the full, if the publike duties of Gods worſhip in the family (which ſhould be daily continued for the benefit of the whole companie) be not neglected oft times, yet how come they to them, and in what caſe are their hearts to the performing of them, when they ſauour of nothing elſe but their vaine, if not vnlawfull pleaſures, or of worldly cares and diſtractions? Which complaint, (if euer,) may now in this generation be made of the better ſort of Chriſtians, and that alſo moſt rightly, when many of the gentrie of this land and others, who had for certaine cauſes iuſtly mouing thē, for ſundry yeares together baniſhed out of their houſes the vſe and practiſe of dicing and carding, with ſuch prophaneneſſe and diſorder
B as accompanieth the ſame, haue within theſe few yeares (as though they could no longer forbeare) brought them in againe: A lamentable fruit of their wealth, peace, and proſperitie among many other ſuch. But if it be duly conſidered, what good might haue beene done through our land in this long time of peace and plentie, and how the oportunitie, euen the time of our viſitation (as fit for holy duties, as faire weather for harueſt) hath beene ouer-ſlipped by one occaſion or other, (that I ſay no more) it ought iuſtly to wring out plentie of teares for ſo great tranſgreſſion.

Numbers through long peace and proſperitie worſe then ſome me.

Oh what good might haue beene done in the time of this long peace.

But I will containe my ſelfe. Our Sauiour ſpeaking but of one part or piece of proſperitie, namely of riches, ſaith: Oh, with what difficultie ſhall
C they who haue riches, enter into the kingdome of heauen? If he ſpeake thus of riches, what (thinke we) is his iudgement of them which with riches haue many other kindes of earthly bleſſings? with how much ado ſhall ſuch enter into the kingdome of heauen; or which is all one, gouerne themſelues rightly heere on earth from day to day? And what marueil, ſeeing a rich mans riches are his ſtrong Citie, and thereby he is bold to do many things wilfully, which he durſt not ſo preſumptuouſly do, if he had them not. They are baites, & do often draw his heart to be ſet vpon them, that whiles they are in requeſt and chiefely accounted of, there may be no place for better things, to rule and raigne there, although for ſhame and feare they are not altogether reiected; e-
D uen as it may be ſaid of play: Where that is entertained, good bookes are little read and occupied.

Riches, one piece of proſperitie, hardly well vſed. Note.

Pron. 18, 11.

It was the laſt temptation that the diuell attempted our Sauiour withall, (The glorie and wealth of the world, I meane:) to teach vs this, among many other things, that if the other two I meane, the temptation to diſpaire and preſumption be ouercome, yet the diuell looketh to preuaile among men by this. What ſhould I ſay of the innumerable hurts which euen good men ſuſtaine by theſe benefits and good bleſſings of God, as that they hate one another, contend with, and deceiue one another, and make themſelues ſtrangers one to the other thereby? and (which is none of the leaſt euils among
E other) that their hearts are ſo knit to them, that they conſider not how they take in hand their worldly buſines, nor how they vexe and trouble their poore brethren, (if any fall into their handes,) but go to worke againſt them cruelly, or at leaſt in raſhneſſe, with which nothing is well done. If we ſhould but conſider how they beate their braines about them euerie way, who are yet wealthie alreadie, beſtowing all their wiſedome in deuiſing how to increaſe and bring them in, when it were to be looked for, that the great riches (godlineſſe)

Yea many are hurt by them. Note

Ioh. 6, 27, Mat. 6, 33. 1. Tim. 6, 6.

lines) ſhould be much more ſought after: If, I ſay, we ſhould conſider this, F
we ſhould enter into a verie maze. By which, and manie ſuch like, it may
with bitter complaint bee lamented, (of the which we haue been long ad-
moniſhed:) that Religion in theſe manie yeares of our peace, hath brought
forth much wealth to the Church, but the daughter hath deuoured & eate
vp the mother.

And that this which I ſay, may not bee vnderſtood onely of riches,
know we, that all lawfull liberties do worke the ſame effects, namely, that
Pſal 119.67. men, for the moſt part, become worſe by them, as in the Pſalme the Pro-
phet declareth, ſaying: *Before I was afflicted I went aſtraie*, that is, when I
had my libertie: and therefore this ſhall ſerue to ſhew, with how much G
ado they which haue them, walke daily in a Chriſtian courſe; and the ra-
Note ther, the more varietie of earthly delights they inioy with thē. Now there-
fore it being thus, what cauſe haue all ſuch as are louers of the truth (whō
God ſuffereth to liue in peace, health and proſperitie) to be wiſe and warie
againſt ſo manie dangers, and warned by the hurt of ſo manie, who haue
gone before them? and to learne how they may not be hindred nor holden
back any way than by their proſperity; but ſet forward rather in the ſeruice
of God, and that manie waies, as it is moſt conuenient? The watch-word
*Deut.6.11. is not in vaine and needleſſe, which was giuen to our fathers *. *When thou*
haſt eat & art full, beware leaſt thou forget the Lord thy God. But I wil proceed. H
Therefore as I haue now declared the one of theſe two points, that is, how
hard it is, to vſe proſperitie aright: ſo I will goe forward with the other,
namely, to ſhew, how this may be, that we may well vſe it, that it may bee
no ſnare nor hinderance to vs.

And to this end we muſt conſider, how nearely we are knit vnto the ſame
The ſecond point. How proſperitie may be vſed. The inordinate loue of earthly things muſt be weaked in vs. as hath bin ſaid, how naturally we deſire to haue all that our hearts do long
after, without regard, whether it be good or euill for vs: which cauſeth vs
to eſteeme of all ſuch things more highly than becommeth vs, and there-
fore to ſet our greateſt care vppon them, and to ſeeke to inioy them,
whatſoeuer better things we looſe and depriue our ſelues of for them. I
This inordinate loue which we beare to anie lawfull libertie or bleſſings
Perſwaſion to helpe vs thereunto. pertaining to this life, muſt be by all meanes poſſible weakened and aba-
ted in vs, which we haue too much through our owne folly ſtrengthened &
increaſed. And to obtaine this, as we ſhall be able, ſome perſwaſions I
1. They are tranſitorie. will briefly ſet downe. Firſt therefore, this ſpirituall drunkenneſſe is to be
expelled, and the inordinate loue of earthly things to be weakened and a-
bated by diligent earneſt viewing and weighing, how momentanie and
Eccleſ.1,2. flitting all things of the greateſt reckoning vnder the Sunne, are; and how
vncertaine hold we haue of them, euen when we think our ſelues moſt cer-
taine and ſure of them. And further, by valuing and pricing them thereaf- K
ter, as the Lord himſelfe teacheth vs to do, ſaying: *The faſhion or ſhadow of*
2. Cor.7.29 30.&c. *this World paſſeth awaie*. And againe: *Happineſſe doth not conſiſt in the things*
Luke,12,15. *which a man poſſeſſeth*; and of riches, which is counted the chiefeſt of all
Prou,23,4. the reſt, hee ſaith. *Why dooſt thou wearie thy ſelfe to growe rich? ceaſe from*
thy Wiſdome: Why dooſt thou caſt thine eyes vppon them? For they are no-
thing.

Alſo

A Alſo, we ſhall by little and little breake off this neare knot of amitie betwixt our hearts, and earthly wealth, peace, and proſperitie, (as well as we loue them) if we will ſuffer our ſelues to be perſwaded, how many waies we be in danger of ſore plunges by meanes thereof: and that the Scripture giueth them many titles and names drawne from the effect which they worke in moſt men, as that they are ſnares, thornes, choakes, becauſe they intangle vs, pricke, and hold in and ſmother the many graces of God in vs, that they bud not out and fructifie. And ſo ſaith Saint *Paule*, that they *pierce vs through with many ſorrowes*, being meere vexation and affliction of ſpirit, when men haue giuen themſelues, (after the courſe of the world,) to ſeeke what is the ſweetB nes of them. Few *Iobs*, now to know and finde out the deceiptfulneſſe of riches, vntill after they haue proued it, they complaine too late, and in vaine begin to repent, and ſay, We are deceiued.

2. *They are dangerous.* *Note.* Mat. 13. 22. 1. Tim. 6. 10.

Beſides, it is an eſpeciall good helpe to weaken the loue of theſe earthly things, if we often record, that they are not our owne, but borrowed, and therefore, as no wiſe man reioyceth for the ſtocke of money which he hath borrowed of another man, (which he muſt returne home againe) as if it were his owne: ſo it is ſmall wiſedome for vs, who are appointed to ſaluation by Ieſus Chriſt, to delight in and ſet our hearts vpon the thinges of this life, which are but lent vs, and may euerie day be required againe of vs. But our C owne riches which ſhall neuer bee taken from vs, as the knowledge of God, the loue of our brethren, ioy and peace by the holy Ghoſt, theſe ſhould ſo make vs in loue with them, that the loue of the other may be ouerſhadowed thereby. Thus if we can thinke of all outward commodities of this life, and hauing this iudgement of them, will daily meditate one time or other of the momentanie condition of them with vnfeined prayer to God to renounce and forſake our olde loue and acquaintance with them, we ſhall finde this knot more and more to be broken, and our thoughts not to be caried after them with ſuch earneſtneſſe and continuance, as they haue beene.

3. *They are not our owne, but borrowed.* Luke. 16. 12. *True riches.* *Note.*

D And if we could poſſibly thinke what hurt they haue done vs, euen our ſelues alreadie, (for what vnſetlings from a Chriſtian courſe do we (in a manner) ſuſtaine, but they are one cauſe of it, if not the onely?) I am perſwaded, if we could rightly thinke but of this one thing, we would abate our greedineſſe, *and put the knife to our throat*, as the wiſe man wiſheth in the like caſe; that is, to reſtraine our appetite. But as experience hath taught, that mens latter thoughts are, for the moſt part, better than the former, (as they may well be, ſeeing they come with more mature deliberation:) ſo yet it may be ſaid with griefe, that when we haue plaied the fooles, by letting looſe our former thoughts to worldly luſts, and cheriſhing of them, we ſeldome haue the grace E to light vpon the latter; that is, to digg and weed them out, vnleſſe (perhaps) vpon our death-beds we complaine, when yet oft times it is too late.

4. *Thinke what hurt they haue done vs alreadie.* Pro. 23. 2.

Furthermore, it would not a little helpe vs forward to a ſleight and meane eſtimation of all earthly proſperitie, if we would daily accuſtome our ſelues to muſe vpon the examples of ſuch, as haue inioyed the ſundrie commodities as plentifully as any of vs do, and yet haue beene taken from them, and ſome of them in their flouriſhing age vntimely, as leauing to the reſt of vs,

5. *Looke vpon ſuch as are taken away from all.*

who

who yet remaine, a manifeſt ſpectacle of our mortalitie, and a warning of vs F
to a moderate vſe of them, that we might not iuſtifie the worlds practiſe.

6 Viſit the ſicke. And it is another ſpeciall meane to the contemning of the world, (though it go againſt nature) to vſe to viſit ſuch as others alſo in their ſickneſſe (ſo farre as we ſhall be able) and there to marke how baſely they then ſpeake of them; worldlines, yea, with what diſlike of their worldly mindes, that ſo we may ſee, how little good their commodities can do them, in compariſon of that good which they haue kept from them, how greedily ſoeuer they haue been ſought after of them: for one would looke that things ſo ſought as they are of ſuch,

7. Thinke of our owne death. ſhould haue more excellency in them than euerie one ſeeth. But beſides that, by going into the houſe of mourning, we may ſee and ſo be put in mind of our G
owne death and departure, which cannot too oft be thought vpon, and which is the end of all fleſh; that thereby we may ſomewhat more like ſtrangers, learne to vſe the world after; & that we muſt one day giue an account how we haue gotten and vſed the goods and commodities which God hath giuen vs.

Thus I haue in ſome ſort, ſhewed how and by what meanes the loue of all earthly things ſhall be weakened in vs, without the which we can neuer vſe the lawfull pleaſures and profits of this life moderately and rightly: this one thing being added, that this aduice be the more carefully and conſtantly regarded, ſeeing the danger is like to be great by the neglecting of it.

If we haue earthly things in meane account, we ſhall not eaſily offend by them. And now vpon this which hath beene ſaid, it clearely and neceſſarily fol- H
loweth, that if we thus get ſuperioritie and dominion ouer our hearts and affections in the vſe of earthly things, then our actions and dealings about theſe lawfull liberties, ſhall be well ordered in the ſight of God and men, to the great quietneſſe and peace of our conſcience; for the righteous is bold as a Lion. For who doth not know, that as the heart is affected either well or ill: euen ſo it draweth the words and works after it, to be like and ſutable? which is the cauſe why I labour to perſwade Chriſtians, to the ſubduing of the luſtes and

Luk. 6. 45 Note intemperate rebellions of the heart, and to haue in meane reckoning and price all things heere below, that they may be the leſſe offenſiue in the whole courſe of their liues, and of their earthly dealings eſpecially. For when we be I
thus reſolued in our hearts conſtantly, watching thereto, that we (as God hath taught vs) will ſo farre forſake all, as we ſhall not thereby be hindered from following our Lord Ieſus Chriſt in any point of his holy commaundements, we are ſtayed from manifold abuſings of our liberties, as wealth, peace, preferment, and ſuch like.

And when we can containe and keepe our hearts from coueting and deſiring any way to vſe our proſperitie vnlawfully, we ſhall neither iniurie others in any thing that is theirs, nor haue our commodities as ſnares, thornes and choakes to ſtrangle and hurt our ſelues; but in the enioying of all bleſſings of this life, ſhall be ſober and fruitfull in good works, and more feruently lon- K
ging after the treaſures of the paradiſe of God. Which fruits of proſperitie few

Math. 24. 37. do reape, but run into exceſſe and paſſe their bounds one way or other, ſo truly it is ſaid, That as it was in the daies of *Noe*, ſo it will be in and vntill the comming of the Sonne of man: They did eate, they dranke, married wiues, and were married, &c. that is, they chiefely regarded theſe things rather than the manner how, or the end why, and more than they did conſider, wherefore

the

A the Lord ſet them in this world. And this be ſaid of the firſt branch of this dutie; that is, of the vſing of proſperitie, and the lawfull liberties of this life rightly: and how God teacheth his children daily as their ſtate ſhall require, to do the ſame accordingly, as it is one of the duties which is of neceſſitie to be obſerued daily of all that deſire well to beſtow the day, and to giue a good account of it at the euening and end thereof.

Yet to ſuch as obiect and aske, If I will debarre them of their mirth and pleaſures, which in their proſperitie and through the benefit of their wealth they may inioy, I will add this briefe anſwere: I wiſh they proſpered in health, ſtrength, earthly commodities and peace, ſo as their ſoules might alſo proſ-

B per. And I thanke God I am not ſo enuious againſt the welfare of any of my good brethren, but that with the Apoſtle I can and do pray, that they might be altogether Chriſtians; that is, true and faithfull ſeruants of God without the bands or other hardneſſe, which ſome other of Gods people do ſuſtaine and go vnder.

Obiection. *Anſwere.* 3 Ioh. 2. Act. 2. 29.

But ſeing proſperitie is a ſlipperie way, it is meete that all ſuch as deſire to be free from dangerous fals, ſhould looke diligently to their ſteps: and ſeeing that our Sauiour himſelfe hath taught vs that it is an eſtate full of danger, they ſhould not thinke much to be admoniſhed and put in mind daily, to take heed that they ſtand ſure & in ſafetie. Is it not enough, (thinke we) & a great fauour

2. Pet. 1. 10.

C of God, that he giue vs libertie to enioy his earthly benefits, vnleſſe we abuſe them to the fulfilling of our fleſhly deſires? doth Chriſt allow vs any otherwiſe to take our pleaſure on the earth, than that it may not hinder vs frō following him by temperance and ſoberneſſe, by humbleneſſe and meekneſſe, the way to heauen? Or doth he beſtow more on ſome than vpon others, that they who haue much, ſhould ſet on edge the teeth of others by licentiouſneſſe?

Note.

What it is to liue as ſtrangers here.

We are called (and that moſt fitly) ſtrangers; to teach vs, that we ſhould not be medling, nor intangle our ſelues heere ſo, as we ſhould be vnreadie and vnwilling to go home. And that is a right ſtranger-like liuing in the world, and inioying the lawfull liberties of it, as we ought, when we be made more fit

D thereby for the heauenly life, and do not linger after any thing heere, or cling about it ſo, that we being tied to any earthly pleaſure or profit, we can not, as free Citzens of heauen, be brought to be daily ſomewhat nearer it, and readier to go to it. And do we thinke that they are ſuch ſtrangers, who plead for ſuch a libertie and reioycing heere, that their owne conſciences do tell them, that they are not willing and readie to die? Are they ſuch ſtrangers, who are priuie in their owne hearts, that their reioycing is moſt for the commodities and delights of this world, eating, drinking, paſtime, mariage, gaine and ſucceſſe in their dealings, &c. who if death ſhould come vpon them, whiles they are in the middeſt of them, muſt needs crie out and ſay: O death, how vnwel-

E come art thou vnto vs who haue our pleaſure in theſe?

It is the Lord that ſaith by his Prophet: *Let not the rich reioyce in his riches, nor the ſtrong in his ſtrength, nor the wiſe in his wiſedome: but he that will reioyce, let him reioyce in this, that he knoweth me.* And it is our Sauiour which ſaith, *Woe be to them which now laugh, for they ſhall houle & weepe: woe be to them which are full, for they ſhall be hungrie.* And againe: *Sonne, thou in thy life time receiueſt thy pleaſure, therefore now art thou tormented.* Laſtly, *Iob* that was

Ier. 9. 23. Luke 6. 25. Luke. 16. 25. Iob. 21. 25.

deare

deare to the Lord, said: *If I haue reioiced for that my hands haue gotten much, & for that my riches are great, euen this were to denie the Almightie.* Therefore know we, that our reioycing ought not to be earthly: and as a godly man may not be glad for that he hath much, going no further; seeing that were but to be tied to the creature, and to rest in a broken and deceiptfull staie: so neither may he reioice in anie other earthly thing whatsoeuer, but hee setteth it as well as riches in the Lords place, from which it ought to be banished, which we may bee easily perswaded of, seeing our Sauiour Christ himselfe said to *Marie*, whom he loued dearely, when he saw her cling about him, *touch me not: for I am not ascended to my Father*, signifying, that there she should seeke him: Now the heart of a Christian is the Lords tẽple and dwelling place; and hee it is that must possesse that, as he himselfe hath said: *Giue me thine heart, my sonne.*

The gift must leade vs to the giuer, that he may be all in all to vs.

Iohn.20 17.

Pro,23,26.

That must be where the treasure is: it must haue no other treasure in heauen but him, nor anie on the earth in comparison of him. So that it may be seene of all such as desire to be satisfied, that God hath not giuen to his faithfull seruants earthly prosperitie to naile their hearts to it; but to proue them, whether anie thing be sweeter to them than he himselfe, who hath giuen it, that is, whether the gift or the giuer be in greatest request with them; and that all which he giueth them, might be an occasion to knit thẽ nearer vnto him; who will yet giue much more to them which depend vpon him: to this end (I say) all Gods benefits doo serue.

Psa,73.25.

Seeke earthly things for a further end.

And I haue not denied in all that I haue saide, but that it becommeth the best of Gods seruants to labour for earthly maintenance, that they may be able to giue rather than to receiue, and that without anie iust offence they may do it: & that they ought to acknowledge it for a great mercie of God, that he reacheth out his hand to helpe them with necessaries, euen here, where they bee strangers, and to prouide for their bodily necessities; and therefore to be thankfull, yea, and ioifull in this respect, that they are freed from much care and distrust, and haue the way made more easie thereby to the heauenly life; for want whereof manie of their deare brethren are in much pensiuenesse and sorrow. But yet may they not in anie wise take such sweetnesse in those things, that they forget or neglect better; but alwaies remember, that they serue to a further end, that is, to seeke better; and are not themselues the end of their hope, in which they should rest.

And so to conclude, it remaineth that we in no wise reioice, nor put our delight in anie transitorie thing, but with most great diligence wee vse all earthly benefits of God daily & throughout our life, moderately. And this is to enioy our prosperitie aright, and to make that part of our life sweete and sauourie to vs indeed which is passed therein. And this is that which I haue thought conuenient to bee saide of this sixt rule, namely: that it is a great part of godlinesse, euerie daie to looke to this with due regard, that we moderately and fruitfully vse our lawfull liberties, and all the commodities earthlie of this present life.

CHAP.

A

Chap. 18.

Of the declaration of the seuenth duty: Of bearing afflictions rightly euery day they come.

THE next part of our life not yet mentioned, is that which is vnder the crosse and in affliction. Our dutie here is, that when and so often as it shall please the Lord to trie vs therewith, and to change the course of prosperitie or any part of it; yet that with the same well ordered heart, which I haue said should accompanie our other actions and parts of our liues, with the same (I say,) wee be prepared to receiue it from him: and count it no strange thing to bee exercised with it, and the rather for this reason, (as the Apostle admonished the godly of his time) that we are predestinate thereunto, euen to be like vnto Christ in afflictions; and also, seeing through many of them our way lieth to the kingdome of heauen. *Be readie to take vp our crosse.* 1. Pet. 4. 12. Rom. 8. 29. 2. Tim. 3. 12.

B

And all may see how needefull it is for vs to hearten on our selues by these and such like perswasions, to be willing to beare our crosses meekely and with chearefulnesse, because we doe so soone shrinke backe at the hearing of them; (as the Apostles themselues did when they heard that their maister would goe into *Iurie* againe, where the Iewes before had sought to stone him) and seeing they be so vnwelcome to vs by nature, although wee be subiect to many and sundrie, and that daily. It must not be with vs, as it is with the most; that is, that we loue not to heare of them when we haue beene a while free from them, and so hope still for earthly peace, of the which we haue no promise: but rest perswaded euery day, that our heauenly Father knoweth what is best for vs; and as he seeth affliction or freedome from it to be meetest, so he will alwaies bring it to passe. *Note. How wee may beare our afflictions rightly.* 1 Ioh. 11. 8. Heb. 12. 11.

C

D To this end we are admonished of the Prophet, to accustome our selues to beare the yoke in our youth, that wee may be the better acquainted with it when it shall be put vpon vs: and that so wee being tamed and subdued by it, and our proud and rebellious hearts brought vnder by God, we may beare it with the more ease and comfort; encouraged hereby, that if wee be able to beare afflictions contentedly, and with quiet and meeke spirits, (which is the hardest part of our life) we may easily prouide, to haue our whole life sweete and ioyfull. 2 Lament. 3. 27.

Furthermore, to this end that wee may be readie to waite vpon the Lord patiently in our chastisements, we must consider that euery day Sathan intendeth mischiefe against vs, and hee knoweth our weakenesse to be greatest in bearing the crosse, and therefore will not leaue vs vnassayed as much as in him lieth: and not so onely, but also will terrifie vs with this perswasion, that they be greater than they are, and feare vs with the oft and much thinking of them, that our sorrow may be increased. There is nothing fitter to extinguish and expell the cleere light of the word of God in vs (which onely is able to guide vs to beare our afflictions aright,) than the carnall cogitations and reasonings 3 Iob. 1. 6. *Note.*

E

againſt it in our ſelues, (euen as ſmoake and vapours doe dimme the light of the ſunne) to croſſe Gods purpoſe (as it were) by giuing place to ſuch thoughts: why doth God afflict vs thus? can this be for good vnto vs? &c. which fault Chriſt reproued in the Apoſtles, their hearts being troubled with ſuch reaſonings, ſaying: *Why doe reaſonings and doubts ariſe in your hearts to trouble you both needeleſſe and hurtfull?* Againſt all which and Sathans curſed vndermining of vs by them, we hauing ſo great encouragement from the Lord, ought to be thus ſtayed: that as we can, we may auoide them, and the troubles which we cannot auoid, we may goe vnder contentedly, waiting for a good iſſue, euen as in faith we pray for it; ſeeing our God will haue vs perſwaded, that of very loue & faithfulneſſe he correcteth vs whenſoeuer we be corrected of him. But becauſe we faile many times in obſeruing theſe rules, and therefore finde not grace then, to beare them aright, whiles they are vpon vs; nor afterwards get any wiſedome, experience or comfort thereby; we muſt diligently & faithfully marke, how we be affected vnder them: that if wee ſhould be oppreſſed with confuſed & vnprofitable heauineſſe, diſtruſt or any other dangerous paſſions, we might learne before, that they be no fit companions for vs; and ſooner get out of them, after wee eſpie them in vs, and ſo betake our ſelues to better gouernment.

Luk. 24, 38.

Rom. 3, 19.

Note.

We muſt marke how wee be affected in and vnder the croſſe.

And that this labour be thought no more than neceſſarie, wee muſt know, that by Troubles we doe not onely meane great & vnwonted loſſes, long ſicknes, perſecutions, and ſuch like; but thoſe alſo which fall out very oft and commonly, as vnkindneſſe and diſcourteſie in neighbours; vnthriftineſſe, vnrulineſſe and diſobedience in children; vnfaithfulneſſe and negligence in ſeruants; diſcommodities and harmes in familie matters; with ſuch like: all which to beare, without vnquietneſſe, impatience and vnſetling our ſelues out of the Chriſtian courſe, muſt be thought no meane nor ſmall gift of God; nor without daily and continuall watchfulneſſe and wiſe regard to be attained vnto.

Not onely great troubles, but alſo thoſe which are common, muſt be borne meekely.

And I doe the rather make mention of theſe troubles, which for the moſt part ariſe in our families as well as other waies, becauſe many Chriſtians doe thinke through ignorance, that wee are not to be directed in theſe common things, nor to be called to our reckoning and account for offending by impatience, anger, back-biting and heart burning againſt any man, and for ſuch like paſſions: which declareth, that as it is an hard thing for Chriſtians to walke in the vprightnes of their hearts, by performing other duties in the midſt of their houſes; ſo it is no leſſe hard and rare in this beating of diſcommodities and other troubles, to ſhew themſelues lights & examples to the reſt of their family. But theſe vnquietneſſes, which are counted ſmall, are not to be admitted at anie time in our liues, ſeeing they vnſettle and draw vs out of our courſe. Therefore that neither one nor other kind of affliction become vnſetlings of vs, this counſell we muſt take from the Lord, which I haue now ſet downe; that euery day we arme our ſelues againſt the feare of ſuch as may come, and againſt impatience by ſuch as alreadie are come vpon vs.

Pſal. 101, 2.

Nate

Luc 9, 23. Lam. 3, 10, 11.

Let vs thinke it no toile to watch and looke to our ſelues thus, if wee may by this meanes be rid of that which is toile indeede, yea greater toile; and eaſe our ſelues on the contrarie, an hundred fold. For wee ſhall not onely prouide

A well hereby, againſt thoſe which are preſent; but as experience and proofe of Gods helpe bringeth hope which maketh not aſhamed; ſo by our experience we ſhall finde the like in our troubles to come. What ſtrength got *Ioſua* by this, that he had oft times beleeued Gods promiſe, and found that hee neuer failed him truſting in his word which he had ſpoken concerning victorie ouer his enemies, or deliuerance from them? Inſomuch that he after ſome proofe of Gods keeping promiſe with him, in bringing him ouer the riuer Iordane, in giuing *Iericho* and the Citie *Ay* into his hands, & in the battell againſt the fiue kings of *Canaan*; he triumpheth in his hope of conqueſt, (the Lord hauing promiſed to him victorie ouer them) and therefore ſaith to his ſouldiers and men of warre, before he ouercame them: The Lord hath deliuered them into your
B hands, and therefore be of good courage.

Rom. 5, 5. Pſal. 130. 8.

Experience is a great helpe in trouble.

Ioſ. 10. 19.

And what other thing made the Apoſtle *Paule* in great afflictions to ſtay himſelfe vpon God, and to caſt his care on him, but this experience and long proofe which he had of Gods tender care ouer him? It was (I ſay) that which made him expreſſe the ſame in theſe words: God hath deliuered out of great tribulations, and doth deliuer daily, and I am ſure alſo that hee will deliuer in all time to come. This experience if we haue (as who may not haue it in manie afflictions, if hee haue reſted vpon God therein?) it ſhall be a ſtrong weapon to defend vs from fainting, diſtruſt or diſpairing, and to keepe vs from vnſetlednes, and able to vphold vs in an infallible hope of a good iſſue, euen be-
C fore it come. But to this end we muſt hold our ſelues faſt to the prop of Gods promiſes, and lye cloſe to them, as an anker: and thus wee being armed, wee ſhall ſee the Lords deliuerance for vs, as clearely as we may diſcerne the arrow to flie in the ayre.

2. Cor. 1, 10.

It is a great point of wiſedome, to learne of God, thus to beare our trials and troubles, that firſt we commit the ordering and diſpoſing of them to him, as *Heſter* did, by faſting and prayer of faith: ſecondly, that wee vſe all lawfull meanes whereby we may haue a good ſucceſſe and end, as ſhe did in going to the king for helpe againſt *Hamans* diuelliſh deuiſes: and then the third will follow, that God will turne them to the beſt. Theſe three in one ſhort verſe the
D Prophet ſetteth downe together, ſaying: Commit thy way to God, & be thou doing good, and verily he will bring it to paſſe.

It is our wiſdom, to be guided by God in bearing our troubles.

Note Heſt. 4, 16.

Pſal. 37. 5.

But if we will not be directed by the Lord in bearing our afflictions, (as the rebellious heart will be ſoone readie to caſt off his yoke) but will take counſell of fleſh and blood, as *Saul* and many ſuch haue done, yea and *Dauid* at that one time (though finally to his comfort:) then this ſhall follow, either for want of preparing our ſelues meekely for them before they come, or for not thankfully receiuing them when they are come, they ſhall ſore flaight and aſtoniſh vs, and raiſe in our hearts ſuch paſſions and diſtemperature, as
E will vnſettle our whole courſe and bring vs out of frame. In which eſtate as we ſhall be vtterly vnfit to any ſeruice of God; ſo ſhall we be alſo vnmeete for any Chriſtian ſocietie with men, wee being ſo confounded in our ſelues for our vnwelcome troubles, and ſo diſguiſed in our ſpeech, countenance and behauiour, by yeelding and giuing place to the frowardneſſe and vnbridledneſſe of our hearts. By all which, who doth not ſee, that wee doe both add new troubles vnto the former, and make them which God ſendeth vpon vs,

Pſal. 73. 3. & 4.

How we add new troubles to the old.

farre more grieueous than otherwise they ſhould haue been? For all, who haue experience, can tell, that the intemperance of our hearts, and the impatience which is ſuffered to beare ſwaie in vs, do raiſe manie diſtractions and vexations in our liues, which we might elſe haue been voide of: & the Lords trials and fatherly chaſtiſements are thereby made farre more irkeſome vnto vs. F

And of this ſeuenth dutie thus much: whereby we may ſee, how neceſſarie it is for vs daily, beſide the well beginning of the daie and care for right vſing our proſperitie moderately, that we be alſo verie watchfull, that our afflictions breed no diſorder in vs, but be quietly borne; that ſo all parts of our liues throughout the daie, and the whole courſe of our waies may be ordered commendablie and aright: that euen in the daies of health and peace, we looking for our change, and labouring to bring our hearts to more humilitie through continuall watching, and oft and earneſt praier, wee may not onelie not count it ſtraunge, when euen ſharpe viſitations ſhall take hold of vs, but in reſpect of the end thereof (which is to doe vs much good) we may with willingneſſe receiue and goe vnder them; eſpeciallie, ſeeing (as hath beene ſaide) our moſt louing father hath fullie certified vs, that hee hath no other meaning in ſending them. And here marke, that as poore and rich are both taught their dutie in common together; ſo there is ſome what to be learned of them both ſeuerally: the one to be more ſpeciallie armed with contentatiõ vnder his pouertie; the other with humilitie and ſobernesſe, for the right and well vſing of his wealth & plentie. G

Note.

Lament. 3. 33

H

Chap. 19.

Of the declaration of the eight dutie, namely, Of vſing religious exerciſes in our families.

VNTO all the former duties which we muſt labour to performe, this is to bee added (to the end we may enioy as manie liberties as we can:) that with the ſame well gouerned heart, which we haue been taught to the performing of them, wee looke that both in the morning and at euen, as it ſhall ſtand beſt with the well performing of other duties, we and our familie, do reuerently worſhip God together; that is to ſay, that we ſolemnely vpon our knees make confeſſion of our ſins, and requeſts to him with thankſgiuing. And becauſe it is required, that the word of God ſhould be taught by vs to our children and charge, therefore, that when wee may conuenientlie, we inſtruct them as they be fit to conceiue, in thoſe things which are moſt neceſſarie for them, training them vp to anſwer to the ſame; & that they be incouraged to haue acquaintance with the Scriptures, and to be exerciſed in them from their childhood, that ſo the Word of God may dwell in them plentifully, and to edifie themſelues in ſinging of Pſalmes to the praiſe I

Gen. 18, 19 K

2. Tim. 3, 15. Col. 3. 16.

A praiſe of GOD, and the putting of themſelues in minde of the heauenly melodie and reioycing, which they ſhall haue with the Lord and his Saints in his kingdome. Euen this (I ſay) is another of thoſe duties which is as oft as it may, to be performed in our families; I ſay as oft as may be, becauſe no mans conſcience ſhould be accuſed for the omitting of it on ſome dayes vpon neceſſitie, which may fall out: but yet no man for all that may faine neceſſitie, to paſſe ouer a dutie of ſo great vſe, and for ſo long continuance, euen throughout his life, except he ſupply the omitting of it, in ſome anſwerable ſort otherwiſe.

And whereas by the examples of Gods holy ſeruants, this dutie of calling Pſal.55,17.
B vpon God is commended to vs as to haue beene offered to God three times Dan.6,10.
in the day; the other, of teaching their families, as a thing ordinarie and vſuall: what cauſe is there why we in whoſe dayes the light of the truth ſhineth more clearely than it did in theirs, ſhould be behind them in any ſuch duties ſometime by our ſelues, ſometime with our families, vntill wee might ſay: that we haue beene ſutable to them, in teſtifying our loue to God whom wee obey in performing them, and the religious care of our owne good which we are ſure can neuer be enough? For the daily continuance of this dutie from time to time throughout our life, (although I doubt not but that many doe it now and than, who yet will not tye themſelues vnto it conſtantly, and there-
C fore reape the ſleighter fruite of it;) ſome reaſons I will alleadge to perſwade thereunto.

And firſt, it may pleaſe ſuch to vnderſtand, that our neceſſities doe require *The firſt reaſon concerning duties in the family.*
it one day as much & as well as another (except more weightie duties hinder, as hath beene ſaid before) ſeeing ſome are rude, ſome worldly, ſome ignorant, and the beſt are forgetfull: and we find, that euery day bringeth with it ſufficient cauſe to renew our faith and ſtrength againſt ſinne, and all kinds of diſcouragements, and to honour and praiſe God (if it be well conſidered) for his dailie fauours and kindnes. For ſuch duties being in vſe daily, doe hold vs from many euils which we ſhould otherwiſe runne into.

D Beſides, ſeeing particular families are the members & parts of the church; 2
and euery gouernour is that in the familie, that the Miniſter is in the congregation; therefore if they bee not accuſtomed to worſhip and ſerue God at home, how ſhall they be able to doe it with profit in the aſſembly? eſpecially ſeeing experience teacheth, that the minde being vnſeaſoned all the weeke at home, is further off from goodnes on the Sabbath; and yet if it were not ſo, all which is done this way both publikely and priuately, is little enough euen in the beſt Chriſtians.

And that wee may come the oftner and more chearefully hereunto, as oft 3
as it ſhall behoue vs, we muſt know & conſider, that we haue therein commu-
E nion and fellowſhip with the Lord, and are admitted to ſpeake and breake our minds vnto him, & ſo haue our ſoules moſt ſweetly refreſhed thereby, as if we met before him publikely. And what is like vnto ſuch libertie, that in a reuerent ſort we may be admitted to put vp our ſuites vnto the Lord, and to receiue from him an anſwere to vs againe? So that, it ſhould not be hard for vs to be brought to enioy ſo great commoditie, but rather wee ſhould count our ſtate the more happie, the ofter that we may be partakers of ſuch a benefit.

2 Againe, it is meete that wee ſhould in this ſort haue our recourſe to him daily, to the end that our whole conuerſation may ſauour of him; that as all aboundance of heauenly odours (that is, of ſpirituall grace) doe flow from his Maieſtie to all that are about him and doe by the prayer of faith come neare him, more fragrant than *Aarons* ointment: ſo we being conuerſant with him in this heauenly manner, may hereby, as by a ſweete preſeruatiue, keepe our ſelues from all annoyance of Sathan & the world. And therefore it is no wiſedome for vs to be long from him in this manner, eſpecially we hauing ſuch free acceſſe vnto him whenſoeuer we liſt. This reaſon ſhould the eaſilier perſwade vs, becauſe we ſee how by occaſion of earthly dealings, our earthly minds draw vs, if it were not for ſuch helps, to be altogether earthly; and in our talke one to another, churliſh, hote, bitter, or light, prophane, raſh; and ſo in our behauiour teſtifying nothing elſe but a worldly mind. And is any thing more to be deſired than the changing of this courſe? But what is fitter than this, namely when we ioyne daily together in ſuch holy manner againſt it, euen there where the faults are committed? And thus I hauing ſhewed, that there is no cauſe why we ſhould thinke much to tye our ſelues daily as we ſhall be able, to theſe duties, weigh now a little, what companions we haue in the Scriptures in the performance of them.

Note

Example. Abraham. Gen. 18, 19. 2. Tim. 4, 5.

Abraham is renowned of GOD for his diligence and faithfulneſſe in the performing of theſe exerciſes of religion in his familie; for inſtructing it, and therefore (no doubt) praying alſo, ſeeing all things are ſanctified by the word and prayer. *Ioſua* alſo who profeſſed openly that hee and his houſhold would ſerue the Lord, did, not darkly, declare therein, that the chiefe parts of Gods ſeruice were not neglected, that is, prayer, thankes, and the teaching them their duties. And *Cornelius* hauing this commendation in the Scripture, that he feared GOD with all his houſhold, and beſides, that he was giuen much to prayer; hath left ſufficient teſtimonie, that both he prayed with his houſhold as well as priuately by himſelfe alone, and alſo that hee laboured and vſed the meanes of inſtructing the ſame, whereby he might bring them to that feare of God which was in them. Therefore ſeeing ſuch worthie ſeruants of God haue gone before vs in the performance of theſe duties in their families; and ſo haue continued them, (as there is no doubt) as they haue ſeene their daily neceſſitie to require, and that they reaped ſingular fruite thereby: therefore it ſhall be neceſſarie for vs, oft and vſually to meete together for the priuate worſhipping of God in our familie, euen the whole together, be it ſmall or great.

Ioſua. Ioſ. 24, 15.

Act. 10, 2. *Cornelius.*

For this may all ſee and eaſily know, that God hath commaunded that parents and fathers of families ſhould rehearſe his lawes continually vnto their children, and (as it were) whet their memories with them by talking of them in their houſe, and when they lye downe, and when they riſe vp, and ſo bring the word of God into familiar acquaintance with them; which is no more than he ſaw neceſſarie for them.

Deut. 6, 7.

This age of ours much degenerated.

By the which commaundement we may ſee, how this latter age of ours is degenerated from the holy cuſtome of religious exerciſes in our families, which were in vſe ſo many thouſand yeares agone. For there can be no time found throughout the day, nay the whole weeke, in many Chriſtians houſes,

to

A to be occupied about ſuch matters; and yet (which maketh their ſinne the greater) how are they letted from them? by more weighie occaſions? No: but partly through ignorance, ſo that they could not; through the trifling out of the time in idle and vnneceſſarie talke or folly: and partly through continuall taking vp of it in one worldly thing or other, or nourithing techineſſe and ſuch like; by which their prayers (as well as all other good things) are broken off: whereas they ſhould doe ſuch duties by themſelues alone alſo, rather than neglect them with their houſhold, the Lord ſo requiring of vs the one, that we ſhould doe the other alſo; and yet not ſo tying vs to one time, for the performing of them, that wee ſhould looke after it at no other, (for it ſhould be oft times, as we heard in Deuteronomie:) but thereby teacheth vs in wiſedome B to appoint to our ſelues ſome one certaine time in the day, or other for that his ſeruice, leaſt we ſhould obſerue no time but omit it altogether.

Note. 1, Pet. 3, 7.

And as for the fruite of this dutie, if it be performed with reuerence of vs, as the Lord himſelfe hath taught vs, it is an opening of the doore of his treaſurie vnto vs; as wee, who haue any experience, can truly ſay: That by it wee haue not been meanely enriched. So that ſuch prayer and holy exercise is ſutable and anſwerable to the other parts of chriſtian dutie which are to be done throughout the day, as by the ſame before mentioned may appeare. And ſo our prayer (as I ſaid before of the vſe of it in the morning) ſhall be an helpe to godly life, to make vs liue better: and our good life an helpe to our prayer, that C we may pray more feruently.

The fruite of this dutie. Ioh. 16, 24.

Therefore (to ſay no more of this point) becauſe I haue before ſet downe after what manner we ought to pray, and preſent our ſelues before God in euerie Chriſtian exercise, if wee purpoſe and indeuour conſtantly to continue the ſame about euening and morning; there remaineth no more but this, that we take heede to our couenant indeede, and that we breake it not off by euery light occaſion: neither giue place to ſuch lets as Sathan will raiſe vp in our way; as, by the vntowardneſſe of our heart, by ſleepe and ſloathfulnes, the comming in of ſtrangers, and occaſion of ordinarie buſineſſe; neither vſe it for faſhion; yea and this let vs know, that if the ruler of the family performe not this dutie, D yet is the Chriſtian familiſt to performe it by himſelfe. And of the eighth rule thus much.

Note

Chap. 20.

Of the declaration of the ninth and laſt dutie, Of viewing the day, before our lying downe.

E NOw the laſt dutie remaineth: that thou muſt with the ſame well-ordered heart, whereby thou haſt been taught to goe through all the actions of the day, looke backe before thy lying downe, how thou haſt paſſed it, how farre foorth thou haſt walked with God in it, as thou art directed & taught; and wherein (as thou art able to remember) thou haſt offended, whether thou haſt remitted thy care and watch, and how thou haſt wandred thereby af-

What a Chriſtian ſhould doe at or before his lying downe.

after the deſire of thine owne heart. That thy ſoule may reioice in the
blеſſing which thou haſt found, (ſo farre as thou haſt been guided aright)
and thou maiſt by this experience hope more confidently, that thou ſhalt
with more eaſe keepe the ſame courſe hereafter: and for thy ſtrayings and
infirmities be ſorrowfull and diſpleaſed with thy ſelfe, that ſo thou maiſt
1 Ioh. 5. 14. both humble thy ſelfe and craue pardon for thy ſin, and be the more care-
full to ſinne no more in that manner. This I am ſure euerie ſound-hearted
Chriſtian muſt needs approoue of, and thinke him in good caſe, who thus
lyeth downe to his reſt. For this is indeed to lye downe in peace and ſafetie,
that it may be ſutable to his awaking and entring into the daie in the mor-
ning.

The fruit of this practiſe. And the benefit and fruit of this trauaile who would not be glad to reap
and enioy, which is, continuall ſafetie and a proſperous eſtate, whiles a
Chriſtian thus ſetteth himſelfe to paſſe the daies of his pilgrimage, & one
of thē as another, when his heart is looking after his actions in & through
the day that God may be pleaſed? This were to lead a ſtranger-like life in-
deed and a verie walking with God: which (yet) is no more then ſhould be
Note. aimed at by euerie good Chriſtian, & the neceſſarieſt worke which he hath
to do. And ſuch an one ſhall well proue that he ſeeketh a kingdome elſe-
where, and looketh not for his heauen here. And if it be asked, whether
wee looke hereby to be voide of ſin: I ſay no. But yet if in this courſe there
haue (notwithſtanding the care of pleaſing God in the day) ſomething eſ-
caped, which ought worthily to trouble vs, (as by Sathans malice and vi-
gelancie, & our owne corruption it may eaſily come to paſſe:) yet (I ſay)
by this order taking with our ſelues that hath been mentioned, it ſhall not
ſleepe with vs; and we hauing ſo farre preuailed with our ſelues, as thus to
hunt and purſue it, and to expell and baniſh it, & ſo to reconcile our ſelues
1 Ioh. 2. 2. to our God (as it is ſaid: If anie man ſin we haue an Aduocate) before our
lying downe, what a quiet and ſweet eſtate is this like to be?

Obiection. But it is (will ſome ſay) an offering of great violence to our ſelues to doo
thus daily, and more then Gods Word impoſeth vpon vs: therefore except
it be prooued to vs by authoritie of Scripture, we will leaue it to ſuch as liſt
to be ſubiect to it. To whom I anſwer; That the violence which is offered,
Anſwere. is but to the fleſh, to the which we are not debters; and therefore we are
Rom. 8. 12. not to take thought to fulfill the luſts of it, but to hinder them rather:
which ſhall be granted of neceſſitie, if it be prooued that God commaun-
deth vs to offer ſuch violence to our ſelues, and that he ſtraightly chargeth
vs that we lie not downe in our ſins, neither bee bold to ſleepe in them; the
which what other thing is it, then that we ſo conſider and looke back vnto
our actions done in the day, that we may haue peace when we lie downe
at euen.

The words of the Lord, which I alleadge to this purpoſe are theſe: *Be an-*
Ephe. 4. 26. & 27. *grie, but ſinne not: let not the Sunne goe downe vpon your wrath, neither giue*
place to the diuell. In the which words there is more required, than in this
place I vrge: but yet, euen that alſo. For the Apoſtle teacheth, that if anger
be kindled in vs for want of heed taking, yet that we ſhould ſoone allay
the ſame: but if through the hardneſſe of the heart, after ſinne is com-
mitted,

A mitted, it is not by and by acknowledged and repented of, but it remaineth and boyleth in vs; yet we muſt force our ſelues to relent and craue pardon of it before the Sunne goe downe, and ſo before we dare giue our ſelues to reſt, leaſt the diuell preuailing ſo farre with vs, we finde it harder afterwards to remoue it.

Now wee know, that other ſinnes are in a like deteſtation with God that anger is; and therefore that they muſt be no more ſuffered to abide within vs than it: and conſequently, if we be priuie in our ſelues to any like ſinne, that we haue offended by, we ſhould expell and driue out the ſame as poiſon, that it lodge not, nor remaine with vs. And to doe this, it is neceſſarie that we take
B ſome conuenient time to vs, both to ſearch and enquire what wee haue done, and withall to purge our ſelues from it accordingly, and what time is fitter for this, than when the day is ended?

A reaſon.

But here if any thinke that this was not intended of the Apoſtle, that wee ſhould before we fall a ſleepe, conſider how wee haue paſſed the day; neither will I preciſely vrge the houre or time ſo particularly: (for indeed he requireth it to be done ſooner, rather than that it ſhould be deferred:) ſo I ſay likewiſe, that if this care be conſcionably kept at ſome other time of the day, that there be peace maintained betwixt God and vs, it is well; but if that be not performed before, at leaſt before our lying downe it ought to be: which alſo, is the
C time very fit to commend our ſoules into the hands of God, not knowing whether we ſhall riſe in the morning.

Another reaſon.

Beſides, if it be required by the holy Ghoſt in the Epiſtle to the Hebrewes, that we take heede that there be not at any time, and ſo any part of the day, in vs an euill heart, wee being forgetfull and ſlow to obſerue ſuch a charge; can any denie, but that he doth there as well require, that wee ſhould ſometime looke backe to ſee how we haue regarded the charge that is giuen vs? And is any time ordinarily & for the moſt part fitter for that buſineſſe, than when we haue ended the day (as was ſaid?) except ſome ſpeciall ſinne committed in the day doe require a more ſpeedie examining of our ſelues before. And if *Iob*
D (as we read of him) did euery day of his childrens banquetting together, offer ſacrifice to God and pray for them, and commaund them to cleanſe their hearts and ſanctifie themſelues, (for ſo it is ſaid that *Iob* did euery day) adding this reaſon, Leaſt they might therein offend God: is it any marueile, if wee in our owne perſon doe retaine this care euery day, and vſe this practiſe? For euen as men who are in great occupyings, doe not onely write their takings and their layings out, but doe alſo at euen conferre them together, leaſt any delay of time ſhould cauſe forgetfulneſſe (and yet this labour they thinke needefull about things that ſhall periſh:) ſo is it much more neceſſarie in the accounts of our ſoules that we ſhould doe the ſame, that is, daily looke what we gaine or
E looſe, that we may procure to our ſelues thereby moſt ſound ſafetie, and prouide alſo the better for the time to come to doe the like, and that with more eaſe. There is nothing againſt this dutie ſo much, as the prophane cuſtome of the world, to whom all goodneſſe and controling of their licentious courſes is vnſauourie, and therefore vnwelcome and ridiculous. But let ſuch goe: know we, that if we deſire to giue an eaſie reckoning to God at our latter end, it is our wiſedome and the beſt prouiſion wee can make for our ſelues, to

Heb. 3. 12.

Iob. 1. 5.

Note.

A ſimily.

Pro. 3. 13. 18.

yeeld

yeeld with all conſcionableneſſe, a reckoning to the Lord at the end of euery F
day: and ſo much the rather, becauſe wee loue no after reckonings to bee
brought againſt vs; which may iuſtly be feared, when we haue not indeuoured
faithfully to doe the ſame from day to day, but are accuſed by our conſcien-
Note ces, that we haue dealt too ſlightly; yea hollowly ſometime, and too much fa-
uouring our ſelues in paſſing by many particulars, which wee were willing to
be forgotten and buried.

The heathen Poets did vrge it. That which we may reade in heathen Poets, as *Pythagoras*, and others con-
cerning this matter, may & ought worthily to put to ſhame a number of Chri-
ſtians. They wrote, that a man ſhould looke backe at the end of the day, how
and in what manner it hath beene ſpent and paſſed: which cogitation (it is to
be feared) hath not once entred into the heart of many, which profeſſe to know G
God in Chriſt. For ſuch as ſee any cauſe of going about it, this I will ſay to
helpe them forward: that the more circumſpect they haue beene in obſeruing
of their wayes, and the more diligently the gouerning of the heart & life hath
beene kept throughout the day; the more readily and willingly ſhall they goe
about this view of the day-ſpending, at their lying downe. Neither ſhall they
leaue off, or neglect and vntowardly take in hand the view of it at night, but
when they haue beene too ſecure and ſlight in doing the duties of the day.
Neither would I lay vpon any a burthen, which they bee not able to beare:
calling God to record, that I ſeeke in this as in the reſt which I haue ſaid, one-
lie the glory of God, and the further peace and comfort to all the faithfull, and H
the high pricing and eſtimation of a godly life, which will bee much ſet by,
where the life is ſo looked to in the day as I haue wiſhed, & at our lying downe
called to mind, and viewed and conſcionably redreſſed: and ſo I wiſh euery
one according to the light and grace which hee hath receiued to conſider,
whether hee can ſay any leſſe but that they walke moſt ſafely and moſt confi-
dent, who goe about (as they ſhall be able) to make an end of the day in this
manner. And the reaſon why this is required, as the laſt worke beſide prayer
in the familie, is, becauſe a Chriſtian hath ſomewhat to mention and deale a-
bout, and complaine of particularly concerning himſelfe, which he cannot ſo I
well be ſatisfied in, when he prayeth in companie. And he that hath moſt wa-
Note. rily looked to himſelfe in the day, and ioyned with the familie in duties of hu-
miliation at night, ſhall ſee cauſe inough to add this dutie to both: as we reade
it written of Maiſter *Bradford*, (who had much inward communion with God)
that he was neuer ſatisfied in the duties he did through the day, and namely in
praying at the Chappell (when he was fellow of a colledge) and in his cham-
ber with his puples, vntill hee had alſo powred out his heart to the Lord by
himſelfe alone:

Reſpect muſt be had of bodily infirmities, &c. But yet notwithſtanding this which I haue ſaid, ſpeciall regard ought to be
had of the many bodily infirmities, diſeaſes & ſickneſſes, with the feebleneſſe K
of minde, ignorance and other incombrances, which Gods deare children
ſhall bee afflicted with: for they cannot doe as other may, and therefore
as euery one ſhall be more oppreſſed than other, ſo hee muſt needes be the
more reſpected. For in ſuch caſes the bare lifting vp of the heart to GOD
ſincerelie, is as much; and mercie (I knowe) is better than ſacrifice: but
withall, this muſt bee graunted, that the more godly euery one is, the more

he

A he will bewaile his wants, and ſo this among the reſt; which doth no leſſe in a well ordered heart, than a kind purgation, diſcharge the ſoule of all ſuch droſſe as remaineth to waite him a miſchiefe. Thus I haue more largely, as I haue thought it expedient, gone ouer theſe parts of the life of a Chriſtian, which for the moſt part are euery day to be done, the better to direct him therein: and ſo likewiſe I haue ſaid that which I intended of this whole Treatiſe. It remaineth now to ſee how the practiſe of it is by Sathan and our ſelues broken off and hindred: which is in the next Treatiſe to be ſet downe and handled. But firſt, I thinke good to add theſe two things: The one, that as I haue ſet downe rules for daily direction, ſo for the helping of the weaker ſort ſome example alſo be ſhewed vnto them thereof. The other, what vſe is to be made of
B the whole Treatiſe.

After what manner a Chriſtian ſhould view his paſſing of the day at night.

AS concerning the firſt, this I haue thought expedient to ſay; When thou goeſt alone by thy ſelfe for this purpoſe to view how thou haſt paſſed the day, firſt call to minde the ſeuerall actions (as thou canſt) from thy firſt awaking, how thou diddeſt awake. Whither with any remembrance of God; and as ſoone as thou wert readie, how thou diddeſt take order about
C neceſſaries which muſt be done, and than wenteſt to prayer, after to thy calling. Then how thou haddeſt occaſion to be in ſome companie, and how thou diddeſt looke to thy ſelfe therein: if at another time in the day thou waſt alone, or at exerciſe of prayer in familie or at meate; in another part of the day if thou haddeſt ſome croſſe befall thee, and ſome ill newes brought vnto thee: or if thou dealtſt and communedſt about worldly affaires, buying or ſelling, how thou diddeſt it, and what care thou haddeſt therein. Theſe or any other like vnto theſe whatſoeuer actions or the manner of them, or whatſoeuer the cogitations and deſires of thine heart haue beene, whether they were good or bad, call to minde as many of them as thou canſt. Thus looke backe (as thou art
D able to remember) how thou ſpentſt the day from one thing to another, and from one place where thou wert to another: which though at the firſt it ſhall ſeeme ſtrange and hard to doe, yet in time will be more eaſie. When thou haſt thus done, thou ſhalt ſee how thou haſt had vſe of any of the nine duties ſet downe, which are the common and ordinarie actions of the day: and how the eight inward graces which ought to be companions to vs euery day, haue accompanied thee: and than, ſo farre as thou mayeſt truly doe it, giue thanks for all grace whereby thou haſt beene guided, and humble thy ſelfe in confeſſing thy defaults, and praying as thou ſhalt ſee cauſe.

How a Chriſtian ſhould view the paſſing of the day.

I haue ſet downe a paterne and example to direct thee therein, which as
E thine eſtate doth agree with it, follow, and learne by it, how to order thy ſelfe in the reſt.

A

F

A forme or example of viewing or paſsing of the day, when we are ready to lie downe at euen, giuing light to a Chriſtian, how to view his owne paſsing of the day.

An example thereof.

IThanke thee, O Lord, for my awaking with thee, and that with a willing and readie mind I entred into the day after, with calling vpon thee, (if thou diddeſt ſo) and for that I had libertie and oportunitie thereto: and that afterward I went cheerefully to the duties of my calling, or ſupplied the omitting thereof, ſome other waie with a good conſcience; and that I was warie in companie and in ſolitarineſſe, and in my proſperitie; and vnder my chaſtiſements that I might not offend; but that I did ſome good as G
I could: and that I had my part in family exerciſes, and had care in my earthly dealings that I might not be made worldly by them; that I haue taken anie benefite by meditation and reading (if thou haſt done ſo:) and now at the end of the day, that I looke backe how I haue paſſed the day.

Thus, as theſe or any of them haue been done of thee, call them to mind, as thou canſt, and how they were done: and as they and ſuch like are the chiefe actions to be done in the day; ſo proceed in giuing thanks for doing them (or ſo far as thou haſt) with thy mind ſeaſoned with the graces, which ſhould direct all the actions of thy life through the day: euen the foremen-
tioned eight, thus: H

I alſo thank thee (O Lord) that in theſe actions and parts of my life, I haue not done them in opinion of anie goodneſſe in me, but by thy grace: and haue thereby humbled my ſelfe for my ſins, and imbraced pardon by faith: and by the ſame faith, haue been holden from manie ſinnes, and kept in doing manie duties, as loue, mercie, vprightneſſe, and the workes of my calling: and haue had ſome conſideration of my mortalitie, and looked for thy comming: (on the Sabbath, that I haue attended to ſanctifie it in publike and priuate exerciſes) and that I haue held the peace which paſſeth vnderſtanding: and had thy kindneſſe in remembrance thankfully, with ſome
vſe of watching and praying: and now viewed the paſſing of this day in I
this poore manner: let experience bring hope of better doing this from day to day. (And if thine heart goe with the mentioning of theſe, thou ſhalt find great fauour in them.) But ſeeing I haue faulted and failed manie waies, both in good dooing, and the right manner of it: and in following the deuiſes and deſires of my heart too much, (here if anie particular action or corruption be remembred of thee, bewaile it, accuſe and iudge thy ſelfe and renounce it, that thou maiſt finde mercie in that thy need:) I confeſſe and renounce the ſame, praying for Chriſts ſake to be pardoned; that I may lye downe in peace. And this of the firſt point: namely an example
of daily direction. K

The vſe of the doctrine of this Treatiſe.

The ſecond thing which I ſaid I would add, was the vſe of this doctrine. For the vſe of the doctrine of this Treatiſe, Of daily guiding thy ſoule and life, it may be gathered out of that which hath been ſaid of it; and out of this laſt patterne or example ſo farre as thou ſeeſt nothing in it, which God approueth not. And that is in few words: that euerie day and through the

day,

A day, thou weane and withdraw thine heart from any ſuch noiſome baite or prouocation, as ſuffereth thee not to ariſe in the morning, to walke through the day, and to lie downe at night in peace and ſafetie vnder Gods protection: and euery day, I ſtill ſay, wiſhing thee to remember, that if thou beeſt negligent and careleſſe but one day, that may fall on thee to vexe thee long after, which ſhould not elſe fall out in thy whole life. And that part of life which will not ſtand with this, let it, as deadly poyſon, be carefully auoided and reiected of thee. *Note.*

B *Here followeth a prayer, containing the ſumme of the* life which is to be daily led of a true Chriſtian.

A forme or paterne to teach and direct a Chriſtian

how to begin the day with meditation and prayer, and confeſſion of ſinne, and thankes after hee hath firſt awaked with the Lord: containing in it the matter of this Treatiſe, neceſſarie for him to practiſe throughout the day following, and for euery day. The ſumme may be drawne

C *out of it more briefly.*

O Lord God moſt mightie and mercifull through Ieſus Chriſt, let that minde be in mee which is in thy faithfull people, and with the which thou delighteſt to be ſought vnto, euen ſound and without hypocriſie, humble, meeke, reachable to euery good thing, fitly and readily diſpoſed vnto euery good worke: let mee be framed this morning to the liking of the Chriſtian courſe, as I haue learned it out of thy word, and haue tried that it is the onely happie eſtate which here can be inioyed. And with this minde let me enter into my meditation, thankſgiuing, confeſſion of ſinnes and prayer. *The entrance. Meditation.*

D For whom haue I in heauen (O Lord) but thee? or whom doe I deſire on earth in compariſon of thee? who doeſt whatſoeuer it pleaſeth thee, and haſt all creatures euen the Diuels ſubiect to thee: who, as thou haſt filled the whole earth with thy goodneſſe; ſo particularly thy mercies are wonderfull to mee, and that my ſoule knoweth right well. And as in thy fauour is life and happineſſe: ſo thou as one abounding in loue and compaſſion, haſt counſelled, yea, and commaunded vs for our owne good to ſeeke it, that we might be happie by it. And yet, leaſt we ſhould be deceiued with the deluſions and baites of this world and ſet our delight on them, thou ſoundeſt this alarme in our eares daily, that all things in this world are tranſitorie, vaine and ſoone flitting

E away, and wee our ſelues with them daily drawing vnto our end. Thou haſt cauſed this to be publiſhed in our hearing, that all fleſh is graſſe, and the glory and beautie of it, as the flower of the field that fadeth: and that all things below, the more they haue beene delighted in, the more deeply they ſhall ſting and vexe vs when they forſake vs. And leaſt we ſhould iudge and hope of our eſtate after the deceiptfull dreames of our owne braine, as wee are moſt eaſily inclined to doe, thou haſt liuely ſet out our whole ſhape as in a glaſſe, to be full

of miſerie and curſednesſe, if wee haue not yet attained to know that wee are E
thy ſonnes and daughters, and that our names are written in the bookes of life.
Theſe all and ſuch like while I meditate vpon, as alſo, that thou wouldeſt
haue vs euerie day make our ſaluation more ſure, and to be perſwaded of thine
vnchangeable loue; I wonder at them, and moſt of all to conſider thine ine-
Thankſgiuing. ſtimable and vnutterable kindneſſe in them all. This draweth from mee (as
there is exceeding great cauſe) vnfeined thankes, with ioy vnſpeakeable and
glorious, eſpeciallie for that I ſee, thou haſt done all this for mee, euen the vn-
worthieſt of other; that for my ſake thou gaueſt thy deare ſonne to death,
that hee might bring mee to euerlaſting life: that to me among other, thou
wouldeſt haue the glad tidings of it to bee brought and preached, to the end G
that I may know my ſelfe as ſurely to be one of thine, as if I were gathered vp
to my fathers to inioy thy preſence moſt glorious alreadie: that of me among
the reſt of thy choſen ones, thou haſt an eſpeciall regard and care againſt all
things that might hurt mee, and wilt continue the ſame euen to my liues end,
when I ſhall feare neither trouble nor danger, neither Diuell nor hell anie
more: that thou haſt graunted mee to know it by faith, and in token thereof
haſt ſanctified mee and made mee able to loue goodneſſe and loath euill in
ſome meaſure: that thou haſt wrought repentance in my heart, whereby I in-
deuour to forſake all knowne ſinnes, and to pleaſe thee in all thinges: that
thou haſt giuen me a delight in thy word, whereas many finde little ſauour in H
it: that thou turneſt mine afflictions to my good, and teacheſt mee the right
and ſober vſe of my proſperitie: that thou giueſt me acceſſe vnto thy maieſtie
by prayer, when I will and for whatſoeuer is needfull: that I haue libertie to
vſe all other helpes for the maintaining of a godlie life: that I may riſe vp when
I haue fallen and offended thee, and returne to thee againe: that thou haſt gi-
uen mee to ſtriue againſt ſinne and Sathan as a ſouldier of Chriſt, and makeſt
me to finde ioy in the Chriſtian life, and thy ſeruice to bee perfect freedome.
And yet for all this, that thou giueſt me hope of nearer communion with thee:
that thou aſſureſt me, that through thy power I ſhall be inabled to perſeuere in
this Chriſtian courſe to my liues end, and that after it, I ſhall be receiued into I
glorie.

And further, that thou haſt not onely beſtowed theſe great priuiledges
vpon me, which are proper and peculiar to thine owne children, but alſo haſt
in moſt gratious manner prouided for the continuance of theſe vnto mee, and
miniſtred abundantly vnto me the good things of this life: as, to liue vnder a
moſt Chriſtian and religious Prince and King defending and maintaining the
Goſpel againſt all Antichriſtian malice and tyrannie and other aduerſarie po-
wer, and the ſame truly and ſincerelie preached, and by whom our liues, liber-
ties and liuings are peaceablie continued. I thankfully alſo acknowledge thy
great mercie for the fellowſhip which I haue with thy good ſeruants in liuing K
with them, and for that credit & fauour which thou granteſt me among them:
alſo for conuenient habitation, competencie of thy outward bleſſing, good li-
king, contentation and agreement in mariage (or if ones ſtate require it, out
of it) for health and ſtrength to walke in my particular calling, and the benefit
of a lawfull calling it ſelfe, for freedome from grieuous paines and diſeaſes;
from ſuite and ſeruice, burden and bondage to Pope and tyrant and all other

vnrea-

A vnreasonable ones; for blessing and successe in my lawfull affaires (other benefits mention, as thou shalt haue cause.)

These thy mercies with many other dailie renewed vpon me, both to the comfort of soule and bodie, doe cause me (I say) to thinke my selfe infinitlie beholding and bound to thy Maiestie, and to say: O Lord, what is man, that thou so delightest in him? and againe: What shall I render vnto thee for all thy kindnesse, which hath no end nor measure? This loue therefore constraineth me (contrarie to my corrupt nature) to be most willingly subiect to thy will and holy gouernment: this maketh thy commaundements not to be to me, as sometime they were, burdensome and vnwelcome, but sweet and pleasant: this causeth the strength of mine vnrulie lusts and vnlawfull desires to
B wanze and be weakened in mee, contrarie to that which sometime I haue found; and perswadeth mee, that euen my afflictions and the hardest parts of my life are sent, not in thine anger and displeasure, but of fauour and mercie; and that for my good thou doest of verie faithfulnesse, cause me (when so euer I am chastised) to be corrected. And so, for thine afflicting of me also, I am, and more learne, daily to be thankfull. And the rather I see iust cause hereof, because I am priuie in mine owne heart, how little cause I giue of this tender handling, and most kind regarding of mee: yea rather, I see causes innumerable, why I should be giuen vp into a reprobate sense; and both bee made an example vnto others in this life, of miserie; and after, be cast into
C endlesse woe. For besides mine originall sinne wherein I was conceiued and borne, my whole life (before I was called to knowe thee to be my Sauiour through Christ my redeemer) was nothing else but an vtter departing from thee, and a dishonouring of thy name. In euery commaundement & branch thereof, I was rebellious, and disobedient to thee, and that as many times as I haue haires vpon my head. And since thou hast washed me from my wickednesse, and purged me from my sinnes, whereas I thought I should haue roundlie and readily liked and submitted my selfe to thy holy will, which is the rule of righteousnes; yet I haue fealt, and doe daily, that I am hindred much from that good course which I desire; not doing the good which I would most
D willingly, but oft-times that which I alow not. And yet besides this, I perceiue, that there is much sinne in me which I know not, (as from time to time since my first beleeuing in thee, I haue by little and little espied and found out:) so that most iustly I may say: Oh Lord, who can tell the manifold errors of this life, or how oft he offendeth thee? And as for the deceiptfulnes of sinne, who is wise inough to discerne it in many things? as when wee shall be angry for a iust cause; when wee shall giue our eye and heart libertie to please themselues in that which they desire; when we grow weake in faith, whiles wee be about our lawfull businesse; and such like: which because I feele my selfe to be incombred with, and with many such; I doe here as most vnworthie in my selfe,
E acknowledge the same, and humbly sue vnto the (O heauenly father) for thy deare sonnes sake Iesus Christ to pardon still my sinnes and corruption, who doe confesse, that I offend thee so oft in the day as I cannot expresse: and this morning to receiue mee gratiously into thy fauourable protection, that I may be satiate and replenished with thy louing kindnesse, so, that all the day after I may retaine the sauour of it; haue my heart so sweetly seasoned with it,

Confession of sinne.

I *Prey for pardon, and so for the right vse of this manner of beginning the day.*

that I may find and feele all my actions, as good things to proceed out of F
the good treasury of it; and not to be fleshly, rebellious & corrupt, as proceeding from a root of bitternesse. And as for the sin which is hidden from me, reueale and bring to light vnto me, that I may be ashamed and humbled thereby, and not abuse thy pardoning of me to bold licentiousnes, making that a colour of euill in me: but let me plucke downe all pride of my heart, and see my selfe daily, and so this day, more indebted to thy maiestie than otherwise I could possibly thinke my selfe to be; and to send vp more oft and earnest prayers against the same. Thus (good Lord) let me sensibly feele this mornings worke to be effectuall through thy blessing, (euen as it is thine owne ordinance, that I should begin the daie thus) that I may haue my heart inlarged hereby, to do my other duties with more cheere & fruit- G
fulnesse: and that I being thus perswaded of thy fauour, may also be assured that thou wilt be with me to assist me and blesse me in all the lawfull works & actions which thou hast in thy wise prouidēce laide vpon me this day to do. And seeing thou hast appointed, that we should be occupied in some trauell and work profitable to the common wealth, which also may keepe our selues from idlenesse, incline my heart to obey this thy commandement, not onely for other causes, but chiefly because thou wilt haue it so, & with that cheerefulnesse that may shake off tediousnesse and vntowardnesse as far as of my frailtie may be obtained. In the works of my calling let me keepe my heart from all distemperature, disorder and rebellion, and con- H
taine my selfe frō euerie euill waie; in the good successe which thou giuest, let me not be lifted vp with lightnesse: in the contrarie, not cast downe with immoderate heauinesse. Let me see good and sufficient cause of intermitting the same as oft as I cease from it, and let my mind be stable and well setled to follow thee, though the actions of the day be manie and variable. In all companies let me frame my selfe this day, to be harmelesse & innocent at home especially, where I am like to meet with manie occasions to offend. And therefore let me bewarie against the common euils which are in families, as brawling, disagreeing with anie, anger, vncharitablenes, reuiling, prouoking, or being prouoked by others; but forbearing and for- I
giuing, if I haue ought against anie; so let me be free from foolish iesting, slandering of others, lying, vnprofitable and needlesse talking: So abroad, let me not fashion my selfe after the euill example of the world in these or the like, but humbly carrying my selfe towards mine equals, giuing honour to my betters; & making my selfe equall with those who are my inferiours, as knowing my selfe what I am. And not onely so, but as I shall haue opportunitie, graunt (good Lord) that I may do good by exhorting, teaching, comforting, and admonishing, and offering my selfe to take good by receiuing the same where I may, that thus I may leaue no ill sauour in any place; but with comfort, call to mind the companies that I haue been in, and not K
with an euill conscience. And that part of the day which I shall haue free from the fore mentioned duties to be alone, whether iourneying, sitting, walking, or lying, graunt (most mercifull father) that my heart may be weaned from vaine cogitations and fond desires euen the secretest: and that out of the good treasurie of my heart, I may raise holy and profitable meditations;

2 *Prayer for discharge of dutie in our calling, & for blessing in it.*

3 *For that part of the day which is passed in companie, that it may be right*

4 *For the right vse of solitarinesse.*

A ditations; oft muſing of the heauenly things contained in thy word, namely, thy mercies, of mine owne mortalitie, troubles, ſubiection to ſinne and Sathan; and how I may order aright all my lawfull affaires, and diſgrace & bring in diſcredit with my heart all iniquitie and the very apparance thereof. Let me aime at theſe things this day, as at a marke. And whereas (moſt mercifull father) we are wont to goe to prayer, hearing, conferring, and reading of thy word with much vnwillingneſſe and vntowardneſſe; and to be ſleepie and vnreuerent therein; graunt, that I may be armed againſt theſe: and contrarilie may ſtirre vp my ſelfe to chearefulneſſe and gladneſſe when ſuch times in the day come, ſeeing thou haſt appointed them to be eſpeciall helps for my weakneſſe; labouring, that my heart may be affected with them, and ſtrength obtained thereby from Chriſt Ieſus my head, to goe forward in my ſeuerall duties. Let me in all theſe and other actions this day, hold faſt my confidence in thee, that thou haſt a fatherly care ouer mee, both in turning my afflictions (which it ſhall pleaſe thee to ſend) to my great good, and granting me many ſweet bleſſings for my further incouragement: that when I ſhall be perſwaded, that they are both, from thee of a fatherly compaſſion and tender care, I may greatly be vpholden and comforted. And whatſoeuer I ſhall haue to deale in with any man, though I be not in preſence with him, let mee euer giue that which is due to him, as farre as I ſee it to appertaine to mee: eſpecially in the commodities of this life, that none may haue any iuſt cauſe to complaine of any iniurie done by me; neither may I haue any wound of conſcience at any time for ſuch gaine or ſubſtance, and the rather for that I am giuen too much to looke after mine owne right; and with this, let mercie and compaſſion be ioyned, that I may as thou haſt inabled me, glad the hearts of ſuch thy poore ſeruants, as whoſe neceſſities it moſt appertaineth to mee to relieue. And ſo long as in thy fatherly wiſedome thou haſt purpoſed to graunt me health and proſperitie, let mee vſe and inioy the ſame with much thankfulneſſe; and ſoberlie, humbly and meekely carie my ſelfe in that eſtate, not thinking my ſelfe any thing better than ſuch as want it: let mee not diſdaine others, nor my ſelfe be drowned in idleneſſe, ſenſualitie and ſottiſh eaſe; but let mee be ſo much the more profitable in euerie good worke whiles thou giueſt mee ſo many helpes thereto, then in afflictions I could be; that ſo I may ſerue thy maieſtie with a ſound minde and bodie, ſo farre as thou ſhalt ſee it expedient. And yet not promiſing to my ſelfe continuance of peace and proſperitie, but to looke for my chaunge; to learne to bee abaſed, and to want: and contentedly, thankfully and patiently to take vp that croſſe which thou ſhalt allot vnto mee; receiuing much comfort in the triall of my faith by thy chaſtizing of mee, and for that I know that in great mercie and loue thou doeſt it. And (good Lord) keepe from mee heauie iudgements which are aboue my ſtrength: and when thou freeſt me from many other troubles, let me in no wiſe trouble my ſelfe with an euill conſcience. And becauſe I am occupied about manie things in the day, and therefore am more readie (through the Diuels malice and vigilancie, who ſeeketh all occaſions againſt mee) to be vnſetled and brought out of frame, graunt (moſt louing Father) that I may at ſuch times remember, how I ought to haue a ſtayed minde and conſtant, euer counting one thing to bee neceſſarie in the middeſt of all my buſineſſe, dealings

Note

3 *For chearefulnes in Gods ſeruice.*

6 *For confidence in all eſtates.*

7 *Iuſt dealing to all, and mercy to the needy, and to hurt none in goods, name, &c.*

8 *For the right vſe of proſperity and aduerſitie. Here remember to pray for outward benefits & ſucceſſe in earthly dealings.*

9 *Againſt vnſetledneſſe by any occaſion.*

Note

lings and varietie of actions: and that is, that I may highly prize thy word, that F
so I may doe thy will; seeing I haue then most neede of this grace of faithfulnesse and care, when the danger is greatest. And yet, if I should be ouertaken with any forgetfulnesse, and vnawares be preuented by Sathan, slipping into any securitie, rashnesse, earthlinesse of mind, or such like blind-folding of me that I should be thereby vnsetled, and this my course of holy walking be broken off; yet (good Lord) leaue me not ouer-long in that danger: graunt mee to espie my fall and offence whatsoeuer it be, and not to hide it in any wise, but speedily to acknowledge it, that I may obtaine mercie for it at thy hands, and so may returne to thee againe, because I haue sufficiently seene and tried that it is no liuing, but worse than death, to haue thee at any time against mee.

10 *In sliding to returne speedily, and not to lie still.*

G
Lastly, I most humbly beseech thee, that I may so warily cary my selfe throughout this day in all that I goe about, that I may not be vnwilling to view my doings and what hath beene done amisse, at euening, and reuerently looke backe and examine how I haue spent it, and that by these rules whereby I haue prayed to be directed: and that I may be willing to see where I haue failed, that I may the better know what badnes doth still remaine in me; that so I may haue iust occasion to humble my selfe and confesse my sinne to thee, and may make an end of all breaches, not lying downe in any of them vnrepented. Let mee count this no burthen nor toile to doe it, (as the most of the world doe, who thereby prouide so many after-reckonings for themselues, that they cannot H
answere one among a thousand of them.) And by all my weaknesses, neglects of duty and out-strayings let me not be discouraged to leaue off this daily looking to my waies, but to increase my care rather. And wherein so euer I shall see and finde, that I haue obtained grace in any good sort to be guided by the direction which thy word setteth before me, there I may be ioyfull and thankfull that thou makest any part of my dutie easie to me, which I know to haue beene farre otherwise. And thus let me haue good proofe, that in all the cariage of my selfe and in euery part of my life I am a stranger on earth, as my forefathers were; and lie downe in peace at night, euen as this morning, through thy goodnesse, I appeare before thy Maiestie. And for the nourishing I
and preseruing of this Christian libertie in me, and that I may walke after this direction carefully, let my prayers be oft (as I may be able to offer them) and earnestly continued this day, and watchfulnesse adioyned thereto, as thou hast taught me: that although this manner of liuing be not regarded in the world, yet I hauing obtained of thy Maiestie to make it my delight, and knowing the incredible gaine that commeth by it, I may be resolute and throughly perswaded to make it my practise, not onely this day, but euerie day hereafter whersoeuer I shall become, or in what estate and condition soeuer I shall be. That by the faithfull continuance of this Christian course, I may see my profiting daily in the denying of my selfe and little esteeming of this world, and so haue K
good testimonie that I liue by faith: and that when I shall be gray-headed, and waxe old, I may haue mine old age blessed vnto mee, and not full of tediousnesse and wearinesse, idlenesse and vnprofitablenesse, waywardnesse, frowardnesse and such like annoyances, whiles I acquaint my selfe now with the renouncing and forsaking my will in these & such like; that thus my latter dayes may be better than my former. And for the obtaining of grace to the practising

11 *For looking back and examining the action of the day.*

After requests made for good life, put next a request for the reuerent vse of all good helpes; as, the beginning of the day, or for the well practising of the godly life.

A sing of all duties this day, arme me with the armour of a Christian, that my particular actions may by the helpe thereof be well ordered: that by the armour of faith I may be able to beleeue all times, and be kept from doubting and distrust in thee what occasions soeuer may be offered me of the same; that I standing and abiding in faith constantly, may finde and feele the sweet fruite and benefit of that part of my armour: and that I may be so setled in hope, that I may not faint euen in streights, though I see no way (to mans reason) of good issue, but by patience may be vpholden. That I may so bee cloathed with the breſt-plate of righteousnesse, that I may not feare any danger by false accusations and malitious tongues; but may bring forth plentifully the fruites of righteousnesse in all my dealings, and mine innocencie may shine as light in
B the world. That my knowledge, by thy word may direct me to discerne good from euill, truth from errour, and so may keepe my feete from falling, by the deceiptfulnesse of sinne. That I being shod with the shooes of peace, may not onely haue peace of minde in the time of health and prosperitie, but may bee prepared thereby to goe on my iourney of this life to the end thereof, yea euen in sickenesse and tribulation also. And lastly, that I may be so girded about with sinceritie and integritie, that I may be farre from hollownesse and hypocrisie, and may carie my selfe in plainenesse and simplicitie throughout. And that behauiour in my heart or life which will not stand with this course of life let be, as I haue prayed, as superfluous rubbish cut off and cast from me, and let
C me haue nothing to doe with it, that so my life may be free from dangerous & reproachfull euils. And whatsoeuer else thou knowest expedient for me, bodily or spirituall, in this life or that which is to come, graunt it to me for Christs sake: to whom with thee (O Father) and the holy Ghost, be all honour and glorie for euer. Amen.

This prayer is not set downe to vrge anie to vse it daily, but as anie shall see cause; and sometimes to stirre vp those that feele themselues dead and vnfit to pray, by reading it ouer: and euerie thing in it so farre to be applied, as the state of the person shall require.

D *The end of the fourth Treatise.*

E

F

The Fifth Treatiſe, ſhewing

THE LETS WHICH HINDER THE SINCERE COVRSE OF THE CHRISTIAN life before deſcribed. G

CHAP. I.

Of the ſumme and order of this Treatiſe, and how it agreeth well with the former.

2. Cor. 5, 14. Ioh. 14, 23.

AS it is the loue of God, which conſtraineth and inableth vs to loue him, & therefore to indeuour to obeie him; ſo the wicked who are not beloued of H him, cannot loue nor ſerue him: therefore it were infinite, and not to my purpoſe here, to make a large diſcourſe of this, What lets hinder them frō the ſame, ſeeing it is no one particularly, but manie which hold them from a godly life, as alſo frō faith. But ſeeing the moſt of the impedimēts which hinder them altogether, are alſo ſtops and ſtaies to Gods deare ſeruants, that they be not ſo cleare lights in giuing good example, as they might, and as were meete for them; therefore for the better furthering of them in the waie to a godly life, I will by that occaſion laie foorth ſome of them I which hinder both: but chieflie I will ſhew how the poore childrē of God be holden backe, and ſo become more offenſiue; and giue ſuch helpe as I can againſt the ſame; for that is the point which I propound in this Treatiſe to acquaint the Reader with. And firſt to ſay ſomewhat generally before I proceed.

He that is guided and directed by the former doctrine is in a little danger.

He that faithfully vſeth the daily direction ſet downe before, or the like, ſhall be furniſhed daily with the munition that a Chriſtian ſhall need againſt his greateſt enemies, & (as I haue ſaid) ſhall find reſt to his ſoule daily; which otherwiſe is not to be found nor enioied cōſtantly of any, neither the beautie and felicitie of a godly life in anie ſort poſſeſſed as it may. For K though I dreame of no perfection in this life, yet hee that walketh in this royall waie, ſhall not doubt where he is, and whether he be out of his way; as other ſhall from time to time: he ſhall be accompanied throughout the day and from daie to daie, with faith, hope, loue, humilitie, meekeneſſe, righteouſneſſe, vprightneſſe, patience, temperancie, ſomewhat armed

Rom.

againſt

A againſt trouble, hauing the word (according to the meaſure of his knowledge and faith) readie to guide him what to follow and what to refuſe.

Now therefore it might ſeeme needleſſe to ſay anie more about this matter. And indeede this I ſay, that he who is ſetled firmelie in the practiſe of that which is before ſet downe, ſhall find euerie day leſſe to hinder him than other, and the Chriſtian life more eaſie to him. But becauſe we are not ignorant of Sathans enterpriſes, (who, as he is firſt hardly caſt out, and with much adoe: ſo hee is afterward more fierce and ſubtill to hinder ſuch as haue eſcaped his hands) therefore I will not beare the reader in hand, that this direction, or the like, will be as eaſilie obſerued and kept conſtantlie, as read and learned, leaſt

B he finding it otherwiſe, ſhould be diſcouraged and ſet further backe: but as I haue ſaid of the parts alreadie, with how much adoe they ſhall be practiſed; ſo I ſay much more of the whole, that ſeeing it is a chaining vp of the vnrulie thoughts and deſires of the heart, it will at the firſt ſeeme the more difficult. But although they eſcape that firſt plunge (I meane, not to renounce and caſt off the practiſe of it altogether through the difficultie and hardneſſe which ſeemeth to be in it, but will conceiue hope that God will ſtrengthen them to abide conſtantlie therein; which is a great conqueſt:) yet they muſt know, that there will fall out verie many lets to hinder and hold them backe one time or other, and one way or other, to make the doctrine which ſhould direct them,

C without fruite vnto them. The diuell (as I haue ſaid) will lay ſundrie blockes in their way, to hinder them from going forward in and after this courſe of liuing by faith daily.

Beſides theſe, there are ſome which deſire to pleaſe God from their hearts, though not acquainted with anie direction how to be guided, but come farre behind them: wee muſt therefore ſeeke, how to prop vp and bring on them which are thus weake, as well as giue rules to the ſtrong; and indeuour to bring them by little and little to this eſtate, as well as teach the other how to keepe in the good courſe which they haue attained to. Finallie, wee muſt in a wiſe and tender regard of their frailties, (as forgetfulneſſe, earthly mindedneſſe,

D coldneſſe, ſloathfulneſſe, alſo of their ignorance & other wants of experience) teach them (as God hath taught vs) how to riſe when they are fallen, and to come into the way when by occaſion they are gone out: that thus they may not be too much diſmayed by their infirmities, but rather ſtronglie encouraged to haue better acquaintance with the life of a Chriſtian, ſeeing there are ſo many helpes, meanes and incitements thereto granted to them by GOD. Alſo to make them better ſee themſelues, the vileneſſe which remaineth in them, and Sathans malice and other of his properties, how many things hee layeth in their way to make them ſtumble thereat: that the reading of theſe may hold them from ſecuritie, and from faintneſſe & wearineſſe in their Chri-

E ſtian courſe, whereto they are moſt inclined of themſelues, though they were ſet forward thereto by no other.

Now although, as oft as a man practiſeth not this or the like dailie direction, it is certaine that he is letted; yet euerie one ſeeth it not to be ſo by and by, neither how or by what he is letted; much leſſe how to redreſſe it: therefore is this place and Treatiſe of the lets moſt needfull, to ſhew what lets will lie in our way to hold vs from following good direction, and from practiſing

Note But they muſt know what dangers will be in their way.

The weaker and the ſtronger Chriſtians muſt be helped.

Note Chriſtians muſt learne how to returne when they are gone out of the way.

Euery one that is letted ſeeth not how.

of

of the Chriſtian life daily; that they being knowne, may be preuented & auoi- F
ded, ſo farre as we may haue peace, (which ſhall be, if the rules for directing
vs be carefully obſerued:) or at leaſtwiſe if we be hindred any manner of way,
yet we may ſee how, and hauing remedies at hand, we may be glad to repaire
ſpeedily vnto them, and thereby returne into the way againe.

And therefore I haue thought it expedient to ſignifie the ſame in this chap-
ter, and that my purpoſe is, to ſpeake in the whole treatiſe following, of theſe
and ſuch like matters of purpoſe, for the helpe and comfort of ſuch as cannot
yet finde the Lords yoke to be eaſie, nor his commaundements pleaſant and
ſweet vnto them at one time as at another, in one point as in another, but toile-
Note. ſome and burthenſome. So that although I haue in the firſt Treatiſe ſaid ſom- G
what particularly for their ſakes, as I could take fit occaſion to doe: yet be-
cauſe I know that many who are willing to liue well and chriſtianly, doe make
a toyle thereof, and doe not finde any great pleaſure in the duties of it; and
therefore make queſtion oftentimes (ſeeing they finde it ſo hard) whether they
were beſt to goe forward, or no; eſpecially when they haue beene driuen to
commit any ſhamefull ſinne; therefore I thinke it very expedient to remoue
theſe dangerous thoughts, and ſhew them ſome way to come out of this vn-
comfortableneſſe.

Now the maine and chiefe lets are, the diuell with all his force, ſubtiltie
and malice; and our euill hearts ſo farre as they are vnreformed: and by meanes H
of both, all things in the world, though not in their owne nature, but by them
made occaſions to vs of falling, and offending God. Whereby may be gathe-
What is meant by lets. red, what I meane by lets and hinderances in this Treatiſe, euen whatſoeuer
Note may hold vs backe from peace with God. Now all theſe and euery of them is
able to breake off our courſe in godlineſſe, that wee ſhall not bend our mindes
otherwiſe than in ſome generall ſort and manner to worſhip God, and liue
with men: and although they preuaile not ſo with all, that they breake off their
courſe altogether, yet ſome one part or other of the godly life ſhall be negle-
cted; and ſo one day after another, it ſhall continue with them in ſuch wiſe,
that their reioycing in the Lord ſhall faile, neither ſhall their light ſhine a- I
mongſt men, whereby God might be glorified. In this darknes and bondage
the moſt part of Gods people are holden; ſo that although they haue ſome lit-
tle ſight of redemption, and dimme hope at ſome times that their ſinnes are
forgiuen them, yet neither enioy they their part in this any long time, nor their
ſweet libertie in godlineſſe, which they ſhould haue in all eſtates; both which
the Lord hath graunted to enioy, as I haue ſhewed before. They muſt there-
fore learne carefully to reſiſt all ſuch lets, as they ſhall know to ſtand vp in their
way to hinder them: of the which I meane to giue a taſt, and of the chiefe and
moſt of them, that we may ſee and diſcerne them, and as I haue ſaid, ſhew ſome
helpe againſt them. K

Firſt, of lets in generall. And firſt generally I will ſet downe the properties of the diuell, as, his ma-
lice, ſubtiltie, crueltie and the like, by the which in ſundrie ſort, hee worketh
vpon the hearts of poore Chriſtians, and deceiueth them infinite wayes: and
together with theſe, I will ſet downe the encouragements which God hath
giuen them againſt the ſame; which be farre greater than many of them doe
thinke.

And

A bio. And ſecondly, I will more particularly ſpeake of the ſeuerall lets and hinderances which Sathan raiſeth vp againſt vs, and of the kindes of them; and which they be; and how he vſeth our hearts and the world as his inſtruments to ouerthrow our hope: and laſtly, I will add ſome particular remedies againſt the ſame. By all which they who are incumbred with any of theſe lets, may count it no ſtrange thing, neither be diſmayed thereat; and by this which they ſhall reade, they may be prouided of ſome helpe and deliuerance.

Them after, of the particular kinds of them, & what they be.

Chap. 2.

B *Of Sathans properties and attempts againſt vs in generall: and our helpe againſt them.*

TO begin therefore firſt generally, euen he it is, Sathan I meane, that withſtandeth vs in euerie good thing, (as I haue ſaid before) and leadeth vs amiſſe many waies, although we ſee our ſelues ſet free from the infernall woe. And therefore it is, that our hearts cannot ſo ſoone be ranging though it be neuer ſo little, but hee is readie to meete with them and ſet them forward in ſome euill; and by his moſt ſlie ſubtiltie, he faſteneth our liking and our affections there, before we can be aware of it: ſo that we maruell after, to ſee ſuch a ſuddaine vnſetledne in vs, and ſuch a change from a wel-ordered courſe wherein we were before. And hereby it is alſo, (of him I meane) that wee can deale about nothing but we may poſſiblie, and be oft times, ſnared with it: he knowing how to vſe all outward obiects to our hurt, as wealth, beautie, friends, libertie, peace, and all bleſſings; and contrarily, loſſes, ſickneſſe, diſgrace, &c. If that wee be at home, he workes by domeſticall affaires: if abroad, he taketh occaſion from thence. So that whereſoeuer, or whatſoeuer wee doe or be occupied in, the Scripture teacheth vs, that he is about vs how good ſoeuer wee be, if not in vs as in the men of this world: and that which is moſt dangerous of all, he doth moſt craftilie deceiue vs when we doe leaſt ſuſpect it. More particularly to lay forth this, I cannot here conueniently.

1. Pet. 5, 8.

Iob. 1, 7.

C *The diuell meeteth with vs on euery ſide.*

Note Both by proſperitie to ſnare vs and by croſſes to vexe vs, at home and abroad.

D *When we leaſt ſuſpect it.*

If therfore men be ignorant or vnexperienced in his working & vnacquainted with his properties, it is not to be marueiled at, though they beare their deadly wounds about them through his vnceſſant malice & ſubtiltie: for it is not poſſible, but that euery naturall man one way or other ſhould be deepely bewitched, made ſenceleſſe & fooliſh with pleaſures, profits, dreames of earthlie happineſſe to come, feare, ſecuritie, hard-heartedneſſe, or ſome ſuch like. And this is the eſtate of the world at this day; euen thus are all vnbeleeuers

We muſt be acquainted with his enterpriſes.

E deceiued, and holden (as it were) in bands; and cannot, either ſeeke or deſire, or know how to get out. But if any be more expert, and haue their hearts exerciſed in diſcerning good & euill, and if God teach them to know this myſterie and ſecret, of Sathans caſting miſts before their eyes to rock them faſt aſleepe in ſinne, and haue had proofe of theſe things in themſelues; they ſhall farre more eaſily ſee into it, and know by the helpe that God hath left them, how to

Note.

ſhunne

ſhunne his deadly wounds, and to ſee his poiſoned baites, and to auoide them. F

It is not to be denied, but that in this manner, Sathan beſetteth all people, (though little obſerued and ſeene of vnbeleeuers) and moſt of all, vs, who are redeemed with a great price, whom he is openly and reſolutely ſet againſt. All of vs therefore are to know his enterpriſes, properties, practiſes, vigilancie, his malice at all times, and in all actions and companies: and how by his diuerſe ſlights he dealeth according to the occaſions offered, and as our weakeneſſe may moſt eaſily be diſcouraged.

Luke. 22, 31.

We may not faint though we haue the diuel againſt vs.

But what then? are we therefore too faint? God forbid. I ſay further, (as before) if hee doth not onely kindle the concupiſcence that is within vs and our owne luſts, to be more ſet on fire to do the euill which we are inclined G to, but alſo baiteth the outward things with poiſon, which we deale about, that he may dazle our eies, and caſt vs from our hold; that is, that we may not keepe ſtill in the Chriſtian courſe, yet ought we not for all this to bee diſmaied.

Reaſon why.

For we know, that euen theſe, although they cannot but trouble vs for the preſent time, yet ſhall turne to our exceeding good, by making vs to ſet more ſtore by Gods protection then we did before, and to abide vnder his gouernment more continually; ſeeing we do ſo ſoone ſmart when we ſhake it off (as it were) neuer ſo little. When therefore we ſhall perceiue our ſelues to be hindred & diſtracted frō our peaceable eſtate, and from cōtinuance in a daily good courſe, (which wil ſore & much trouble vs,) God H

Note

would haue vs know that we ſhould not faint & be diſcouraged therat, but in confidence & full perſwaſion of recouerie, and of obtaining fauour, confeſſe humbly both our wandring and vnſetledneſſe of heart and much more our hearkening to Sathans deluſions, (whereby we were ſo far eſtranged from God) and forſake them, that wee may find mercie, and returne vnder his gouernment againe.

The Lord would haue none of his to be ranging from vnder his wings, & much leſſe (if anie be fallen through infirmitie, or beguiled by Sathans ſubtiltie) would he haue them thinke, that he will therefore ſhake them off, and I forſake them, who hath made it manifeſt and well knowne in the Goſpell:

Luke 15, 6. *The Lord will not faile nor forſake his ſeruant. Properties of the diuell.*

That he ſeeketh vp that which is wandring and loſt. This muſt bee throughly perſwaded vnto Gods children, that they may neither be diſcouraged (as they muſt needes be otherwiſe) in their fals, from ſuing to God; and yet, not boldly abuſing his lenitie, but well encouraged by his great loue to returne to him againe. For although the diuell bee a mightie enemie and cruell, for which cauſe he is called a great red dragon; and the accuſer of the brethren; and as ſubtile, vigilant and malitious, as he is ſtrong: yet they for their parts are not naked and altogether vnarmed, neither dooth their ſtrength reſt in themſelues, but they deriue and draw it from one that is K mightier than he. They haue libertie, nay commandement to be ſtrong in the might of Gods power; that is: to be fully perſwaded, that if there be anie ſtrength in God himſelfe, (who we know holdeth all diuels in ſubiection) theirs it is, and for them, and they may take it for their owne: euen as if anie poore man in a purchaſe ſhould haue by a rich friend laide out for

him

A him and freely beſtowed on him, whatſoeuer he ſhould want. Yea, one part of their armour (I meane faith) is able alone to ouercome all lets which they ſhall meete with, and to thruſt backe euen the fierie darts of the diuell, which burne and ſting moſt ſharpely.

They muſt alſo conſider, who and what manner perſons they are; not enemies to God as in times paſt, but beloued, deare and pretious vnto him, euen ſonnes and daughters; and therefore not like to be vnnaturally forſaken or left to themſelues in their need and neceſſitie: and if when they were enemies, they were reconciled by his death, how much more being recõciled, ſhal they be ſaued by his life? and being alreadie deliuered from the greateſt feare, that

B is, of damnation, they may be well perſwaded, that the combates which remaine to be betwixt Sathan and them, cannot be deadlie and to their ouerthrow, but to exerciſe their faith; that after they haue truſted in God a little, and waited vpon him, to ſee his helping hand heere, they may after their conflicts receiue their reward.

Note.
Other reaſons to ſtrengthē against Sathan.
1. Pet 2.9.
2. Cor. 6.18.
Rom 5.13.
Rom. 8.1.
Hebr. 13.36

This I ſpeake not to make any ſlacke and careleſſe, but to encourage them againſt theſe lets which follow, which by his ſubtiltie ſhall ſeeme greater than they are: that they may not be faint-hearted and diſcomforted, ſeeing there is no cauſe. For it hath pleaſed the Lord and ſo he hath promiſed, by ſtriuing, reſiſting Sathan, and ſuffering a little, afterwards to take them into glorie: (as

C our Sauiour himſelfe did go that way, *Hebr.* 12.2.) and yet not to be without honour, euen here (if we iudge rightly) where and whiles (to the iudgement of the fleſh) they are in the middeſt of reproch. This caueat I giue vnto the beleeuers before hand, putting them in remembrance that I muſt oftentimes call them backe to the conſideration thereof; that they may be vpholden in the greateſt likelihoods of danger.

Incouragements may not make vs ſlacke.
Iam. 4.7.
Hebr. 10.37.
Note.
Hebr. 12.2.

And they muſt be wamed to learne wiſedome by their experience, that when they ſhall be able in ſundrie trials to eſcape and be deliuered from the foile and perill which they feared, and to ſee that God hath vpholden them therein by faith in his promiſe, and hope in his helpe, and that thereby they

D haue beene taught to vſe ſuch means as haue brought a good end of their conflicts, they may afterwards be emboldened to wait for the ſame grace againe, in the like neceſſities and ſtraights: and ſo to grow to haue that acquaintance and communion with God, that they may with confidence looke to obtaine greater things at his hands than theſe, and to encourage and hearten on others (who are weake) to do the ſame.

We muſt learne wiſedome by experience.
Rom. 5.4.

Now if anie ſhould feare, that all this looking to our ſelues is more than needs: he is to know, that if our hearts were ſound, and ſo kept without liking of euill (as ſometime the meaneſt Chriſtian feeleth it) there were no danger to be feared, no not from the diuell himſelfe, much leſſe the world, ac-

E cording to that of *Salomon*: *Keepe thy heart with all diligence, for from thence commeth life*: and they who haue anie experience, finde nothing more true, than that they walke at great libertie, when their hearts are well ordered. But ſeeing few can heare this ſaying, that our hearts ſhould be holden in ſubiection to Gods will from time to time, and our deſires and thoughts (though fond and fooliſh) captiuated, therefore Sathan taketh his aduantage thereby, to make them ſlaues and bondmen to his ſuggeſtions and deceitfull intice-

Our greateſt proniſion againſt Sathan, cannot be too much.
Prou. 4.23.

Rom.2.1

ments, to bereaue and make them void of all ſound iudgements and ſo to come F
to do thoſe things which ſometimes they were aſhamed of, or at leaſt haue
iudged verie hardly of others for doing them.

And thus it commeth to paſſe, that beſides the hinderance we haue by our
euill hearts, when we ſhall haue conſidered and well pondered how many
waies the diuell letteth and hindereth vs, we ſhall ſee good cauſe to prouide
the ſtrongeſt helpe and defence that we can againſt the ſame. Now then, that
it may more clearely be ſeene, what danger and feare we are in by him, which
All Sathans purſuing of vs, tend either to ouerthrow our faith, or to hinder a godly life. may eaſily breake off our courſe in godlineſſe; ſome of his bad ſleights and
practiſes are more particularly to be laid forth, which though they be manie
and diuerſe, yet may be fitly drawne to theſe two heads: for either they do all G
ſet againſt our faith; or elſe directly ayme at the extinguiſhing and burying
of godly life in vs: wherein if the diuell can preuaile againſt vs, he hath got-
ten what he would, and we haue loſt that wherein our glorie ſtood.

Chap. 3.

Of the diuels troubling the weake beleeuer about his faith: and if hee doe not preuaile againſt him one way, he ſeeketh by another. H

AND firſt for the former, to declare how he troubleth
the weake faith of Gods children (for I omit to ſhew
how hee leadeth them captiues who are as yet in his
ſnares, beeing taken priſoners of him to doo his will,
and alſo how forcibly he holdeth backe ſuch as do but
begin to looke after eternall life; that they ſhall be long
in cheaping but neuer buying, although it be without
Note. money:) his malice, crueltie and diligence do euidently appeare in the new
Sathans malice againſt weake and new called Chriſtians. borne Chriſtians, which are made the Children of God by faith; as Saint I
Reu.12.17. *Iohn* ſaith: The dragon made warre with the remnant of the womans ſeede
which keepe the commaundements of God, and haue the teſtimonie of Ieſus
Chriſt. How many heauie diſcouragements he preſſeth downe their weake
faith withall, that they may ſhake it off vtterly, and be perſwaded infinite times
that they haue none at all, Chriſtes words to *Peter* do prooue, ſaying: *Simon, Simon*, Sathan hath deſired to winow you, as wheat from the chaffe, that is:
Luk.22.31. to ſcatter and caſt you out of the Church. And how mightily he preuaileth
with many for a ſeaſon ſo far, that they are altogether in a maner without com-
fort, the diſperſed Churches in the Apoſtles time knew then, and they now
know beſt who haue felt and found it ſo. K

Alſo it would hardly be beleeued, if both Scripture and experience were
not cleare witneſſes in this behalfe, how he terrifieth them with their owne
wants, ignorances, infirmities and vnworthineſſes: alſo with feare of ſhame-
full falles, which it ſeemeth to them that they are vnlike to auoid, and the ra-
ther when he brings to their remembrance ſuch good ſeruants of God as haue
fallen in the like manner before them.

Beſides

A Beſides theſe, what vnſetlings doth he worke in them whiles he feareth them with this, that for all their care they ſhall neuer hold out in their faith & holy courſe of life vnto their end; but by perſecutions, and other afflictions, which ſhall be ſtirred vp againſt them, or by other prouocations they ſhall be turned backe? All which with many other, he oppreſſeth them with: and that to the end they may caſt away their hope and confidence, and conclude reſolutely, that they haue no faith at all. The which though the ſleepie and drowſie profeſſors are not mooued with; yet with his weake children it ſo preuaileth, that they haue no greater affliction. And in that our Sauiour himſelfe was mightily ſet vpon by him about this, Whether he were the ſonne of God
B or no: what other thing did it ſignifie then this, that none of vs ſhould eaſily attaine to this honour, to know our ſelues to be the children of God and reſt quietly therein, but we ſhould finde Sathan (our aduerſarie) a moſt mightie hinderer of vs in our going about it?

For wherein can he ſhew his malice more fully, or verifie the Scripture more clearely, which ſaith: That he is the enuious man? and gaine: That there ſhall be enmitie betwixt the ſeed of the woman and the Serpent, and that he ſhould tread vpon his heele? Indeed, this is to be granted, that euen their weake faith which they haue, is ſweet vnto them; and God doth ſometime ſhew them, how happie a thing it is to be in his fauour, and freed from con-
C demnation, Saint *Iohn* thus ſpeaking to them: *I write vnto you that beleeue, that you may know ye haue eternall life.* And by reaſon of the little taſt and fruit of their weake faith, God ſo vpholdeth them, that they can neuer be contented to forgo it: and therefore would they moſt chiefely be occupied in thinking of it, to nouriſh and ſtrengthen it (if they knew how and were able) as being their chiefe treaſure.

Mat. 13. 25. Gen 3. 15. *The ſmall taſt of true faith, is moſt ſweete to the weake.* 1. Ioh. 5. 13.

But the diuell knoweth, that there are all thoſe waies which I haue before ſpoken of, and many other, to diſmay them and trouble their mindes about the ſame; and that their weakeneſſe is eaſily wrought vpon, (for he watcheth his beſt oportunitie) whereby he may driue them into feare, doubting, hea-
D uineſſe and ſuch like. And the want of outward bleſſings in many doth much increaſe it, but howſoeuer it be, they ſhall neuer be free long together from one temptation or other, but euerie while be troubled, till they grow better acquainted with the nature & propertie of Gods promiſes, namely, how true, vnchangeable, and perpetuall they be; euen as God himſelfe alſo is: alſo except they prize them aboue all other things, and ſend vp earneſt praiers to God daily and oft for this faith to be rooted in them: which they muſt do moſt willingly and gladly, as in the firſt treatiſe I admoniſhed, that it being more and more daily ſetled in their hearts, they may feele their doubting and feare to vaniſh as faſt, as they perceiue their hold in the promiſes of God to
E waxe ſtronger. And by thoſe meanes, by which I taught the weake beleeuer there to ſtrengthen his faith, let him look to be vpholden againſt the lets which I haue mentioned before, or any other whatſoeuer may trouble him.

Note. *How they ſhould helpe themſelues againſt all lets that trouble them about faith.*

It is alſo to be granted, that God doth ordinarily ſtabliſh mens faith the ſooner and more eaſily by the cleare, ſound, and moſt skilfull and wiſe applying of Gods promiſes by his miniſters and meſſengers, whom he appointeth to that worke: (and as this is done more weakely and darkely, the greater and

Further helps.

longer is their combate and conflict:)but how cleere and plaine soeuer the F
will of God about our saluation be to vs,who haue experience of the truth which is taught vs;yet it is not so by and by to them,who do but newly imbrace this glad tidings, although they would most gladly enioy the same. How much more then,when they are yet but weakelie grounded, & in this estate doo want an able Ministerie to set them forward: (which is manie poore Christians case:) alas,how much more (I say) must they needes bee kept long at one staie, or (which is worse)forget and loose the hold which once they had?

But although they be free from this danger, yet the deuill working vpon their infirmities, casteth manie moe mists before their eies then we can G
reckon vp, whereby he keepes them vnder. Yet all this is done by the most wise prouidence of God, disposing euen these hinderances which Sathan layeth in their waie, to the most earnest stirring vp of them to fasten and laie hold on his mercie;besides the which, they see nothing but deadlie vnquietnesse. And this vse all such weake ones are to make of their doubting, feare of condemnation,and the trouble of mind which goeth with it; and therefore to giue dailie attendance vpon the Ministerie of the Word; which dooth helpe to supply that which is wanting in their faith: and to receiue helpe priuatlie of their teachers, and others who are experienced; and as well by themselues to vse dailie to meditate vpon Gods promi- H
ses,as to praie oft and earnestly to God,that nothing may hold them backe or be a let from safe resting vpon the same; especiallie seeing their hearts are so set vpon and possessed with the loue and desire thereof, that nothing can satisfie them without it. For do they not see, by all that hath been said to this purpose from the first entring into this matter,that they are the persons to whom Christ saith; Beleeue? and againe: seeke and ye shall find? and also to whom he saith; I came not to breake the bruised reede, nor to squench the smoking flax? Also *the whole haue no need of the Phisitian, but they that are sicke.* Yea they are those to whom he speaketh,as he did to *Peter*: I haue praied for thee,that thy faith faile not; & to whom he saith;Seeing ye I
thirst after the water of life; I will giue it you.

What vse weake beleeuers should make of their discouragements.
Prou,8,33.
1,Thes.3,2.10
Ezek.34,9.
Esa,61.1.
Mat.7.7.
Mat,2,10.
Mat,9,12.
Luke,22,31.
Ioh,7,37.

But if they bee staied by these meanes in time,(as it is the thing to the which they must come)and be vpholden thereby, the Lord so blessing thē, yet the diuell giueth them not ouer, euen then as though he were vanquished and ouercome. For the present time indeed, he being thus resisted, flieth from them,(as Saint *Iames* saith) hauing done his best, and yet hath not preuailed against them: which to their singular comfort they may obserue, that this their experience may bring them sure hope of victorie a-
gaine in the like conflict. But (as I saide) hee hath not giuen them ouer, as though hee feared they were too mightie for him: but *departeth for* K
a little season, as it is written; that as one taking breath, or gathering newe strength, yea rather as one chafed, hee commeth more eagerlie, and fierce afterwards. Now, if he can driue them from their hold;the discomfort which they take thereby, doth weaken that courage and labour to bee well gouerned in their liues, which was in them before, how small and weake soeuer it seemed to them to be: and therefore they that haue

Iam 4.7.

The diuel leaueth not off to trouble the weake beleeuer, though hee be vanquished.
Luke,4,13.
Mat,12.45.

such

A ſuch tender conſciences, and being (as I may rightly tearme them) bruiſed reeds, to the end they may not be broken and ſo holden backe from their chearefull proceeding in the true ſeruice of God, muſt thus be ſtayed vp, (as I haue ſaid) and recouer themſelues from time to time, euen as oft as they ſhall be aſſaulted and diſcouraged. And this, with that which I ſaid in the firſt Treatiſe, may (through Gods bleſſing) be a remedie to the weake ones in ſuch a caſe.

Now if by Gods bleſſing and their diligence, they finde ſome ſtay to their faith, and reſt to their ſoule thereby; and then become more ſecure by reaſon of their former good ſucceſſe, (as it is too common a thing, that
B Gods children ſhall ſoone wax too ſecure, and void of that ſerpent-like wiſedome till they haue beene taught by longer experience:) let them know, that he watcheth his oportunitie to ſet vpon them ſome other way; and namely, to draw them to preſumption and too bold truſting in God without certaine ground of his promiſe; and he taketh occaſion thus to do, from their former beleeuing in God, and leaning to his fauour in time paſt when they ſped ſo well thereby. This ſubtiltie is ſo ſecretly wrought, that they ſhall hardly perceiue, yea, or ſo much as ſuſpect the ſame, eſpecially hauing ſmall knowledge and being vncircumſpect in obſeruing their thoughts and waies. And whiles they thinke their eſtate to be right happie and good, they are led thorough this boldneſſe into ſome euill; as, into priuie pride, or a good opinion
C of themſelues, &c. ſleight and negligent vſe of meanes publike or priuate; and thereupon, an aduenturing perhaps to do that which is ſhamefull and reprochfull to them.

When the diuell preuailes not againſt the beleeuer one way, he attempteth another: By drawing him to preſumption.

Note.

What fruit that bringeth forth.

This the diuell did hope to bring our Sauiour Chriſt vnto, when he ſaw his firme confidence which he had in his Father, at his firſt tempting him to diſtruſt: for then he perſwaded him vpon the hope he had in God, to caſt himſelfe downe from the pinnacle of the Temple, and not to feare any danger. But though he found no ſuch thing in him as he looked for; yet in *Peter*, he aſſaying the ſame, was not diſappointed. For he hauing with great com-
D mendation made profeſſion of his faith, was too preſumptuouſly carried immediately to giue counſell to his maiſter (which boldneſſe was intollerable) but ſuch counſell as tended to his diſhonour, his owne iuſt reproofe and our vtter vndoing if it had beene yeelded vnto, namely: Not to giue himſelfe for the ſinnes of the world; for the which cauſe he was reproued and repelled, and that moſt iuſtly, with the name of Sathan, for that he had in that action ſo rightly reſembled Sathan, who had thruſt him forward vnto ſuch great boldneſſe.

Mat. 4. 5.

And doe not many by the like occaſion fall and offend daungerouſly? As, becauſe they are the children of God, and for that they truſt in him, and ther-
E fore knowing and confeſſing that they are beloued of him, they hope he will not ſuffer them to fall greatly, but will keepe them though they ſee not how? They are perſwaded (although falſely and amiſſe) that the things which they do in ignorance and vnbeleefe, are yet to be allowed and commended in them becauſe they meane no euill; and being (as I ſaid) beloued of God, they preſume aboue that which they ought; and that they may promiſe much to themſelues, (that they are priuiledged from offending) becauſe there is ſome-

Marry, ſeeing they beleeue, think they ſhall be allowed in their actions done of ignorance.

Note. what in them more than in others. Yea, when men grow to haue any hold of F
the assurance of Gods mercie, it is little knowne of many, how the diuell ta-
keth occasion from that which is good, yea, the best thing in them, to hold
them backe from honouring God, (in such sort as his children should do:) but
keepeth them in blindnesse, that they shall not see that to be euill which they
do, though it be verie offensiue and palpable.

And they thinke also, that they are iniuried, if they be not approoued therein.

For would it be thought, that such might be brought to be so blinded in
that which they do, as to thinke, that if their course be not liked (when it is
indeed iustly to be misliked) nor their opinions approued though they be fond
and vnsound; yet that they are hardly dealt withall of those which thinke so
of them? And thus it commeth to passe, that many dare be bold to neglect G
good meanes publikely and priuately; or to vse both verie negligently,
sleightly, and vnreuerently, which sometime they durst not do; and to make
light account of a sin in word or deed, which somtime they would not alow so
much as in thought. And thus many priuate men take vpon them to expound
the Scriptures, hauing no gifts of interpretation, tongues or knowledge ther-
to, because they thinke that the children of God may and should do so. Such
dreames and fantasticall pangues Sathan raiseth in the hearts as well of such
as haue had some taste and feeling of Gods fauour, as of others who haue
gone about the same (fooliſh flesh too easily liking of, and consenting there-
to:) that if Christ be with them, and God loue them, vnder that colour, all H
should be borne with, that they do. Wherein who seeth not, that Sathan dri-
ueth at this, that their profession may be made ridiculous among other, and
they themselues after some sore foile, may be discouraged from their profes-
sion altogether. I must needs say it is lamentable, that such as God hath in-
lightned sometimes with some sure hope of his fauour and of the life to come,
should so be deceiued and made to degenerate: but yet that it may be so, by
Sathans malitious and subtile vndermining of those which are not setled and
constant, the oft rehearsing of such offences in *Peter* by name, and in other
of the chiefest Apostles, doth plainely prooue; although it is greatly to their
shame, and little to their comfort which are in this estate. Neither shall they I
need to glorie much or please themselues therein; because such as haue attai-
ned to greater grace than they, are no other way but by the power of Gods
spirit guiding their hearts, preserued from such like offences.

Let all weake beleeuers take heed of the least presumption.

But this I haue spoken first, that I may admonish those, who haue found
themselues deliuered from the feare of Gods wrath sometimes; yet, to be-
ware of all boldnesse and presumption in the least manner, and to looke care-
fully to the preseruing and maintaining of their faith by all meanes, and learne
to liue by it while they haue Gods word a light to their steps. For by it they
abide in Gods fauour, and are further vpholden in their Christian course; and
without it, if they will be bold to venture as little children without a stay, they K
shall soone see to their cost what danger they may grow vnto.

Secondly, that they may aduisedly consider, (their faith and confidence
assuring them of so great good things from God daily) that this loue of God
constraineth them to giue themselues ouer to God as they are able: and
therefore in reuerence and holy feare to carrie themselues so, as they haue the
Psal. 119. 105. Note. word a lanterne and light to their steps, and to suspect all other boldnesse to

be

A be raſh preſumption; which the diuell according to his wonted manner and cuſtome laboureth to draw them into, that he may hinder them as much as he can, from inioying the full fruit of their faith heere, although he cannot altogether depriue them of ſaluation it ſelfe. In humilitie let them thinke baſely of themſelues, that they may keepe farre from this bold preſumption.

And let not this be ſpoken to the weake Chriſtians onely, although they are moſt eaſily deceiued thus for want of knowledge or ſound experience: but let the beſt alſo know, that it falleth out oft times in one houre or day, when men waxe ſomewhat more careleſſe in vpholding faith and a good conſcience, which commeth not to paſſe in many yeares. And for ſuch as are

Let ſtrong Chriſtians alſo be well armed againſt preſumption.

Note.

B in feare and danger of this, let them know, that the greateſt meaſure of faith doth bring anſwerable meaſure of humiltie, and teacheth ſuch to feare their owne infirmities and Sathans crueltie, and to obſerue themſelues leaſt they fall; and haſt not, no not in the ſmalleſt manner, to lay hold of Chriſts mercy, while they walke preſumptuouſly: and ſo afterward let them keepe well when they are well, rather than boldly to tempt God by doing the contrarie. And this let all ſuch take for their remedie againſt that ſubtiltie of the diuell in drawing them to preſumption.

Mat. 15. 27. & 28. Prou. 28, 14.

C

Chap. 4.

Of Sathans hindering the continuance of faith.

D AND thus I paſſe to another of his ſlie & malitious practiſes, beſide tempting of vs to vtter vnbeliefe and preſumption. For if he preuaile againſt vs neither of both theſe waies, but that we ſet our ſelues as we haue beene taught, to vphold and prop vp our weake faith daily; yet he doth moſt ſtrongly aſſault vs, watching all oportunities therto, that we may not be rooted and ſtabliſhed therein conſtantly, but that for all our labour and many prayers we may be kept in doubting from time to time, and held backe from daily nouriſhing and preſeruing the continuance of that heauenly gift, ſo as we ſhould not liue by it, nor grow more ſound and experienced in it, after we haue once obtained it of God. Which cauſed the Apoſtles to pray thus, though Chriſt was conuerſant with them; *Lord increaſe our faith.* And although we be commanded neuer to caſt away our confidence, nor to come to praier or any other dutie at any time without this our faith; but as oft as we pray in the day to be able

Note. *The diuell boldeth them who haue attained faith, to be oft to ſeeke of it.*

E to call God Father, and not to be vnarmed of that hope while we be in this warfare; yet becauſe it is the preſeruer of our life and peace, and that thereby all the benefits of Chriſt are conueyed vnto vs throughout our life, therefore doth he hold the moſt of them which haue inioyed it, and felt the ſweetneſſe of it, from poſſeſſing it daily. And he maketh that as harſh and ſtrange to many euen of Gods ſeruants when they heare, That the righteous liue by faith, and that their life is no life to be accounted of, when they walke

Ephe. 6. 24.

It is ſtrange to many Chriſtians, to heare that they muſt liue by faith.

Heb,10,38. 2,Cor,5,6. Heb,10,22. without the power and vſe of it, euen as it is ſtrange to the moſt of the vnbeleeuers, to heare, That we muſt *draw neere to God with the aſſurance of faith* at anie time or at all. F

And from hence it is, that among holie Chriſtians, (though weake I muſt needs ſay) theſe ſpeeches are heard: what muſt we euer beleeue, and daily hold our faith? as though this were a matter not heard of, & a ſpeech doubtfull; when yet the Scripture ſheweth plainelie, that Rom,1,17. *we muſt walke from faith to faith daily*; and that, not onely to more aſſurance of iuſtification, but to a greater meaſure of ſanctification alſo: that ſo our life may be a liuing by faith, according to that which the Apoſtle ſaith to the Galathians: Gal,2,20. *In that I now liue (in the fleſh, that is in this mortall bodie) I liue by faith in the ſonne of God, who hath loued me and giuen himſelfe for me.* By the which words it is manifeſt, that in his owne perſon he ſheweth how the faithful being vnited to Chriſt by faith, do thereby draw and (as it were) ſuck ſpirituall grace from him daily, whereby they liue, that is to ſay, lead a ſpirituall life, or rather Chriſt liueth in them. G

Now therefore if the iuſtification of Gods people, and the holineſſe which they ſhew foorth in their liues, do ariſe from hence, that they beleeue God hath promiſed them * ſtrength to waite for ſaluation and to liue well: then it muſt needs follow, that faith failing, mens ſtrength to the doing of anie good thing vtterlie faileth alſo. And therefore if we be perſwaded, after we haue once receiued grace to beleeue; that we are thereby well inough, though we labour not to grow daily, and to hold faſt thereby the hope of forgiueneſſe of our ſins, & of other grace; how groſſely dooth the diuell bewitch vs? By what meanes ſoeuer he do it, whether by keeping vs ignorant of this truth; or otherwiſe buſieth and occupieth vs in the world, that we think not of it, nor at all looke after it; or whether we be holden from it anie other waie, all is one. And although this is a thing, with which men of the World are not acquainted, yet they who haue learned to know what the excellencie of beleeuing is, and haue felt anie power of it working in them; they are to know that they can neither liue comfortably; nor doo anie thing well without it: for * *Without faith it is impoſſible to pleaſe God.* H I

*1 Pet,1,5. *Take heede faith faile not.* *But labour to grow in it.* *Heb,11,6.

And as the people of Iſraell in that one part of their life daily roſe vp perſwaded, that the wals of Iericho ſhould fall after God had foretold it them; and for proofe thereof did euerie daie compaſſe them, blowing trumpets of rammes hornes, as they had been commanded: ſo in our longer conflict not with Iericho but with him, who is called the Prince of the World, this our faith is to lie downe with vs, and to riſe vp with vs, and through the day to dwell with & accompanie vs. And nothing is more to be lamented than this; that though it be rare & ſeldome found in the earth, (the diuell holding men in vnbeliefe ſtronglie, as it were in bands) yet it is not wanted or once miſſed: and the godly themſelues (for the moſt part of them) ſcarcely haue anie great vſe of it, in reſpect of that which they might haue. Neither is this point made ſo familiar and well knowne to manie Chriſtians, who yet haue a long time embraced the Goſpell euen with good liking, though ſome of great experience are better ſetled. Neither

Ioſ,6,14. *Though there be but little faith, yet it is not miſſed.* K

A Neither do many of them grow to ſee that their life is a continuall and daily conflict with ſinne and diſtruſt; neither are they acquainted with the ſubtile ſleights of the diuell, how couertly he bringeth to paſſe, that they forget that they are purged from their ſinnes, and therefore are led after other deceipt-full allurements in the world. I ſpeake it for that I ſee, how hardly they can be holden in the daily ſtrengthening and nouriſhing of their faith, who yet haue truly (though weakely) taſted how ſweete it is, and Chriſt thereby, through the preaching of the Goſpell. And no marueile, if they cannot be brought as ſome others are, (and yet they but weake alſo) to ſet their delight therein as in the beſt treaſure.

B And for that ſo few are to be found, who hauing had comfort by it twentie or thirtie yeares agone, when they firſt heard of it and receiued it; or in later yeares, as manie (it is not to be doubted) haue alſo had, (for I dare not be ſo vncharitable as to iudge otherwiſe of them:) for that ſuch (I ſay) who haue inioyed much comfort by it ſometime, do not now, nor haue ſince that, inioyed the ſame ſtill: what is the cauſe of it? Is it anie other than this, that Sathan hath ſtolne away their hearts after the loue of preſent things, euerie one his way, and cauſed them to looſe that high eſtimation of the Goſpell which once they had of it (though they ſtill commend it;) they not wiſe inough in the meane while to obſerue, how they were deceiued and blindfolded by C him; nor once to miſſe or complaine of their loſſe whiles they may liue at eaſe, and proſper on earth in the meane ſeaſon? And that it hath beene thus with manie, (and therefore alſo is ſo with others ſtill) heereby it hath appeared, that at their death they recouered their decaied faith: and ſundrie haue more deeplie deſcended into themſelues of late, than for a good ſpace before they had done; & haue called to remembrance the ſeaſons in which they had reioiced ſomtime through their faith in another maner than ſince that, they could, much bewailing alſo the loſſe of ſo great a benefit as they by the decaie of it had ſo long time ſuſtained, euen great libertie of mind to walke with God, and that boldneſſe and freedome of good conſcience, which the wiſe man ſaith is D a continuall feaſt.

Why many inioy not the comfort, which ſometime they had by the Goſpell.

Note.

Such therefore as ſee what the diuell pulleth from them by darkening and burying this ſure truſt and confidence in God, and how it goeth from them couertly as the Sunne from her line, before they be aware, if it be not well looked to: ſuch (I ſay) muſt learne to put themſelues forth, and conſider what ſtrong hold they haue, (and they muſt ſticke to it) when they may ſay: *The Lord is my helper, whom then ſhall I feare?* and againe: *I ſhould vtterly haue fainted, but that I beleeue verily to ſee the good pleaſures of God in the land of the liuing.* Such muſt learne of Gods ſeruants to waxe more bold with reuerence, and reſolute: And ſeeing as *Dauid* ſaith, *Our fathers truſting in thee, were not* E *confounded*, therefore to crie: *Though thou kill vs, yet will we truſt in thee.* And ſuch muſt leaue that wordlie wiſedome, whereby they thought it needleſſe and fooliſh to nouriſh it in themſelues dailie; and muſt become fooles in the eſtimation of men, that they may be wiſe by the teſtimonie of God, to keepe their faith as they would their life; and that, by oft recourſe had to the Lords promiſes which faile not, neither change, thinking oft and much of them, and praying for grace to applie them to themſelues, and to grow ſtron-

Pro. 15. 25. *How to remedie this let.*

Pſal. 27. 1.

Pſal 22. 4 & 5. Iob. 13. 15.

ger

ger by experience, prouoked thereto by their daily infirmities and wants: that F
thus they may clearelie see Gods louing kindnesse daily to them, and not
at some one time or seldome onely; and that so they may know themselues to
Act.2.25. be in continuall safetie thereby, as their hearts desire; which is to *set the Lord*
2.Pet.1.10. *alwaies before them, that they may not be shaken.* So shall they not be snared in
Sathans bands, as otherwise they must needs be, neither greatly fall (I meane,
to their hurt) although they be not free from temptation.

These are the chiefe hinderances of faith, whereby the diuell troubleth Gods
seruants, holding some in feare that they haue none at all, who yet somtime
haue felt the contrarie: drawing others to presume, &c. and keeping others frō
confirming it & growing therein dailie, whether we respect faith in the parti- G
cular promises of this life, or of life eternall. And these last mentioned, though
they are not said properly, to presume as the former, yet (as it is hard to hold
anie good thing long) they letting loose their hearts, and being much occu-
pied in the world, and hauing many dealings, being also in manie companies,
Note. and meeting with manie crosses, (besides their owne forgetfulnesse and frailty)
are darkened and distracted in themselues; and not being feruent and diligent
in vsing good meanes, do doubt and feare. And this is the estate of many, and
those of long profession vnder the Gospell. Which sort of people till they
settle themselues constantlie to walke with God, and will be content to keepe
a narrow watch ouer their hearts and liues; can be at no better stay. For by H
these meanes they preserue their faith, and keepe peace with God ordinarilie,
2.Pet.1.17. as we see by experience; or easily recouer themselues againe, if they be dim-
med and ouer-shadowed.

But seeing this gift of beleeuing constantlie and soundlie the forgiuenesse
of their sinnes and the fauour of God is fewe Christians case, (for where it is
held and inioyed, it maketh the heart merrie, and the life well ordered) there-
fore manie desire to know, what hindereth, why this grace is not more com-
monlie found to accompanie euen right good Christians. For that it is so, (say
they) that but fewe haue attained heereto, it is to be seene in their liues,
and yet better knowne to themselues, who best know their owne hearts. Vnto I
the which I answere, there are two causes heereof. The one our infirmities
most properlie so called, namelie when partlie through weaknesse, partlie of
knowledge we offend God: the other, when we haue committed some sinne
against our conscience, and contrarie to our knowledge, and much more if it
be long lien in.

The first, I meane our infirmities, being wants in grace, or errors in iudge-
ment, or some corruptions of our hearts, or slippings in our liues, (as there
are manie of them in vs, euen as sparckes in a fire,) these (I say) are as mistes
and foggie weather which hide from our eies the light of the Sunne: for they
do exceedinglie dimme and darken in vs the light of our faith, that though it K
be in vs, yet it doth little appeare; no not to our selues, but is, as the weather
ouer cast. And this effect they worke in vs by small, yea, no occasions at all: but
especiallie if they be great, as sore, or long continued afflictions, they do much
more easilie darken or rather extinguish to our sence and feeling, the light and
sunshine of our faith. And thus it commeth to passe, that it is oft times sha-
ken, and vnsetled in vs.

And

A And the ſecond cauſe of this dimme, and as it ſeemeth for the time, no faith in vs, is, that we haue ſinned ſome way contrarie to our knowledge: and the remembrance and conſideration of that, doth more oppreſſe & hold down in vs the light of beleeuing, that for the time we ſhall not be able to reteine our confidence, but as armed men, when their weapons are taken from them, and they bound with ſtrong bands, muſt yeeld and giue place: ſo do we let go the hold of eternall life for the time. An example of the firſt we haue in *Gedeon*, who doubted, & was troubled much, fearing that God was not with him, (as the Angell told him) ſeeing he and the people were in ſuch danger by the multitude of the Medianites their enemies, who lay as graſhoppers couering
B the earth readie to deuoure them. Iudg 6.

Of the laſt, *Peter* may be an example, who after he had denied, that he knew his Maiſter, yea, and that with ſwearing, and proteſtation, it is cleere, that he could not for the time, inioy, and hold the light and ſtrength of his former beleeuing. The helpe againſt both, is: firſt to preuent them by a diligent obſeruing of our liues, and counting it no hard burthen and bondage to do ſo, but a ſweet and great libertie: the next is, to remedie them afterwards, when we haue yeelded amiſſe. The firſt, by accuſing our ſelues for giuing place to doubting, and not reſiſting it rather, when by infirmitie (which ſhall neuer be altogether put off,) we haue beene diſtempered, as *Gedeon* did after he
C had beene counſelled by the Angell. The laſt muſt be remedied, as *Peter*, *Dauid*, and other the ſeruants of God did after they had ſinned. Namely by caſting vp their vnſauorie gorge, and as the holy Ghoſt counſelled the Church of Epheſus to do, *Reuel.* 2. 5. to remember from whence they were fallen, and repent, and do their former works. And yet though remedies helpe much, none ſhall preuaile ſometime: but God will haue men to ſee their nakednes, and what they be of themſelues, that they may cleaue more to him, and not truſt to their owne ſtrength. And thus much for an anſwere.

D

Chap. 5.

Of Sathans hindering the beleeuer from liuing godly: and how many waies; and namely, by keeping him in a wandering and vnſetled courſe; and alſo of the remedie againſt it: and firſt by occaſion of that, how he holdeth backe the wicked.

E NOw it followeth that it be likewiſe ſhewed, how he letteth the beleeuers from a godlie life: ſo that euen good Chriſtians and they who feare God, ſhall yet be kept backe from manie duties, which both they would doe, and are heauie and wounded for not doing them; he deceiuing them with ſome ſinnes which doe afterward fill them with deadlie diſcouragement. But becauſe there are ſome who are holden vnder of dangerous and damnable lets, and yet thinke themſelues the people of God: for diſcouering of ſuch, by the way, before I ſpeake of the impediments which hinder Gods children

Sathan hindreth from a godly life.

Sathan letteth the vnregenerate from duties diuers waies.

childrē, I will (as I promiſed) briefly ſet downe ſome of thoſe lets whereby F
he hindereth ſuch altogether frō practiſing a godly life, though they think
Reu. 3. 9. themſelues ſound Chriſtians, and yet are not, but do lie: that they may glo-
rie in themſelues no further than they haue cauſe, that is, nothing at all; but
may know that they who are letted by theſe, are not godly; and that true
chriſtians indeed, may know that though they are ſundrie waies letted, yet
not like them.

The firſt let Now theſe haue an heart long accuſtomed to euill (which were not hard
for them to ſee, if they would enter into the ſifting of it:) and by meanes of
this, they cannot giue themſelues ouer to be readie to do Gods will in one
thing as in another, but thinke it fooliſhneſſe to do ſo: and the beſt of theſe G
do but performe ſome outward taske of prayer and confeſſion of their ſins
for faſhion or feare or ſome ſuch like cauſe; but not looking for ſtrength
thereby, to ſubdue their ſin, or to be anie whit the more godly; neither in
their actions will be tied to be otherwiſe directed, then as ſeemeth good to
themſelues.

The ſecond. Againe they neither attaine to ſound & cleere ſight of the forgiuenes of
their ſins, neither will they labour for it by applying to themſelues the pro-
miſes of God, neither haue they any ſtriuing with preſumptiō ordiſtruſt but
hope their ſtate is good without any ſuch toile, as they countit; ſo that their
life when they be at the beſt, is but a bold preſuming of Gods mercy, with- H
out anie warrant: and therfore either in that falſe cōfidence they die, which
eſtate cannot be good; or elſe when it pleaſeth God to awake them out of
Pſal. 78. 35. that ſpirituall ſleepe, they confeſſe the truth plainely that it is not well with
The third. them, but that howſoeuer they beare a faire ſhew, their condition is woful.
1. Sam. 23. 24. 30. And therfore they are vnwilling to enter into conſideratiō of the annoyan-
Ioh. 3. 20. ces which ſin bringeth: but if they do, yet it ſhal not touch nor greatly trou-
Pſal. 50. 21. ble them, except it be, when God hath them on the rack; then they bowe as
the bulruſh with the wind for a ſeaſō: neither will they trie to the ful which
of their actions be ſins, but they haue ſoone done with ſuch matters, though
they be neuer wearie of anie ſin that likes them. I ſpeake of the frowardeſt I
ſort of them which are vnrenewed.

The fourth. Neither are they long perſwaded, ſaue onely in their good moode
which laſteth not, that the godly life is the onely happie life; that is, to
liue as I haue deſcribed it; namely, to haue our conuerſation in heauen, and
to mind ſuch things eſpecially aboue all other, whiles we are abiding here
on earth: but are ſtrongly ſetled in this opinion, for the moſt part, that
their owne (though all may ſee vpon how weak ground) is the beſt courſe,
when yet daily care of holineſſe is irkeſome to them, and that all ſuch
as goe further than they, are but preciſe and fooliſh and full of fantaſies,
(for ſo are they for the moſt part accounted of, who in particular draw the K
rules of religion into practiſe;) and yet they doo not ſo eaſily reſt herein,
but oft their conſcience (will they, nill they) telleth them, that the godly
life is beſt.

The fifth & laſt. To conclude, either they are ſnared in Sects and opinions aboue
their reach, (which cannot ſtand with godlineſſe:) or elſe they are ſo ignō-
rant of the will of God in the Scriptures, that if they had no other incom-
brance

A brance, that were enough to hinder them from ſo much as entering into a godly courſe: or ſo hollow, looſe-minded and wilfull, that none can perſwade them to do better. And therefore, what the comfort of ſuch is, may be eaſily coniectured.

Theſe, (that I rehearſe no more, which are infinite) yea, euen ſome of them, are ſufficient hinderances from a godly life, in whom ſoeuer they be found: ſo that, although the moſt will put themſelues forth for godly, yet being branded with anie of theſe markes of Sathan, they ſhall ſufficiently be knowne to be farre off from ſuch as they would be taken for, namely, true Chriſtians. For remedie, ſuch as are willing to ſeeke after anie, I referre them to the firſt Treatiſe
B of this booke: wherein I haue ſhewed what way ſuch ſhould take to be deliuered out of their miſerie.

Now I will proceed to ſet downe the lets, whereby Gods children are holden from practiſing the godly life. And ſeeing manie weake Chriſtians can eaſilier tell that they are hindered from it, than they can tell what hindereth them, as it is in bodily ſickneſſe: I will therefore lay open ſome of the lets, whereby the diuell doth chiefely ſtay and hold them backe from going forward; and direct ſuch as are troubled with them, how they may in ſome ſort be helped againſt the ſame. And theſe generally are three, (to the which the particulars ſhall be referred.) For either the diuell keepeth them in the wan-
C ting of ſome good things, without which they cannot conſtantly proceed in a godly life: or he preſſeth them downe with ſome euill things, as inward or outward ſinnes, which take away their courage from godlineſſe: or elſe vnſetleth them ſo by occaſion of things lawfull, that they are holden thereby from a Chriſtian life.

The lets of Gods people from ſome proceeding at leaſt in meaſure, are generally three.

Three generall lets.

1
2
3

Of the firſt ſort I ſet downe eſpeciallie three: (for I doe not vndertake to mention all particulars, which were infinite) the reſt will be diſcerned more eaſily by theſe. The firſt is, when the diuell holdeth vs out of a ſetled courſe in godlineſſe which all the godlie ought to liue in daily, though he cannot break
D it off altogether. The ſecond is the want of our firſt loue, though we holde and keepe ſome courſe in godlineſſe more than manie do. The third is want of a ſufficient miniſterie, though we be troubled with neither of the two former.

The firſt generall let containeth three ſpecial lets The firſt.

The ſecond. The third.

If theſe three be not in our way, I ſee not much which may greatly hinder vs. For if we be reſolued to conſecrate our ſelues wholly to God while we liue, and indeuour to nouriſh and preſerue that feruencie which at our firſt calling God wrought in vs, ſo that ſuch holie ſparckles be not quenched, and then that we haue the word of God ordinarilie to blow vp and cheriſh the ſame, doubtleſſe, we are in the ſafeſt and beſt way to liue happilie that in this life can be inioyed: although all haue not the like meaſure of grace & experience, by means whereof, it cannot be alike with all, though they be void of theſe fore-mentio-
E ned lets, (as I ſhall haue occaſion to ſhew after.) For who doth not know, what trouble and diſquietneſſe the diuell raiſeth in ſome weake, yet deare ſeruants of God, more than in ſome others, becauſe they thinke they want ſome graces, which others haue?

But while I ſhew how the diuell hindereth vs, I do not meane that he hath anie abſolute power or authoritie of himſelfe, but as God giueth it him for the triall of his, and the puniſhment of his enemies: but the power which he

Sathan hath no abſolute power.

Iob.1.12. Math.8.30. 1.Pet 5.8.

giueth him, he doth most cruelly, subtlely, and malitiously exercise with all diligence, that he may deceiue euen the best, and so destroy them if it were possible. Neither let any aske how he can thus deceiue and bewitch vs? for the ground of all temptations being our owne weakenesse, he being a spirit hath accesse vnto our spirits to trouble them: and through long experience knowing our nature, and practising our misetie from age to age, he is able with ease to worke our annoyance in many respects. F

Note.

And this giueth him knowledge of our mindes more fully, who vnderstandeth the same by the least shew and inclination of our affection and will; not that he knoweth our hearts perfectly, (for that is proper to God onely) but by his long acquaintance with our nature from *Adam* to this day: this maketh him not onely to expect any outward signification of speech or gesture to conceiue our intents and purposes by; but also out of our vniuersall corruption (whereof hee hath continuall proofe) to discouer the vanitie of our mindes, and the thoughts of our hearts, which after he hath found, he setteth vs forward (as he seeth occasion whereto we must incline) to disobey God and his holy commaundements. G

He knoweth not our hearts and thoughts.

But I will returne to the lets whereby the diuell deceiueth the simple, that they shine not as lights to honour their profession in a godly life, The first of the three (I said) is by holding them from being setled in an holy course. As for example: he so handleth the matter, that many true hearted Christians shall not know how, or not thinke it meete, to tie themselues to any rules or order of passing the day and leading their life; but walke (as it falleth out) with some generall care, and a good meaning at some time; whereas the Scripture teacheth vs to be directed particularly in our thoughts, words and deeds touching euerie commaundement; that our whole conuersation may beseeme the Gospell. Now therefore if we passe the day, and looke not before vs what we go about, that we may be carried with care for the right performing of our duties, who seeth not, that euen this one is a sufficient let to him who is holden vnder of it, as not being able to answere for many of his actions done to the offence of God and men in the day, as he might haue beene? For in that experience which I haue, I cannot say that this one let is remoued from verie manie, euen of those which giue good hope that they would do well; and therefore it blemisheth many of their actions. H I

The first speciall let in the godly from holinesse, arising from want. They tie not themselues to any direction. Math.5.19 Psal.50.23 Phil.1.27

Note

Some do propound to themselues a course of passing their time and framing of their liues in some points commendably, (as for example: in their calling to be occupied in some labour) but do not religiously behaue themselues therein, shewing patience where they ought, and as they haue occasion, nor iustice and innocencie, and so walke in the feare of God, and therefore do not find the sweetnesse which a godly life yeeldeth, whereas that were a right and good directing of them: but herein they rather follow the example of others in thinking they do well, then are led by any commaundement of God, or warrant of his word, and therefore they not wisely foreseeing how many waies the diuell will go about to hinder them euen in that, are soone broken off from that good purpose which they made, and are vnsetled againe: whether it be by their ignorance and folly, or pretence of other occasions, whatsoeuer was the meane thereof, the diuell was the worker of it. K

They

A They are no wiſer nor deſerue any greater commendation than the former, who at ſome times and for a ſeaſon keepe and obſerue ſuch order and direction to lead their liues by, as they haue learned out of the holy Scriptures; but by little and little they fall to do it in a ſleight and common manner, euen for faſhion in great part, and rather through cuſtome and for ſhame (and ſo waxe ſoone wearie) than with delight and comfort: and all becauſe their hearts go not with their actions conſtantly, neither doe they regard or looke to their conſciences in one thing as in another, that they may be kept in peace. In all which though they cannot ſo much be blamed for anie great euill they do, yet their inconſtancie in declining ſo ſoone from their good
B beginnings, is no ſmall blemiſh in them, although they lye not long therein, ſeeing they cannot be ignorant of that which is written. 2. *Pet.* 3.17. that, they muſt beware, that they be not led away by the error of the wicked from their owne ſtedfaſtneſſe. Whereby who doth not ſee that the diuell watcheth them narrowly, that he may ſpoyle them of their liberties, and bring them into ſore dangers; although few of them giue themſelues to know by whom this is wrought, neither marke what letted them, or put them out of their courſe, much leſſe preuent or reſiſt them? Nay, which is more to be marueiled at, ſome are ſo groſſely deceiued by him, that they are not grieued (for the time) that they were letted, but glad to haue excuſes for their breaking out.
C Againe, when they are diſtempered in their courſe and fallen into euill thereby, yet know they not how to recouer, but fall further; or be afraid to go about their recouerie. Some, when God giueth them an inckling of his diſpleaſure, yet go forward till he ſtrike them with more maine blowes; and then they become blockiſh vnder great afflictions: as we read of *Ionas*, when he fell aſleepe notwithſtanding his ſinne, after he was told of the great danger which did then hang ouer him. Ionas. 1.3.

Some obſerue direction, but do it ſlightly.

Theſe and ſuch like, whiles they are ſecretly brought vpon the people of God, doe they not (thinke we) manifeſtly prooue that *S*athan hath beguiled them? And whiles he bringeth them to this point, doth hee not
D greatly deface the beautie of a godly life in them? Do not ſome of them feare, that they are departed from God vtterly, no more to returne, though this (I ſay) ſhould not bee? And they who goe not ſo farre from ſound iudgement, are they not yet much appalled? where is their former peace and ſpirituall reioycing in God their portion? what is become of their conſtancie in watchfulneſſe, and holy care? where is their ſtrong confidence which they ſhould not caſt away? their feruent prayers, their fruitfulneſſe in ſundrie duties when they feele themſelues neither fit to be in company, nor to be occupied in their calling, nor without danger to be alone by themſelues? I thinke theſe are the fruits of lamentable wantes in
E ſuch good things as ſometime they enioyed: and not bare wants; for ſuch ſhall the beſt of vs haue whiles wee liue: and yet not bee without peace, nor vnſetled: but theſe which I haue ſpoken of, both vnſettle and diſtemper them whom the diuell oppreſſeth with them. So that it may trulie be ſaid, that this is one ſpeciall kinde of lets whereby hee hindereth the going forward of Gods people, euen in holding them from conſtancie and ſtedfaſtneſſe in liuing godlie from daie to daie, and from re-

How ſuch are ſnared and ſetled.

Hebr. 10.35. Note.

nuing their couenant with God from time to time: without which grace F
it is not possible for them to be free from sore blemishes, and inward vexation, & outward reproach thereby, which the beloued of the Lord should be far from. And although through Gods tender kindnesse, (wheereby he keepeth them that they be not vtterly forsaken and will keepe them to the end) although (I say) through this goodnes of God, all these turne to their good; yet that is not long of them, or of their securitie and sleight seruing of God, the diuell intending no other thing thereby but the dishonour of God & their ouerthrow. If anie shall say, There are none but goe aside these waies: I answer, It is therefore the more necessarie that we should be warned thereof, & fenced against them. And by this it may appeare, what G
a maine let and hinderance this is to Gods people from a Christian life: to bee destitute of direction how to please God, and thereby to bee vnsetled and wander in their course of liuing, as though there were no certaine way appointed them of God.

The remedie. The remedie to all these is appointed by God, and brought to light by his Word and enioied and practised of sundry of his faithfull seruants, who were sometime kept voide of it by the enuious man, as euen manie thousands of them are still by his malice depriued therof vnto this day. And this remedie is, first that we suffer our selues easilie to be perswaded that all our speeches, in the commendation of a godly life in generall, are but wind, except we faithfully indeuour to bring it into practise euerie day; & therfore H
It, to be daily well setled. prouide, (as we may be taught) and that aboue all other things, to giue to euerie part of the day some dutie; or when we be weakest, that we mind no euill, (as in the former Treatise of my booke I haue proued) seeing the Lord in appointing the daie to the seuerall actions which are to be done in it,
Note doth not passe by and omit these, (wherein men thinke they haue greatest libertie to forget God) namely, eating and drinking; but yet with them extendeth this charge to all other things also, saying: *Whether we eate or drink,*
1. Cor. 10, 31. *or whatsoeuer we do else, let all be done to the praise of God.* It is not for this cause
Luke. 16, 8. that we are rebuked of our Sauiour, saying: *The children of this World are in* I
their generation wiser than the Children of light, &c. namely, for our improuidēt & shiftlesse regard of our growing on in a Christian course to heauēward; whē yet the men of the world, if they be disappointed of their earthly commodities one way, will shift for them another? If wee find this impossible in all points, shall we therefore yeeld and giue place, & seeke shelter for our vntoward harts, which would do no more in the seruice of God, then we haue done in times past? or shall we aime vnto no further perfection then we list? & if there be hardnesse in practising some part of Christian duties at the beginning, yet let there bee no resistance against it, but our wants acknowledged, that we may see the greater cause to go forward: yea K
& know we, that the worke that we haue euerie daie to do, euen our chiefest and onely worke is, to see God truly serued and honoured of vs in one
1. Cor. 10, 31 thing or other.

For such as cannot better direct themselues, I haue indeuoured to bee some helpe vnto them in the former treatise, vntill a perfecter may bee
By the doctrine of the former Treatise. come by. This or anie other which thou approuest in thy conscience,

vse

A vſe reuerently and acquaint thy ſelfe with it, and thou ſhalt finde it ſweete and gainefull: leaue not off the practiſing of the rules of it, or the like, by little and little; for then ſhalt thou neuer gather any ſound experience of the good that is gotten thereby; but as thou maieſt, obſerue it better and better, and ſo become more expert in it: and ſo doing, although thou ſhouldeſt ſomtime be turned out of the way, yet thou ſhalt by one part or other of it, learne how to retume againe. *For doth a man go out of the way, and not returne againe?* Ier. 8. 4. Yea, tye thy ſelfe reſolutely to a daily walking with God in faithfulneſſe, for it is as a watch tower to keepe from danger, & as an hand continually to hold vp from falling: and conſtantly giue credit vnto him, that as he hath promiſed B to his, reſt with himſelfe for euer; ſo he will alſo keepe them by his power tô the day of reſurrection. *Note.*

This confidence being preſerued, and heartie prayer oft vſed, and watchfulneſſe againſt thine eſpeciall infirmities, with oft and due conſidering what a pretious treaſure this courſe of life is, ſhall preſerue thee againſt this wandring courſe which Sathan intendeth to bring thee into; by which thou ſhalt be vnſetled in the ſeruing of God, the leaſt euill whereof, is vnquietneſſe of minde, or idleneſſe and vnſetledneſſe, if not hardneſſe of heart. Theſe means being a chiefe part of the remedie, the better and longer time that thou haſt had experience of, the more thou ſhalt perceiue the diuels force to be weake- C ned towards thee: and thou canſt not be greatly indangered, except thou beeſt ſloathfull in exerciſing of them. Note.

And that do they proue vnto vs, who although they are not altogether void of them, yet they thinke it too much to make them daily armour vnto them; alleadging for themſelues, that this is euen to denie to Chriſtians the libertie which God hath giuen them. And therefore at this ſtay they keepe, and will not be drawne from it, till God bewray to them more clearely the diuels ſubtletie in holding them there, and what they haue loſt by the hote maintaining of their vaine liberties; that which they loſe for them, being far more pretious: and how for want of daily and more heartie embracing of D theſe good meanes, they are driuen by experience to ſee and confeſſe, that they were kept long in bondage. *Seeking of vaine libertie bringeth bondage.*

If therefore through our neglect of theſe, we be otherwiſe fallen into Sathans hands then we were wont, there is no other remedie, but that we beare our puniſhment for a ſeaſon, euen heauineſſe and reproch, becauſe we haue ſinned: but although we haue thus fallen, yet let vs riſe againe, and that betimes; for he hath ſmitten vs, and he will heale vs. Let vs not harden our hearts againſt God, when he hath ſo iuſtly chaſtiſed vs, but as humble children, let euerie of vs ſay: My father, my father, we are aſhamed that we haue turned aſide from thee: for why ſhould wee prouoke our God any while, after E wee once ſee his frowning face beginning to ariſe vpon vs, wee being his ſonnes and daughters, vnleſſe we thinke it a ſmall thing to haue him frowne vpon vs? *How to recouer our ſelues when we are ſo fallen.* Micah. 7. 8. Hoſea. 6. 1.

I ſtand the longer in this point, becauſe I haue experience by many, how hardly they dare or can be perſwaded to craue pardon with confidence, after that they haue beene carried by their rebellious hearts to offend in ſomewhat, which they knew to diſpleaſe him. Of whoſe weakneſſe regard muſt be had: Pſal. 32. 5.

and for such especially haue I taken this labour in hand, though I know that for such as haue experience, lesse might haue serued. F

No easie matter to come to relenting after wilfull offending.
Iona. 1. 5.
Note.

And yet whose case soeuer it shall be of vs all, in triall we shall finde it no easie matter, after careless or wilfull offending of God, to haue immediatly vpon the sight thereof, relenting and tender-heartednesse: and when we durst a little while before prouoke him, so soone after to be bold to beleeue in him, that euen that so great a trecherie, shall be pardoned: for canst thou beleeue forgiuenesse of thy sinne, who beleeuest not that thou must forsake sinne? No, no, relenting commeth not by and by in the best who haue thus offended God; but hardnesse of heart, till after a while when there hath beene a considering of the matter, and of the state in which they are: that so they may waxe ashamed of their so great vnkindnesse. (But otherwise, where there is boldnesse in sinning, there is no strength in beleeuing.) Thankes be vnto God for his vnspeakable mercie, that many of these times fall not out to his deare seruants, who are resolutely prepared to stand vpon their watch; for it is an heauie worke when that betideth them: and they who see not this, see little in the mysterie of godlinesse. And as I would haue my good brethren farre from lying still, and abiding in vnbeleefe, at such a time, when they haue cast themselues into it by their owne default, so yet to let all bold presumers and abusers of his mercie vnderstand, that Gods bountifulnesse is not set forth in the Scriptures, to add drunkennesse to thirst in men, and to giue them libertie to sinne who are alreadie too forward that way; this I say: That as the people of Israell perceiuing God to be iustly displeased with them for their trespasse of the calfe, and therefore remouing the tabernacle where his presence was, a farre off from them and their tents, they durst not presume to go to the tabernacle to seeke the Lord, who in displeasure was departing from them; but they sought him a farre off, that is, standing in their tent doore and worshipping: so let those who see their shame and nakednesse by sinning against God, blush and be ashamed; yet, because he neuer taketh away his louing kindnesse from those whom he loueth, let them shew themselues as *guiltie persons*, as *Benadads* men did to the King of Israell, though at the first a farre off, and with much difficultie to seeke vnto him, that they may be receiued againe. G H I

Note.
Deut. 29. 19.
Exod. 33. 8. 10
1. King. 20. 31
1. Iohn. 2. 1.

And thus I haue made mention of the first let which hindereth from godly life, euen the want of daily direction to serue God by: and haue shewed how Sathan holdeth Christians in dangerous vnprofitablenes, by keeping them vnsetled in a godly course, and withall haue set downe some helpe against the same. K

CHAP.

A

Chap. 6.

Of another, and namely the second let of the first kinde, First, The leauing our first loue.

NOW followeth the second let in this first sort, that is: that many such as do hold on in some Christian course, do yet lose and fall from their first loue; not for a short time, as they before mentioned, but euen for yeares and daies as they say: when yet they hauing once receiued it of the Lord at their first effectuall calling and conuersion, it ought to grow vp with them and accompanie them throughout their life, to make euerie part of it more sweete and comfortable. And great reason there is, why it should be so: for if we be truly conuerted vnto God, the longer that we haue beene trained vp in his house, (which is the militant Church) and tasted of the diet of his seruants, how good it is in comparison of any other; the more we had need to take liking of his seruice, and with all chearefulnesse to liue in it afterwards, which at our first entrance we saw so great cause to like and approue of. In so much, that although wee shall haue strong perswasions to waxe wearie and sloathfull therein; yet there are many more and greater considerations to mooue vs to constancie and good liking in the same.

The second speciall let arising from vaine.

Note.

But that it may the better be seene, what our first loue is, I will in fewe words lay forth the same. We are to know therefore, that when God first *called vs from darknesse to light, and from vnder Sathans tyrannie and feare of hell, to see our selues deliuered* from them, which we saw were by our sinne due vnto vs; and that yet for all that, he would pardon our sinnes, *yea receiue vs graciously, and loue vs freely*, whereas *before we were his enemies*; this astonished vs, and after due consideration, inflamed our hearts and caused vs to admire this kindnesse of his, and to esteeme and preferre it before all pleasures, and constrained vs to knit our hearts most firmely vnto him for it: for this loue of his [a] constrained vs to loue him most feruently and dearely againe. Which our Sauiour Christ knowing well, asked of *Peter* in that case, if he [b] loued him not more than the rest; euen as *Dauid* also calling the same to minde, brake out into these words, saying: I loue the Lord, because in the sorrowes of death he heard and deliuered me.

Act.26.18.

Hos.14.5.

Iohn.14.14.

What our first loue is.

[a] 2.Cor.5.8. Rom.5.5. Ioh.15.9.& 10

[b] Ioh.21.15.

[c] Psal.116.1. [d] 1.Ioh.5.1. [e] Rom.10.15. Luk.7.47 Psal.119.97. Gal.5.6 Hebr.10.32.

Thus when we first saw the exceeding [c] loue of God and Christ to vs, we could not (I say) but loue him sensibly and heartily, and therefore [d] our brethren, and so his word and [e] Ministers that brought vs tidings of it: for we no sooner beleeued, but *faith that worketh by loue*, wrought this in vs. And seeing we loued him, we therefore began to keepe his commaundements. And this is the cause why Gods people are affected thus, and delight in his seruice, as one in another, as they haue perswasion of their true conuersion, and do therefore other duties readily, which others will not set vpon, nor go about: and this is that which the Scripture calleth Our first loue. Thus feruent are

Iohn 14.16.

Note.

GODS Children in the beginning, to the admiration of manie; and no dutie is thought too great for them to performe to him, as hee thinkes nothing too good to beſtow vpon them. Yea, it may truly be ſaide, If euer wee loued, wee loued GOD and Chriſt more than anie thing; as *Paule* ſheweth to the Philippians: and our brethren; as it is in the Pſalme, *All my delight is in the Saints vpon earth*: and the Miniſters as *Paule* ſpeaketh, *I beare you witneſſe, that to doo mee good, you would haue plucked out your eyes.* F

Phil,3,8. Luke,10,41. Pſal 119,97. Pſal 16,3. Gal,4,15.

An intollerable treachery to let go our firſt loue

Now then, to come to our purpoſe, when this loue ſhall wax cold (as here our Sauiour chargeth manie with it, & manie now a daies are iuſtly to be charged for it) is it not an intollerable trecherie? when we ſhall let ſlack in vs the conſideratiõ of ſuch loue of God to vs in Chriſt, which neuer faileth, nor chaungeth toward vs; (and we thought ſometime, that it could neuer be forgotten of vs:) is not this ſlaking of our loue towards him, a iuſt cauſe of complaint againſt vs? And do we not declare thereby, that either we be growne dull, ſloathfull, or forgetfull; or that we think, that the Lord hath ceaſed to be mercifull? Is it not a plaine teſtifying, that we thinke we are not regarded and prouided for by him, ſeeing we do not continue all woonted duties and ſeruices towards him? Or elſe that we are iuſtly to be charged for couenant-breakers, or haue (as adultereſſes) broken our faith to our firſt husband. G

Ioh,13,1.

Note.

Hoſ,2.

Whereas wee hauing ſo long enioyed the priuiledges of his people and Citizens, ſhould now much more doo ſo, and looke confidently for the promiſed reward, *our ſaluation being now nearer than when we firſt beleeued*. For why ſhould pleaſure or profite, wealth or fauour, things preſent, or to come, put out of place that loue of God in vs, or cauſe vs for them to be rebuked? Why ſhould not our workes *bee more at the laſt, than at the firſt*, as our knowledge is more, and our experience greater? And therefore who ſeeth not cauſe ſufficient, that our affections of firſt loue ſhould continue? H

Rom,13,13

Reu,2,21.

I may iuſtly make a heauie complaint of the decaie thereof in manie Miniſters, whoſe *glorie and crowne* it was ſometime, to ſee the peoples profiting in godlineſſe, as *Paul* ſaith; whoſe meate & drinke was, to do the will of their Father, and who did well proue that they loued Chriſt more than all other things, by their diligence in feeding his ſheepe and lambes: and what prey or bootie ſoeuer they haue met with, and got ſince, ſure I am, that ſome of them do ſometime wiſh thoſe ſeaſons paſt, were now preſent ſtill. And whatſoeuer cauſes of this decaie they alleadge, yet when they weigh their caſe vprightly, they can ſay no leſſe, but the fault is principally in themſelues. How manie of the people alſo may I ſpeake of, who vereſie that ſaying of Chriſt: *Iohn was a burning light, and for a ſeaſon ye delighted in him*? who yet neither can honour God now, as then they did; nor giue ſuch light to other by good example. All which I wiſh to conſider that which was ſaid to the Church that had offended in the like caſe: *I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt loue: Remember from whence thou art fallen and repent, &c.* I

1,Theſ 2,19. 20 Ioh,4,34.

Ioh,21,15.

Note.

Ioh,5,35.

Reuel,2,4,5.

Thus I haue in ſome ſort laid foorth this firſt loue, which God by his ſpirit K

A ſpirit worketh in all his elect children when he firſt bringeth them home, and maketh them to know how greatly they are bound to him for their ſo admirable deliuerance and happie conuerſion. And heerewith I haue ſhewed, how eaſily both teacher and hearer leaue and depart from the ſame, and fall from it, though otherwiſe they keepe ſome courſe in ſeruing God, as the Church of Epheſus did, whom yet the Lord reproued ſharpely for that they had loſt this. For thus he ſaith: *I know thy works, and thy labour, and thy patience, and that thou canſt not beare with them that are euill, &c. Neuertheleſſe I haue ſomewhat againſt thee, that thou haſt left thy firſt loue.* Reu 2.2.

Our Sauiour likewiſe in Saint *Mathew* foretelleth, that this ſhould be one *The cooling of loue foretold.*
B thing among many other worthily to be complained of, That in the latter daies (in which theſe wherein we now liue, are reckoned) *the loue* euen *of many* good Chriſtians, (as alſo of ſuch as ſeemed by good likelihood to be ſo) *ſhall decay and wax cold*: whereby, what other thing did he meane then this, that mens affection in the worſhipping and ſeruing of God, in the zeale of his glorie, loue to their brethren, and feruencie towards the preaching of the Goſpell, ſhould be ſore and much abated ouer it was in the beginning, when they firſt embraced it, and were enlightened by it to beleeue in him? And as though he would teach, that it ſhould be a verie hard thing to recouer this firſt loue againe, he giueth this watch-word in the ſame place: (*But they*
C *that continue to the end ſhall be ſaued.*) Whereby (me thinkes) he doth liuely admoniſh and warne all ſound-hearted Chriſtians, to looke heedefully and carefully to nouriſh and preſerue conſtantly that holy, pure, and firſt ſparkle of grace kindled in them, againſt all that might come in the way to quench and put out the ſame. Mat. 24.12. Note. *Hard to recouer our firſt loue being loſt.* *Take heede in time.*

As though he would ſay: Although all pietie and Chriſtian care of honouring God be not extinguiſhed in men, yet if they decline thus farre, to ſuffer their earneſt and feruent affection and loue to God and goodnes, to be cooled in them; euen this is a blemiſh not to be borne or allowed, and a ſinne, which both God cannot nor will not beare and paſſe by in them, and which
D ſtriketh at the verie life and ſaluation of thoſe that offend in that manner, and ſuch a loſſe as will be hardly recouered againe. And, though in other words, yet fully to the ſame purpoſe, Saint *Paule* ſpeaketh to the Theſſalonians, when he ſaith: *Quench not the ſpirit.* As if he would ſay, The worke of grace wrought in you by the ſpirit of God, to fixe your delight on heauenly things, and not on the earth, and whereby ye were carried to ſet vp in your hearts, the Creator and the things which he commaundeth, before the creature: this worke of the ſpirit deſtroy ye not, neyther let your feruent deſires and holy affections which haue beene kindled in you thereby, be as fire which the water hath quenched. *The danger great.* *Note.* 1. Theſ. 5.19 Col 3.1.

E Now then, if the words of our Sauiour both to the Church of Epheſus, and his propheſie of that which ſhould come to paſſe in the laſt daies, how the loue euen of the godly ſhould waxe cold, (which he ſpake as a thing both admirable, and to be much lamented;) and withall, this exhortation of the Apoſtle, of not quenching the ſpirit, be of any weight with vs, why is it at this day with many (which are of good hope, that they appertaine to God) as it is, and as we ſee it to bee? that is to ſay, that their good beginnings *What many finde and feele.*

haue

haue beene turned into vnlike, euen dangerous proceedings? E

For in many it may be ſeene, of whom it may as truly be ſaid, that they are nothing like the people which once they were, when they firſt embraced the Goſpell. I might iuſtly make the complaint of anie which haue beene but abated in their zeale and feruent loue of good things, (of which ſort there are innumerable:) but I would I might not alſo charge numbers that they are diſguiſed, being ſo farre off from forward and zealous profeſſors, (which once they were) that (as Saint *Paule* complaineth of the Corinthians) *they are now full*; yea, they thinke it meere fooliſhneſſe to hunger after knowledge, and thirſt after grace; and *as new borne babes, to deſire the ſincere milke of the word, that they may grow thereby*: who if they thinke much to bee ſtill G called babes, and ſo to deſire milke; yet I hope, though they be men growne, they muſt ſtill hunger after ſtrong meate. But howſoeuer it be, and howſoeuer ſome haue degenerated from their firſt loue more than others; it is too fearefull to ſee, (I ſay not, how many haue no affection, neither beare anie heartie good will to the ſincere preaching of the Goſpell, neither at anie time euer did: for who can number them?) but it is too fearefull (I ſay) to ſee how many of them are changed who began well, and (as the Apoſtle ſaith) Ranne well, but they haue beene letted in ſuch wiſe as they obey not the truth.

Giuing iuſt cauſe to others to lament their caſe

1.Cor.4 8.

Note.

1.Pet.2.2.

Heb 5.14.

Gal.5.7.

If wearineſſe of, at leaſt wiſe, little pleaſure taking in the publike miniſte- H rie, neglect of priuate conference and of exhorting and edifying one another, vntowardneſſe to good works and ſhaking off loue to the brethren, imbracing the world and the entertaining of ill companionſhip, with heart-burning againſt the Preachers for telling them the truth, whome ſometime they loued and reuerenced highly, and if the making of no conſcience of open ſinnes, where ſecret and ſmall ones could not ſometimes haue beene abidden, if (I ſay) theſe and ſuch like in men, where the contrarie haue beene, be ſignes that the firſt loue is cooled and ſore decayed, there are enough, who giue iuſt cauſe of complaining.

Signes, or effects thereof.

Euen theſe (I ſay) are ſufficiently conuicted, to haue left their firſt loue, I who are thus eclipſed and darkened as I haue ſaid. For how can others be drawne by their examples, when they ſee them not to hold out the profeſſion of their hope with ioyfulneſſe as they were wont? Nay, how can they chooſe but be more backward in religion and diſcouraged by the ſame? Indeed I confeſſe, it requireth the whole man to be taken vp and employed in this worke, that God may be ſerued of vs with ſuch chearefulneſſe and readineſſe as he was at the beginning: but what then? Can we for all that, denie, that we ought to be employed with all poſſible care therein? And what day cõmeth ouer our heads, wherein God giueth vs not encouragement hereunto? For what daie doe we not, or may we not, make our hearts merrie K with the Lords fauour freely granted vs, and his louing countenance ſhining vpon vs?

Note

And can it be any leſſe than our great ſinne, to haue our hearts going after ſtrange delights, which ſhall ſhoulder out this which is the greateſt? I grant we are renewed but in part, and that much corruption remaineth to cloy and incumber vs, and through Sathans malice and vigilancie, not onely to hinder,

To keepe our firſt loue, a hard worke.

but

A but euen to hold vnder goodnesse in vs, especially through so many occasions and prouocations as we walke subiect to in the world. But yet for all that, may we not shake off our feruencie and diligence in doing the Lords worke. And although we cannot auoid it, but we shall be nearely laid at, and narrowly beset with all manner of hindrances, both allurements and discouragements; so as we shall be broken off againe and againe: yet must we therefore know, that our life is called, and so we must finde it, euen a continuall battell with our lusts worldly and vnruly, and with our affections vnmortified: and we must accustome our selues heereto carefully, seeing the Lord hath promised, to teach our fingers to fight and our hands to warre, that in
B time wee may be expert, rather than cowardly to faint, or trecherously to run away.

Yet a dutie commaunded by the Lord.

Who also encourageth vs therein.

Yea, but ye will say: Wee are ignorant in many points how to behaue our selues, which procureth vs no small disaduantage. And I say againe, by the grace of God, that ignorance shall not greatly hurt vs, which we cannot be without, but shall serue to humble vs onely. Yea, but we are forgetfull also, (ye will say) and that much troubleth vs. To this I answere, as to the former: It is not this that can vnsettle vs, if we add not thereunto our owne witting and wilfull negligence. And if ye obiect, that for all our care and watch to nourish and preserue grace and holy affections in vs, yet who is so
C circumspect and vigilant, but he shall be vnsetled and turned out of his course before he be aware? I answere againe: Howsoeuer this be or come to passe, it is but to the end we should rise vp and recouer by making our moane to our God, who cannot be without pitie towards vs. Yea, if we haue felt bitternes arise in our hearts against this Christian course which is the Lords yoke, and haue begun to rebell vnder our afflictions, yet let not this dismay vs from clinging and cleauing to him, we are his, and hee will forgiue and receiue vs againe. I haue now obiected the hardest that is wont to hinder and breake off our first loue: and were our hearts daily set to count it our greatest worke to keepe it, (as how great are our helpes and encourage-
D ments heereto?) God witnessing to that I say, though many doe, who will not bee counselled, yet we should not bee they who shall lose their first loue.

Diuers obiections answered.

Note.

And thus much of this second let arising from want of some necessarie grace, namely, the leauing of our first loue: where in the way of answering obiections, I haue set downe the remedie against it.

E

CHAP.

F

Chap. 7.

Of a third let in the first kind, namely: The want of the ordinarie preaching of the Word of God.

The 3 special let, arising frō want.

AND now to make an end of this first kind of lets, we are to know, that there is another want which Sathan laboureth to hold vs in, and the fittest of all other to bring on the two former: and that is, The want of an G ordinarie and sound ministerie of the Word of God, whereby the way to saluation & godlinesse is plainely and in good order, with loue and diligence taught so oft in the weeke, as the people can conueniently attend vpon the same. Which being the light of the world, & (as it were) the Sun that warmeth all the creatures of the earth with his influence: so it can but warme and inlighten them who are within the sound of it, as the Sunne doth that part of the earth to the which he can spread his beames. And although manie vpon whom this heauenly light shineth, are not made fruitfull like a garden by the heat of the Sun; but rather as a dunghill, to sauour worse: yet such as enioy not this grace of the Gospell at all, can be but as the shadowed places where no Sun commeth, which bring forth nothing, or else that which is soure and vnsauourie. H

2, Tim, 4. 1, 2.

Note.

God be blessed for those which are painefull labourers, but yet for the infinite thousands who know nothing, neither can know, I would that all which will be called the Lords Ministers, did diligently and faithfully prophecie, and that the Lord woulde poure his spirit vpon them plentifully for that purpose. If *Peter* could say no lesse, but *that it was meete, whiles he continued in this tabernacle, to put the people in remembrance of heauen* and the waie to it, yea though they were stablished in it alreadie no more to be remoued: who doubteth, but that it must needes be a sore want to be without that helpe? For grosse ignorance is a great and vsuall impediment of sincerity & good conscience: for when the mind erreth or misconceiueth, it doth misleade the conscience and deceiueth the whole man. For where that is not, besides the thousands which perish for want of it, euē the godly (if anie be ther) cannot see their wants in grace, their corruptions of heart, and the manie occasions by which they offend in their life; neither the depth of Gods loue, how he hath taken order to draw them out of all these; nor be refreshed with the oft remembrance of these things, as their need requireth. I K

Num, 11. 29

2, Pet, 1. 12, 13.

Beleeuers must be daily put in mind of heauenly things.

Note.

But this is a large field to walke in, and not of me in this place to be long taried in; seeing I haue spoken of this matter before in the first Treatise: but yet I will not cease to pray and hope for that which is wanting, as to be highly thankefull for that which we haue, namely, that the Lord of the haruest would thrust forth Labourers into the haruest, and establish the libertie of the Gospell preached by authoritie, and continue to vs the glori-

Mat, 9. 38.

ous

A ous light and ſweet and deepe inſight into the will of God thereby, which wee haue attained, and many moe might alſo haue done the ſame, vnder her Highnes moſt proſperous raigne and long peace: for whom many thanks be giuen to God amongſt vs.

Now ſeeing by the wanting of this ſound miniſterie ordinarily inioyed, euen the moſt of Gods beloued doe want the greateſt part of their beſt priuiledges, or full weaklie inioy them, let all wel-willers to Sion procure this as much as in them lieth, both by their feruent prayers and other Chriſtian endeuours; and let ſuch as deſire to be more free from Sathans ſnares, prouide while they may, to be partakers of this benefit. As for ſuch as inioy it, and price it not aboue all that they haue, or euer can inioy in this world, but eſteeme it as a thing which they ſet little by, yea and could want it well enough; I will ſay no more to them but this: *Many ſhall come from other places to ſeeke comfort there, both from Eaſt, Weſt, North and South, and ſhall ſit downe with Abraham, Iſaac and Iacob in the kingdome of heauen, and they themſelues ſhall be caſt out into vtter darknes, where ſhall be weeping and gnaſhing of teeth*: and that of Amos: *Behold, the dayes come*, ſaith the Lord GOD, *that I will ſend a famine in the land, not a famine of bread, nor a thirſt of water, but of hearing the word of the Lord. And they ſhall wander from ſea to ſea, and from the North euen vnto the Eaſt ſhall they runne to and fro to ſeeke the word of the Lord, and ſhall not finde it.*

What they want who want that.

Mat. 8, 11, & 12.

Amos, 8, 11. & 12.

They who ſhould weigh, how the Diuell hath laboured in all nations and throughout all generations to hinder the paſſage of the Goſpell, (as, if that one booke of the Acts of the Apoſtles onely were peruſed, doth appeare in that time) might eaſily be perſwaded, that the preaching and eſtabliſhing of it, is a ſingular and rare treaſure (howſoeuer blinde men can iudge of no colours:) and therefore that the want of it is none of the ſmall lets, whereby Chriſtians are hindered, if poſſibly manie might be perſwaded of it.

For how ſhould a poore Chriſtian riſe vp when he is fallen by any occaſion, or come into the way againe when he is ſtrayed out? or how ſhall hee be ſtrengthened being weake, or be comforted in his heauineſſe; if he haue not this at hand ordinarilie, to bring tidings of Gods will to him, and euery way to ſupplie his many wants? euen as if the trumpet ſound not, who can prepare himſelfe to the battell? Therefore it is, that there are ſuch maine blocks laid in the way of Gods ſeruants, that either they cannot inioy this bleſſing any long time, or in any good ſort and manner, to build them vp and direct them euerie way as is meete; or if they haue all this, yet they ſhall hinder themſelues and one an other.

Note.

For it is to be lamented, to ſee how few can rightlie vſe ſuch liberties, and make their profite of them while they inioy them; as to draw out of their teachers, vnderſtanding, and humblie pray and labour for ſpirituall wiſedome, whereby they may haue the right vſe of their knowledge in euerie particular action: and in the ſpirit of meekeneſſe to helpe build vp one another, and to be lights to the ignorant by giuing good example; but worldlie minded, or contentious, or paſſing their time vainely and prophanely. And if this complaint may iuſtly be made where the Goſpell is purely and plainely preached, (as who doth not ſee that it may?) then what neede many words to prooue

Prou. 20. 5.

Note.

what hauocke there is of goodneſſe, where the word of God is not in place to rebuke the euill and vphold the contrarie? no leſſe, (doubtleſſe) then haile-ſtones in the harueſt ſeaſon, batter and beate downe the corne: no leſſe (I ſay) doth the Diuell with his bad inſtruments where the Goſpell is not purely preached, make a ſpoile of religious and chriſtian life. So that it is apparent how ſore an impediment the want of ſound, familiar & diligent preaching of Gods word is; *Salomon* including many hurts and dangers in one word, ſaying: *where that is wanting, the people periſh.* Prou.29.18.

F

The not vſing the daily helpes to godlineſſe, is a great want that much hindereth a Chriſtian.

The ſame I ſay of other helpes to the building vp of a godly life, which I haue ſpoken of in another place, that if we ſuffer our ſelues to be hindred by the Diuell from the daily and reuerent vſe of them, he ſhall ſufficiently preuaile in holding vs backe, that we ſhall not flouriſh as plants in the Lords orchard: I meane if we doe not conſecrate our ſelues to God, pray and meditate daily as I haue directed before to doe, if we delight not in reading, or take not the benefit of chriſtian exhortation and conference, watching ouer one another, and prouoking to loue and good workes, and to take good by exemples of one another; and if we be not more humbled by our chaſtiſements, and our hearts more inlarged to ſerue God by his daily benefits; but triſle out our pretious time after the manner of men of the world, finding no ſuch ſauour in any of theſe as we doe in earthly delights, namely, eating, drinking, ſleeping, playing, and dealings about our profits; the Diuell hath what hee ſeeketh at our hands, and keepeth vs farre enough off from our beſt portion. Finally, the want of our whole armour, or any part of it, whereby wee defend our ſelues from euill on euerie ſide, this (though all the other were preſent) ſhould ſenſibly appeare to be wanting, for the dangers and falls which we ſhould ſuſtaine for want of the ſame. The remedie againſt the want of the word preached, is to relieue our ſelues with it, where wee may with moſt conueniencie inioy it; but rather that wee ſue earneſtlie to liue vnder it: which would bee more generally graunted of GOD, if it were (as a benefit which cannot be wanted) ſought for and deſired. But whether of both ſo euer be, let vs ſo partake it, that wee may feele our ſelues ſenſibly (as by good diet) refreſhed, and grow in grace and in the knowledge of our Sauiour Ieſus Chriſt; for which end it is among vs.

G

Heb.10,24. *Note.*

Mat.24,38.

H

The want of daily keeping on the armour, is a great want.

Remedie againſt the former wāts.

1,Pet.2.2 & 2,Pet 3,17.

I

The remedie of all the other wants, ſeeing it is a faithfull practiſing of the daily direction, of the which I haue ſpoken largely alreadie, or any other ſuch: therefore it is ſufficient to ſhew the Reader; that all theſe wants the Diuell will hinder him by, to the end that he may hold him backe from the practiſe of the godly life, and conſequently from the ſweet fruite which he might inioy thereby. The which I ſpeake to this end, that he may be on the other ſide more incouraged reſolutely to giue ouer himſelfe thereunto daily; ſeeing thereby all theſe euils and perils of this life, ſo vnwelcome and ſo much feared, may be in great part auoided.

Prou.23,23.

K

Obiection.

Anſwere.

If any obiect, that theſe firſt kinds of lets are ſet downe before, and the remedies (though not ſo particularly, as here they are;) and therefore that this is ſuperfluous: let ſuch know, that I therefore ſet theſe downe particularly, to let them ſee that a well ordered courſe is a remedie for and againſt all diſeaſes: and therefore I mention the manifold lets in this Treatiſe, which come in the

way

A way to hinder it, that they may ſee the better to ſet themſelues againſt them, and not to think their labour loſt, which they are moued to beſtow in acquainting and exerciſing themſelues throughly in the practiſe of Chriſtian direction from day to day, as it is drawne from Gods word. And thus much of the firſt kind of lets, whereby the diuell hindreth vs through wants in good things; he taking occaſion from the corruption of our nature, whereby wee are prone to euill and vnapt to good, to ſtrengthen ſinne in vs.

Now I haue ſhewed how the diuell troubleth many weake Chriſtians by the wants before mentioned, here I thinke not amiſſe, to ſhew how ſome are troubled not for the want of theſe, but by feare of other wants of grace, although in deede without cauſe. For experience teacheth, what deadly heauineſſe he raiſeth vp in the hearts of many of Gods deare children by occaſion thereof. And among the manifold hurts which hee bringeth by meanes of it to many weake Chriſtians, this one is not to be omitted: what grieuous & ſore diſcouragements he oppreſſeth many tender conſciences with, while they eſpie ſome gifts of God in other, which they thinke be not in themſelues; though they ſeeke aboue all things to pleaſe God, as hauing had ſome ſweet feeling of his fauour through faith alreadie. Theſe (I ſay) when they conſider and deeplie weigh their owne emptineſſe of grace and barrenneſſe, their manifold infirmities alſo which they beare about them; the Diuell abuſeth their weakeneſſe to an heauie and vncomfortable ſorrow, which is alſo as vnprofitable to them.

Many weake ones troubled with feare of their own wants without cauſe.

In which ſtate he driueth them to find out in themſelues many diſorders and fals, ſundry out-ſtrayings from their Chriſtian courſe, and how they cannot preuaile ouer their corruptions; and ſo maketh the innocent ſoules, not onely to thinke that they be farre worſe than they are, but alſo troubleth and diſquieteth them beyond meaſure: inſomuch that they haue bitter ſobs, and make ſore complaints againſt themſelues; in the meane while forgetting (through vnthankfulneſſe) Gods manifold kindneſſes towards them, and what cauſe of reioycing rather, and thankſgiuing they haue offered vnto them. And in this caſe he keepeth ſome of them many yeares together, perſwading themſelues, that none are ſo bad as they, nor ſuch hypocrites, &c. when yet the things whereof they doe moſt accuſe themſelues, are meere infirmities, and not any groſſe or palpable treſpaſſes. This deſcription of them (that I ſay no more of them) who ſeeth not how apparently it bewraieth the Diuels malice and ſubtiltie in hindring, yea ſnaring them (as I may ſay) in ſuch ſort, as they cannot wind out any way? when yet (as hath beene ſaid) there are no ſincerer-hearted Chriſtians than they, nor who ſeeke the Lord more heartily, for that meaſure of knowledge and experience which they haue.

Some are long troubled in this manner.

Now if they are bleſſed who feare and who are troubled for ſome wants in grace, who is ſo blind that he ſeeth not, that euen by this which is their ſorrow, and in their owne account euen their miſerie, yet by this (I ſay) they proue themſelues to be bleſſed and happie? The ſpeciall remedie for theſe is godlie boldneſſe, to conſider what GOD hath done for them in giuing them ſuch hungring hearts after good things: which could not be, except they had taſted of thoſe ſweet graces alreadie, and had inioyed ſome part or portion of the ſame. They muſt be perſwaded to more heartie thankfulneſſe to GOD,

Prou. 28. 14. Mat. 5. 3.

Remedies. Godly boldnes.

Note

Thankfulneſſe.

and ſe this their humilitie, meekeneſſe, loue of God and deſire of heauenly things, to be iuſt cauſes hereof. Their vnkindneſſe to God they do well to acknowledge, and that is an eſpeciall grace of God in them; and that they find in their nature much dulneſſe, vnprofitablenes, and want of goodneſſe: but yet, not ſo, that they ſhew themſelues more vnkind by not confeſſing that they haue much cauſe of reioycing offered from him. F

There is great cauſe of reioycing in that, for which they are heauie.

And therefore let them beleeue, that their eſtate is rather to be highly accounted of, (euen as it is) ſeeing the thirſtie (as drie ſponges) drinke vp much grace, and the humble ſhall finde reſt to their ſoules; then that for ſome wants of grace they ſhould caſt downe themſelues halfe deſperately, as though God regarded them not, when yet their eſtate is the eſtate of all Gods Children: among whom, euen the beſt haue manie wants of grace, and know but in part, nor beleeue but in part, although they haue through experience learned better than the other to ſuſtaine themſelues. For where faith is in GODS promiſes, (without which they cannot heartily loue Heauenly things) they muſt know that they haue a liberall portion, and therefore ought to lift vp their hearts out of their deadlie dumpes: and as theſe and ſuch like directions do councell them, le-them grow forward, but without diſcouragement; yea, though their meat ſure be ſmall, and they in their owne iudgment be the backwardeſt of others. G

Note.

Weak beginnings in grace being found, promiſe great increaſe.

Of ſmall beginnings come great proceedings; of one little ſparkle, a mightie flame; and the tall Okes were ſometime but ſmall akornes: hee hath well begun, who hath in truth begun; and he hath much, who feeleth that hee wanteth much: and he who in an humble and meeke ſpirit hungreth after knowledge and grace, hath made good proceeding towards the attaining of both, and ſhall in time bee ſatisfied therewith. This I ſpeake to incourage thoſe, whō Sathan abuſeth by occaſion of ſome wants of good things in them; when in the meane while (if they knew ſo much) there is no cauſe; but contrariwiſe, of reioycing. Thus much of the firſt kind of lets. H

I

Chap. 8.

Of the ſecond kind of generall lets: namely, The vnmortified affections wherewith he oppreſſeth the beleeuer. And firſt, Of feare that they ſhall not perſeuere: and of pride in their gifts.

NOw I hauing ſhewed how the lets of the former kinde ſhould be remooued; the ſecond kind followeth, which containeth the ſins and corruptions that are in vs, whereby the Diuell hath exceeding great aduantage againſt vs, to hinder vs from this heauenly courſe which we ſhould walke in. And they are, beſides the ignorance and blindnes that is in vs, (of which I haue ſpoken before) our vnruly & vnmortified affections, & worldly luſts: which if they preuaile & be ſuffered to rule K

in

A in vs, they thruſt out with violence all grace and goodnes. Of theſe I will mention ſome particulars, euen the moſt dangerous (if compariſon may be made) of all the reſt; and the Reader may the better iudge of the other. I add (if compariſon may be made) becauſe they are all ſo raging, that when they are ſtirred vp in vs and ſet on fire, a man cannot tell which is moſt odious in it ſelfe, and worketh moſt furiouſly, and that moſt of all diſguiſeth vs who make our ſelues bond-men thereto. For proofe of that which I ſay, when filthie luſts are kindled, and haue gotten ſome ſtrength in a good Chriſtian, (though that be neuer without his owne great fault) how doth it trouble and diſquiet him, yea wound and accuſe him, he thinking it the loathſomeſt & moſt ſhamefull of all
B others, (as indeede there neede no worſe thing to annoy and diſturbe him;) and it cauſeth him oft to ſay: Oh, what can be more irkſome, vnſauourie and ſhamefull than this? Euen as the people ſaid in *Samuel* of their wilfulneſſe, *We haue ſinned many other waies, but eſpecially in asking a King*: ſo I ſay; that ſinne ſeemeth to a penitent chriſtian (when he commeth to himſelfe) moſt odious, wherewith he hath felt his heart moſt intangled. But to proue that true which I ſaid; ſo doth he cry out of the reſt, when he remembreth how he hath beene deceiued by them: a worldly and greedie mind ſeemeth moſt wearieſome and vnbeſeeming of all other to him, and biteth moſt deeply, when that hath poſſeſſed him: and when hee hath offended by anger, malice, feare, impatience,
C peeuiſh conceitednesſe and the reſt, he ſaith the ſame of them; euery one for the time wherein it hath beene the chiefeſt prouoker of him to offend, is moſt cried out of, euen as if there were no other to be compared with it; thus hee ſpeaketh of them, I ſay, when he repenteth. And by this it may appeare, (when there are many of theſe euery while aſſaulting, and, as it were, arreſting a poore Chriſtian; which ſuffer no other good thing to be in place where they be) that if he be not ſtrengthened and armed againſt theſe and ſuch other of that kind, he can neuer keepe a ſetled courſe, and daily continue the ſame in a godly life. Of theſe therefore, as I ſaid, I will mention ſome, that the beleeuing Chriſtian may the more carefully auoid them. And herein this aduice is not vnprofita-
D ble, that euery one marke, with which he is moſt incombred and moſt eaſilie ouercome of: as feare, anger, vncharitableneſſe, &c. and by what occaſions he is readilieſt drawne to them; that he may the more preuaile ouer them by ſuch helpe as he ſhall haue miniſtred to him. The remedies ſo farre as I ſhall adde here, ſhall either be ſet downe ſeuerally with the ſeuerall lets, or one remedie for ſundry lets: or where neither of both is; know that the daily direction which wee haue beene moued to practiſe, ſhall be the remedie in ſuch a caſe. And among the vnmortified affections I will begin with that which troubleth the moſt, till God giue them releaſe or deliuerance: and that is, A fearefull doubting of their perſeuerance. I meane, that poore Chriſtians ſhall not ſo
E ſoone begin to be drawne out of the world, to any liuely hope of ſaluation and care of pleaſing God, and to haue eſcaped one bondage, but he plungeth them into another, holding them vnder dreadfull feare and diſtruſtfulneſſe, that they ſhall not perſeuer to the end in a godly life, eſpecially in ſore trials, and when perſecution and ſtrong temptations ſhall come.

All luſts are raging, if they once ſet on fire.

That appeareth moſt odious to a penitent ſinner wherewith hee hath beene ſnared moſt.

1. Sam. 12, 19, 20.

Note

Note.

The firſt kind of them, is feare & doubting by meanes of afflictions, &c.

And this feare he doth faſten vpon them the more eaſily, ſeeing that affection of feare is moſt nearely glewed to them: and beſides, when they ſee ex-

It eaſily taketh hold of mans ouer.

amples of faintings in many profeſſors; and how cruell the vngodly, prophane F
ſcorners, Atheiſts, *Papiſts* and perſecuters are, among whom they liue, this
feare is ſoone ſtrengthened and confirmed in them. For which cauſe our Sa-
Matt.10.28. uiour forewarned his Diſciples of it, ſaying: *Feare not them which kill the bo-*
die, but are not able to kill the ſoule: but rather feare him, which is able to deſtroy
Phil.1,28. *both ſoule and body in hell*: and S. *Paule*: *In nothing feare your aduerſaries, &c.*
For this cannot be predominant, but it feebleth vtterly the powers of the mind,
How it letteth them. (as the raiſing of the mud in a ſpring, troubleth the pure water) and conſe-
quently holdeth backe the inſtruments of the bodie from practiſing well anie
kind of dutie. In theſe fetters therefore of feare, and moſt painefull and irkſome
ſtreights, he holdeth them; or if anie eſcape, and ſo begin to reioyce in their G
hope againe; yet ſhall they not attaine thereto, nor grow therein, (diſtru-
ſting themſelues, and reſting in the promiſe of God) nor be deliuered out of
their feare but with much difficultie and ſtriuing: and yet if they be, it ſhall not
be at once, but by little and little; while the word of God ſoketh into their
hearts, as the ſoft raine into the hard ground. For I muſt confeſſe, that as all
paſſions are troubleſome, and doe much vnſettle vs for the time: ſo feare and
ſorrow doe this moſt of all, eſpecially when the things about which we feare,
Note and which cauſe ſorow, are moſt deare and pretious to vs. For how were the
Example of it in the diſciples. Apoſtles oppreſſed with both, not onely at their ſcattering from their maiſter
at his apprehenſion before his death, though hee had with many perſwaſions H
and ſtrong reaſons prepared them for it: but euen while he was yet conuerſant
with them? and namely that one time, when he went into Iudea to raiſe *La-*
zarus from death? Who anſwering ſaid to him, when they heard him pro-
Iohn.11.8. uoke them to goe thither: *Maiſter, the Iewes ſought lately to ſtone thee, and doeſt*
thou goe thither againe? As if they ſhould haue ſaid: Except they had beene
wearie of their liues, there was cauſe inough to make them vnwilling, yea fear-
The example applied. full to come there. And ſo it is with vs, that how great comforts ſoeuer wee
haue inioyed by the heauenly doctrine of the word of GOD which wee haue
heard; yet as if we had neuer receiued any, when we heare any newes of trou-
Note ble comming towards vs, wee are on the ſuddaine ſo taken and oppreſſed with I
it, (yea though it be but a little) that it vnſetleth vs out of our preſent eſtate of
peace and quietneſſe wherein wee were, and wholly poſſeſſeth all our ſenſes,
and ſcattereth our former comforts, as if they neuer had beene anie: whereas
the Lord hath to that end vnder-propped vs before, with ſtrong conſolation,
that when afflictions come, wee might the better beare them (and retaine our
peace with him,) ſuch as his word had before warned vs of; as it is ſaid in *Iohn*,
Ioh.16,33. beſides many other places: *Theſe things I haue ſaid vnto you*, (ſpeaking of his
comfortable doctrine which he had before taught them) that *in the middeſt of*
your tribulations ye may haue peace in me.

How Sathan troubleth vs with this let. This feare and faintneſſe therefore vnder the croſſe, wee muſt know the K
Diuell will ſtronglie aſſault vs with, and thereby buffet vs ſo reproachfullie,
for that we reioyced ſo, yea and boaſted of Gods fauour before, and yet now in
our afflictions we find not deliuerance many times, but we are rather made ri-
diculous to the world thereby, and a gazing ſtocke therein; beſides the fain-
ting of our owne hope, which is more than all the reſt. Hee will inſult ouer vs
in ſuch extremities, as he ſpared not to doe to our Sauiour himſelfe: *Where is*

now

A *now your God? Let him deliuer you now, if he loue you ſo dearely*; or elſe know Mat.27.43.
that ye haue put your truſt in a bruiſed reed, renounce him therefore, and ſhift for your ſelues, except ye will miſcarie; for there is no helpe for you in him: euen as his curſed inſtrument *Rabſhakeh*, Captaine of the King of *Aſſyria*, did perſwade *Ezekiaes* men, not to truſt in or depend on the God of Iſrael in their trouble.

And therefore that wee may finde ſome eaſe in our troubles, let vs gather *How to remoue it.*
ſtrength from him, who will not faile, neither can be reſiſted: his word is the Heb.13.
ſword that muſt cut off this *Goliahs* head; and our faith is the hand in which Pſal.30,5.
we muſt hold it. And thus God ſaith in his word to all his: *This ſhort trouble* 2,Cor.4.17.
of yours, is to bring you a long comfort afterwards, when ye haue indured it a while: Heb,12.11.
B *and they are ſent you, that my power may appeare in your weakeneſſe, and that you* 2,Cor.4,9,10.
may haue proofe of my grace dwelling in you; as faith, hope, loue, humbleneſſe, Iam.1,3.
obedience: and to make the world contemned, and all that is in it (as our Note.
fleſhly luſts, which fight againſt our ſoules) to be renounced, that they may 1,Pet.2,11.
not annoy vs; and to cure many diſeaſes, as careleſneſſe, high mindedneſſe *The manifold & goodly vſes of afflictions.*
and too much eaſe-taking in the world: for the rod bringeth wiſedome; and Gen.42.21.
Ioſephs brethren ſaid; *We ſuffer theſe things worthily, for that we ſinned againſt* Rom.8,28,&
our brother. They are not (I ſay) ſent, but for our good; and they driue vs Pſal.119,71.
more feruently to God; and *cauſe vs to call on him*: yea, and they make vs hap- Hoſ.6,1.
pie whiles we ſuffer them, (and like vnto Chriſt himſelfe, who was called *the* Pſal.120,1.
C *man of ſorrowes*) and giue vs matter of reioycing after; and therefore wee Mat 5,12,
ſhould be thankfull for them. But we doe not a little bewray our vnkind dea- Pſal.50,15.
ling with our God, who are ſo vnwilling to heare of them. For it is no leſſe Phil.1,29.
then a great gift; yea, a priuiledge vnto vs, as the Apoſt. ſaith: *To you it is giuen for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake*. And what vnquietneſſe doth it raiſe in vs, when wee refuſe and impatiently caſt off the Lords yoke? the very feare of it is farre greater than the ſuffering it ſelfe. Therefore wee ought to reſolue with our ſelues; when we ſee it is the will of God that we ſuffer, we muſt reſolue, I ſay, that it is the beſt for vs and very ex- Ioh.16,7.
pedient; as Chriſt ſaid to his Diſciples when he was to depart from them; *It* Note
D *is expedient for you that I goe*: and therefore indeuour wee to bow and ſubmit Lam.3.27.
our necks vnto the yoke, praying for that power which our God ſeeth we haue 1,Cor.10,13.
neede of, aſſuring our ſelues of helpe in due time, yea, though he ſometime de- Iam.1.4.
ferre it. For if he call vs to ſuffer, he will moſt certainly ſuccour & deliuer vs; Dan.3,25.
that ſo we may find it verified in vs which is written: *Wee are afflicted on euery* 2,Cor.4,9.
ſide, yet not in diſtreſſe; perſecuted, but not forſaken; caſt downe, but wee periſh not. And the meditation of this ſhall (through Gods goodneſſe) be a preſeruatiue to vs in our afflictions.

Saint *Peter* teacheth ſuch as are diſtracted with theſe feares, (ſo that they 1,Pet.5.7.
vnſettle them and diſquiet their minds,) to *caſt their care vpon God, for hee ca-*
E *reth for them*. And the ſame in effect, ſaith Saint *Paule*: *Be nothing carefull* Phil.4.6,7.
and penſiue, but in all things let your requeſts be ſhewed vnto God in prayer and ſupplication with giuing of thanks; and the peace of God which paſſeth all vnder-ſtanding, ſhall preſerue your hearts, (from Sathan who ſeeketh by vnquietneſſe to take your peace from you) and ſettle *your minds in Chriſt Ieſus*. So that, if God haue either any credit with his people, that they dare truſt him in ſaying,

That he will vanquiſh their vnquietneſſe that made them penſiue: or, if they beleeue that he hath anie helpe in him, ſo that he is able to helpe, they may with reuerence be bold in their diſtreſſe to looke for it, and promiſe it to themſelues; and yet ſo, that as they truſt in him, ſo they tempt him not, but pray for it in token that they beleeue in him, and vſe the means to remoue ſuch penſiuenes from them. F

Ioh. 10, 28. Note.

This remedie is found to be throughly proued and ſufficient, as oft as it is applied to anie ſuch kinde of diſeaſe. And herewith let them weigh the examples of other ſeruants of God; *Moſes, Peter, &c.* Who after greater grace receiued, beleeued more ſtrongly. But if they neglect and paſſe by ſuch remedies, and ſo fall from feare and doubting to boldneſſe and preſuming, that is, to goe from one extremitie to another, they are groſſely G bewitched, and muſt be taught by experience to prouide better for themſelues. Which I ſay, ſeeing manie are carried to vſe indirect meanes; as, to forget their feare, and to put it away by merrie companie and paſtime, or by hoping that no ſuch thing ſhall befall them anie more, and ſo wax ſecure and careleſſe: or elſe to doo againſt their conſcience, that they may auoide the thing that they feare: and thus not onlie they are deceiued in looking for that which ſhall not come to paſſe, that is, to thinke that they ſhall be ſafe and without danger after; but alſo herein, that they think themſelues the more religious and godly for that they haue had ſuch trouble, when yet they were without the fruit of it. But when the Popiſh holy H water ſcareth awaie diuels, then ſhall theſe remedies ſtaie & comfort them in their troubles

Note. *Take heed of indirect meanes, and deceiuable remedies.*

The ſecond vnmortified affection is, Pride and an ouerweening of themſelues. Reuel. 3, 17.

But beſides theſe lets, the diuell hath another waie, whereby he hideth the full beautie of the Chriſtian life from manie who haue well begun, namely, by raiſing in them a proud conceipt & opinion of their profiting in knowledge and godlines: like them of Laodicea, *who ſaid, they were rich & needed nothing*. So that whē they haue but newly begun, yet they ſhall think themſelues to haue no great need to go forward: and by that meanes they neuer attaine to the ſweet priuiledges which are to be enioyed of them, euen in this life. And after this manner he puffed vp the Corinthians when I they had receiued the Goſpell, as by the Apoſtles writing to them here, chap. 4. & elſewhere, it appeareth. *Now ye are full, now ye are rich, and raigne as Kings*: thereby ſhewing them their ſlacknes in proceeding to grow forward in the knowledge of Chriſt, and their loathing and weariſomeneſſe of paines taking, & their pride and contempt: which was no ſmall enemie to their profiting.

Example of it in the Corinthians. 1, Cor. 4, 8.

The Apoſtles were deceiued by him after the ſame manner, who when our Sauiour tolde them that they ſhould receiue great light of knowledge and other increaſe of grace, when he ſhould ſend downe the holy-Ghoſt vpon them, and though they did but dimmly vnderſtand K him, yet they imagined that they had them alreadie, ſaying: *Now ſpeakeſt thou plainely, and thou ſpeakeſt no parable*: for they perſwaded themſelues that they had the full vnderſtanding of his ſpeech, when they miſconceiued his meaning. Such as I ſpeake of, being ſtrongly poſſeſſed of this ouerweaning of their giftes, find it no ſmall enemie to true knowledge and godlineſſe.

In the Apoſtles. Ioh. 16, 29.

A godlineſſe. But this vſe the Diuell teacheth men to make of Gods gifts, euen to be the worſe for them, and to waxe inſolent by meanes thereof when they be glutted with them; imagining that they haue more than others, when the more they haue indeede, the more they ſhall deſire; and ſeeke to be brought nearer to God by the ſweet taſt that they haue of his gifts alreadie. Whatſoeuer tetch againſt any perſon, or other corruption be ioyned with this action in men, (as it is too common) yet the chiefe ſinne in it is pride, which ſcornefully reiecteth to heare and learne thoſe things which all doe know they haue neede of. And what commeth of this, if it be not ſtayed and ſuppreſſed, but a waxing wearie of learning any more than they know, and a neglecting of dili- *Dangerous effects of it.*
B gence and care to grow better, a meane account making of thoſe which are good, and an acquainting themſelues with looſe and irreligious perſons, or a falling into ſects, ſciſmes and hereſie? or if they doe none of theſe, yet they bring vpon themſelues that curſe in a melancholicke ſolitarie life, (hauing made themſelues vnfit euen for good companie:) *Woe to him that is alone*, as *Iudas*. So that they verifie the ſaying of our Sauiour, that for not vſing it well, they loſe euen that grace which they had. Eccles.4.10. Mat.25.15. Luk.19.26.

Such are taught to preuent this danger, by acknowledging that they *are poore, and blind, and naked*, and therefore to furniſh themſelues yet better: and ſeeing they attribute ſo much to their owne wiſedome, to learne of the A- *The remedie.* Reu 3.17.
C poſtle: *that they muſt become fooles, that they may be wiſe*: and that *they know nothing as they ought to know*: and whatſoeuer they haue, yet to hunger and thirſt after more, and to *couet ſpirituall things* ſtill, and to pray with the Pro- 1.Cor.3.18. 1.Cor.14.1.
phet; *Lord, teach me thy ſtatutes*: and not to pleaſe themſelues in that which Pſal.119.12.
they haue practiſed alreadie, comparing themſelues in a blind manner with thoſe which are like, or rather farre behind themſelues; but be better acquainted daily with their owne wants, weakneſſes & corruptions, that more ſtrength may be gathered againſt them: and to looke vpon them, which in the Scriptures, and now in this age are ſet before them, as the forwardeſt Chriſtians and holieſt examples. And as this is the remedie to auoide theſe ſnares of the
D diuell for the time to come; ſo it is the helpe and remedie whereby they muſt redreſſe their eſtate, who haue thus beene deceiued by him alreadie. If they haue fallen to this point, and ſee it not, their danger is the greater: and a token it is, that they haue dealt vnfaithfully, and either not at all viewed and examined their purpoſes and doings as long as they haue lyen in them; or very houerly and to ſmall purpoſe, which is farre from the dutie of ſuch as haue firmly couenanted the contrarie.

In this caſe therefore we ſee what a benefit of God it is, that hee hath appointed vs daily an examination of our wayes, that if at other times, any vnbe- *Examine our wayes.*
ſeeming thing ſhould haue paſſed vs; yet we might by this laying our actions
E with the rules which ſhould guide vs, ſee our wandrings or other tranſgreſſi- *Note.*
ons. But if the diuell enter ſo farre as to faſten hollowneſſe and falſe heartedneſſe vpon vs, which is, when wee are not willing to ſee our trecheries; or in ſeeing them, yet counting them no great diſgrace or matter of accuſation againſt vs, (neither are we willing to riſe out of the ſinnes which haue paſſed vs, bringing pleaſure or commoditie vnto vs:) here as the diuell beguiled *Eue* through his ſubtiltie, ſo hee hath done vs. What is to be gone about in this caſe,

caſe, but that wee duly and ſeriouſly conſider that which the holy Ghoſt hath F
Pro.28,13. ſaid in the Prouerbs: *He that hideth his ſinne ſhall not proſper*; remembring this,
that though it goe ſore againſt our nature to ſhame and confeſſe againſt our
Pſal.32,4, & 5. ſelues, yet the longer we forbeare to doe it, ſo much the more bitter it will be
vnto vs after: and therefore it will behoue vs to take againe to vs the ſinceritie
and ſimplicitie beſeeming the Goſpell, and to gird our ſelues with the girdle
of truth, which we ſo ſhamefully caſt off?

Another vnmortified affection. Sloath. If otherwiſe, he ſeeing our diſpoſition, ſhall carrie vs to luskiſhnes, ſloath,
idleneſſe, (ſo that this ſaying in the Prouerbs be verified in vs: *A Lyon is in the way*;) or any other of that curſed litter; that we begin to take ſweetnes there-
in, which is no better than poyſon; and that the workes of our lawfull calling G
waxe loathſome and vnſauourie to vs; and the meanes to vphold godlineſſe,
become vnwelcome; or other parts of the Chriſtian courſe, irkeſome and te-
dious: doe we not know, that *as we ſowe, ſo we ſhall reape*? and if to the fleſh,
that of it we ſhall reape corruption? What is to be done then of vs, but this:
namely, That we looke to the roote and fountaine of this miſchiefe, how wee
are growne to this point, and by what meanes wee haue declined and fallen?
Remedie. And if it be growne by little and little, wee muſt trace it out by footſteps vntill
we returne, and know we that we haue beene beguiled. For we did before de-
light and take pleaſure in godlineſſe, as finding no ſafetie elſe-where, and re-
nounced all whatſoeuer might hinder and hold vs from the chriſtian courſe: H
and what ſhame is it that we ſhould afterward, be much backwarder? Remem-
Prou.1,32. ber alſo, that *eaſe ſlayeth the fooliſh*: and the *way that ſeemeth pleaſant to the*
Prou.14,12. *fleſh, is the way to death*. And how hard ſoeuer it be to goe backe out of this
courſe, yet God hath encouraged thee thereto infinite wayes; eſpecially by
Ioſ.1,9. this one, that he (in any thing that he ſendeth thee about) will *be with thee, and*
Epheſ.3.19. *not leaue thee, nor forſake thee*: but will giue thee *more than thou couldeſt aske or thinke*, and therefore much more that which thou doeſt deſire. The longer
thou art led by any ſuch ſlauerie, the more hardly thou knoweſt thou ſhalt find
recouerie.

I

CHAP. 9.

Of other vnruly affections; tetchineſſe, peeuiſhneſſe, frowardneſſe, &c.

Tetchineſſe. peeuiſhneſſe, &c. AMong the inward lets of godlineſſe, (I meane the vnſtayed affections of the heart) though the particulars are in-
finite, this is not the leaſt, when it waxeth tetchie, pee-
uiſh and froward either againſt perſons or things being
croſſed by them, that wee cannot haue our will, yea, K
though it be but in trifles. For ſuch is the nature of ſinne
(to the end it may ſhew it ſelfe to be out of meaſure ſin-
full) that wee may be taken in ſuch a time with the deceiptfulneſſe of it, and
Very trifles be occaſions of it ſometimes. found ſo naked and vnarmed, that the ſmalleſt matter may be an occaſion fit
enough to make vs treſe & fretting, as if one ſhould ſtumble at a ſtraw; where-
as at another time great prouocation could not moue vs; and all for that the

deſire

A deſire of the heart is not ſatisfied as it wiſheth: (as *Dauid* could not be angrie with *Saul* for all the iniuries with which hee purſued him, and yet was caried headlong by his paſſions againſt *Nabal* for one diſcurteſie offered him.) Which is neuer done, but a ſenſible diſquietneſſe of minde and vnſetledneſſe of heart doth ariſe therewith, which ouerthroweth the wel ordered courſe, wherein we were before, ſeeing hee that is led and caried of his luſts as the cart drawne by wild horſes, is made vtterly vnfit for the time, to pray or walke before God in peace, or to doe any other dutie acceptable to him. And therefore who can denie but that ſuch are caught with the deceitfulneſſe of ſinne, as well as hee who is ouercome of anger, wrath, or any fleſhly luſt another way? 1. Sam. 24. 7. 8. & 25. 13.

Note. What hurt it doth vs.

B And if in this techineſſe, we be in company, and haue to doe and deale with men; our peruerſeneſſe, and our ſullen and diſguiſed ſtomacke cannot be hidden: no, although wee would hide and conceale it from the ſight of men, yet ſuch is the nature of it, that it ouerwhelmeth and couereth grace that we haue, from ſhewing it ſelfe or exerciſing any power in vs, as the cloud couereth the ſight of the Sune, and as though we had alwaies beene impotent, and had neuer enioyed any other eſtate: and it blindeth the iudgement from ſeeing the foulenеſſe of ſuch diſguiſing: and hardeneth the heart, that for a time it cannot relent for it, nor be humbled vnder it, vntill the burden grow ſo great to the ſoule, that it can no longer beare it: and the partie come to himſelfe, and can no longer ſuffer or abide it. It may be perceiued how this cankred corruption

Note.

C taking hold of a man, (not otherwiſe deſtitute of grace) ſo carieth him to be incenſed againſt ſome perſon or thing, that it can no way be ſtayed or contained. A ſhadow of this appeared too euidently in two rare ſeruants of God, *Paul* and *Barnabas*; when they diſſenting betwixt themſelues about taking *Marke* into their companie, were ſo ſnared, that they departed one from the other; and with no leſſe offence to others than checke to themſelues, brake off their fellowſhip for a time. Act. 15. 36.

In ſuch a caſe therefore, this is to be done for the redreſſe of it, that ſeeing it is an high offence to God, a needleſſe and fond troubling of our ſelues, and a bereauing vs of godly wiſedome, yea and of common reaſon; (that I ſay no

Remedie.

D more) this (I ſay) is to be done: that we be diligent to conſider, how vnbeſeeming a thing it is for vs, that we ſhould be vaſſalls to ſuch ſeruile and baſe maiſters, & ſo ſhake off that yoke of bondage: and if we haue fallen into it, & haue been deceiued & diſguiſed with it, that as ſoone as we can, we do in trembling and deteſtation of our ſin, (ſeparating our ſelues from all other affaires & dealings,) fall into the conſideration of the vnſeemelineſſe and abſurditie of it with all ſpeed poſſible, till we feele and perceiue our ſtomack to fall & relent; which will be by little and little, if we harden not our hearts, but goe aſide of purpoſe, that we may faithfully debate the caſe betwixt God and our ſelues. The Lord hath promiſed, that ſuch going apart one from another, yea (if need ſo require)

Zac. 12. 12.

E euen the husband apart, and the wife apart, that ſuch ſeeking of him ſhall find him, & ſuch diſlike of our corruption (and namely, of ſuch impotency for want of grace) ſhall be the next way to recouer it againe: and when we haue ſeene how little we haue gained thereby, yea rather how much we haue loſt; that (as our Sauiour admoniſhed in the like caſe) let vs goe our way & ſinne no more in that manner, leaſt a worſe thing befall vs. And this for a taſt of that corruption.

Mat. 7. 7.

Now

Now when we ſhall conſider, how manie of theſe ſores there are to blemiſh, wound and feeble the ſoule, that it may be (as it were) in the ſeuerall powers thereof made vnfit to euery good worke by one or other of them; and how the diuell waiteth as a follower, hauing ſet his net to catch vs with one or other of his ginnes and ſnares: what conſtancie and care (think we) had there need to be kept in a Chriſtian mans life, to the end he may be rid of thē, or that he may not lye long in them, or not fall from one to another: F

Phil,2,12. 2,Pet,1.5. which is the cauſe, why we call vpon men, as the Apoſtle teacheth vs, that they ſhould worke on, that is, hold faſt and maintaine the aſſurance of their ſaluation with feare and trembling, giuing all diligence to ioyne with their faith, vertue, knowledge, &c.

An other vnruly affection that much troubleth vs: Wearineſſe in going forward

But if we eſcape this ſnare, are we out of danger? Nay, he hath manie more to catch vs in. For through our ignorance or vnbeleefe, he maketh the Chriſtian life ſeeme ſo difficult and tedious to vs, that wee ſhall waxe faint and be wearie of proceeding therein, or at leaſt in ſpeciall duties therof. For who knoweth not how fickle & vncōſtant we are in al good things, and how ſoone vnſetled? Inſomuch that oftentimes, euen when we haue renewed our couenants after ſome fall, or dangerous coldneſſe eſpied and repented of; yet ſhall we by little and little, fall to our old bias againe. Now if herewith good means faile, we are ſet ſo much the more forward herein G

Exod,24,18. & 34,28. Exod,32,1. as we read of the people of Iſraell, euen in the ſhort abſence of *Moſes* from them, being but fortie daies. H

I do not ſpeake of the vnfitneſſe and naturall vntowardneſſe of the mind, or vnaptneſſe of the body to Gods worſhip, or to the duties of our particular callings, which being ſometime in the beſt of Gods people, are by moderate and honeſt recreating of them, (if they cannot otherwiſe) expelled

Rom,7,19,21. and ſhaken off: but I ſpeake of the vnwillingneſſe that the fleſh feeleth to hold on conſtantly in dutie, further then it liketh; and that is, not vtterly to caſt off the yoke of Chriſt, but to ſerue God and it ſelfe too. For there is nothing more deſired of it, than when ſome duties haue been performed

Note. to God, that it may haue libertie, as it liketh, to occupie and ſet on worke both heart and hand in ſome manner to pleaſe it ſelfe, and diſobeie God, I that ſo they may marre and deface that, which they had well done before. For euen as the hypocrites and vnreformed perſons doo neuer ſerue God heartily, but onely from teeth outward; and ſeeing Gods ſeruice is holy and pure, but they carnall and earthly minded, they cannot at all delight therein: euen ſo Gods Children being ſanctified but in part, haue manie prouokings of them, by that wiſdome of the fleſh that remaineth in them, to be wearie of liuing godly, and are troubled with ſtrong reaſons to induce and draw them thereunto, to verefie that ſaying of the Apoſtle, the

Gal,5,17. *fleſh fighteth againſt the ſpirit.*

And this is ſo true, that euen the beſt after they haue renewed their couenant with the Lord to bee more fruitfull and conſtant, and do alſo purpoſe the ſame with full reſolution: yet by little and little, they ſhall feele that feruencie of theirs weakened and cooled, and ſenſibly declining, euen as the Sunne toward his going downe. For which cauſe, the Apoſtle K doth oftentimes ſtrongly fence the Chriſtians againſt it: ſaying, *Be not wea-*

rie

A *rie of well doing*. And againe: *Stand fast in the faith; quite you like men, be strong.* And thus if we curbe not in the vnruly affections & lusts, which would soone fasten vpon vs, and doe not oft record our many sweete liberties which we find in serving God, (which shall also be greatest, when we haue continued longest:) wee shall finde this too true by our owne experience, namely, that great wearinesse groweth vpō vs now & than especially, of holding on chearefully and dutifully in our Christian course. Gal.6,9. 1, Cor. 16,13. Note

For as the diseases in the nether parts of the bodie doe make the heart heauie and the head to be distempered, and they being healed doe ease and quicken both: euen so, these vnmortified affections of outs being out of order, doe
B trouble the soule and disquiet it; and therefore the well ordering of them, is a singular chearing and comforting of the soule and mind. Herein therefore we must know and be perswaded, that Gods grace shall be sufficient for vs, who by the disgracing of these vnruly affections by his word, will weaken them in vs, and make the way easie vnto vs euery day more and more vnto the godly life, and take away the difficulties which stand vp to hinder vs: euen as we see how he encourageth vs thereto, saying: *My yoke is easie and my burden is light.* Moreouer, though the diuell cannot breake vs off vtterly from a daily care of pleasing God, yet he will so labour to vnsettle vs with reproches, ill opinions vniustly conceiued of vs, false reports and disgrace with our betters, which
C shall meete with vs in euery place; that wee shall be much disquieted, if not vnsetled for the time, or stirred vp to bitternesse, and take counsell how wee may be reuenged, with sundrie other discouragements, vntill wee enter into the sanctuarie of the Lord, and come to due consideration of our estate againe; namely, that the Lord is not changed toward vs for all that, but willeth vs to reioyce, saying: *If you be ill spoken of for my sake and the Gospels, reioyce and be glad; for great is your reward in heauen.* But whatsoeuer may stand vp in our way to prouoke fainting and wearinesse in our christian course, we haue strong and many perswasions against them: as, that we shall reape our reward without wearinesse, euen a crowne of righteousnesse. But because the matter ari-
D seth more large then I looked for, (although I studie with all breuitie to set downe the diuers kindes of vntamed affections, barely with their remedies) I will therefore shutte vp this second sort of lets with naming the particulars onelie, which are not alreadie mentioned; that the Reader may knowe them, and so being able to discerne them, hee may beware of them as of the rest. *Remedies against these corruptions.* Math.11,31. *Satan laboureth to vnsettle and discourage vs with reproches.* Mat.5,12. Gal.6,9. 2,Tim.4,8.

Therefore to draw to an end, he sometime prouoketh vs to vniust anger, (which is no better then a short madnesse:) so easily doth hee turne our affections against vs, which GOD teacheth vs to vse to good ends and purposes. At some other time, he poisoneth vs with deadly conceipts and heart-burnings
E against such as wee dislike; also with loosenesse and lightnesse of heart; also with rashnesse and hastinesse, wherein wee doe nothing well; with lumpishnesse and melancholie, and with diuers such like: the beginnings and first risings of the which, although our owne hearts doe breede, yet the strength of them is of Sathan. By all which, as he seeth his best opportunitie, hee so possesseth our hearts, that they are no more fit (in that sort, being vnsetled, to be employed in anie part of Gods seruice, then the running water when it is *The last of this kind of ill affections here mentioned, confessing of many.*

ſtirred and troubled in the bottome, is for our neceſſarie vſe. And thus it may F
appeare, how many of Gods deare ſeruants are holden backe by occaſions of their owne corruptions, (the diuell adding ſtrength thereto) from ſhining as lights in a chriſtian courſe: and when God hath mercifully begun in them the life of godlineſſe, how they doe afterwards (though it be little to their commendation or reioycing) breake off or hinder their growing forward in the ſame, through ſome great fault of their owne; not ſubduing their rebellious hearts, as God teacheth them, neither ſtirring vp & cheriſhing the good gifts of God which were giuen them before, as they might with eaſe haue done, eſpecially hauing been taught and ſhewed how: But among many other, their fault is this, that ſometime they haue beene ſo farre gone, that they haue giuen G
themſelues to many fond and vaine liberties, both in ſpeaking, thinking and liuing; which to be pulled from, it would ſeeme to them (when they ſhould but euen heare of it) to be as the cutting off a peece of their fleſh. I ſpeake not now of the vnreformed, for their vſuall courſe is ordinarily thus, neither doe they as they thinke, keepe in any good order before men, except they haue their owne minds ſatisfied.

For the remedying of theſe and ſuch like, this is no ſmall helpe, that they ſet themſelues to marke their diſpoſition & inclination better, to what ſinne they are moſt prone: and beſides, that they haue a wiſe care to keepe themſelues beſeeming the Goſpell, eſpecially in thoſe parts of their liues which lye open to H
greateſt dangers, that therein they be beſt furniſhed: and if they take a foile and ſuſtaine a checke to their conſcience, yet to ſeeke the curing and eaſe of it by
Mark due humiliation ſpeedily. But this will not much preuaile, except their owne hearts haue beene brought to take ſound delight in the chriſtian courſe, and waine themſelues from that which they ſhall know to be againſt it, and to be glad to be aduiſed and directed how to recouer. But of this ſecond kind of lets thus much.

Chap. 10. I

Of worldly luſts: and namely, The loue of carnall pleaſure, and the inordinate deſire of riches.

BVt further, as he findeth beſt opportunitie, he deceiueth vs many other wayes; and namely, in taking vp our hearts in endleſſe, fooliſh and vaine deſires of things, which we neither can nor ought to enioy; as the luſt of the heart, of the eye, & the pride of life: and ſo feeding vs with the ayre, euen with moſt vaine and deceiptfull dreames, be-
fooleth vs with too much pleaſure-taking in tranſitorie K
liberties & commodities of this life; which pull our minds as much from godMark lie duties, as they carie them after ſuch vnſauourie follies. About many dangerous fancies he occupieth our heads, that wee may neglect the ſeeking of better things, eſpecially in the time when we ſhould be beſt occupied.

I meane by theſe, all ſorts of worldly luſts, which are more noyſome and daungerous than the euill affections mentioned before: though (one would thinke)

A thinke) we had little needs to be shaken & distempered with greater then they be: but rather studie how they may be weakened and subdued in vs. These worldly lusts, are lusts of the flesh which belong to, and are occupied about the present state of this life and world: as the exceeding loue and desire of pleasures, riches and estimation, or honour, &c. For if here can fasten our delights on these, we are carried headlong, as the chariot by wild horses is ouerturned. I will shew the danger we are in by meanes of these worldly lusts in two kindes: in the lusts of the flesh, properly so called; and in the inordinate desire of riches and estate of the world. How a true Christian may possibly be disguised by these, (I say) that he shall be thereby as another man, and some-
B times grossly distemper them, I will first show, and then adde some remedies
C against them.

The first is, when he shall be drowned in sensualitie, and the sottish pleasure of the body, so that he is blind and impotent: and hath no power to consider, what the Scripture saith, *Fauour is deceitfull, and beautie is a vaine thing.* And what is the cause of this? for it would not easily be beleeued, that a true Christian should fall so farre. The cause is this; that he hauing giuen his heart liberty to desire stolne waters, and to count them sweet, when he should rather haue spued and cast them vp as a vomite, and haue made a firme couenant against the nourishing of such delights; and further, that he hauing giuen the deuill leaue afford feede it selfe with such sights: he is made vtterly blind,
C impotent, and imbondaged. And that being done, his prayers become feeble
H and rotten (though sometime attempted) to expell and driue out such sottishnesse: but it lodgeth in him, and maketh him a base vassall. Which cannot be plainlier seene then in *Sampson*: a man of great gifts, (as may be gathered by the storie) but made so impotent by the loose of a woman, that he yeelded himselfe to her lure most reprochfully: and being caught with that which was precious in her, became a foole in Israel, who had beene wise enough before to keepe the whole land in safetie. And to this bondage doth a man, indeed with grace, bring himselfe, when he will not see the danger, which he cannot
D but know is readie to meete with him: *For can a man take fire in his bosome, and his clothes not be burnt?* No more may such an one, who will be cured of his raging lusts, looke to be free from great euill and danger. But behold further, what goeth with it? euen this, that he is senselesse at the sight of it, when he should rather tremble to behold in what estate he is. For besides that he knoweth not the euill, (which makes his sinne the greater) his prayers are lost: which he bestoweth about it, his burden of conscience is insupportable, the losse of grace thereby is vnspeakable, the griefe of the godly that heare of it, vnutterable, and the reioycing of the wicked, vnsupportable.

And yet this is not so to be taken, as though it could be no otherwise with
E any of Gods people: for many are fain to shut fast the doores, whom haue the same allurements: but they giue not place to their vnruly desires, beleeuing that which is taught them; and beside, they know how deare it will cost them. Oh, subtilnesse of Satan, blindly to be discerned! and deceitfulnesse of the heart, not to be trusted! for if we no let loose, not a filthie man or woman onely, giueth ouer to euill desires, (who can the no other but fulfill the same to the vttermost) but a sonne and daughter of Abraham, who doth at another time

Carnall pleasures. Prou. 31, 30.

How it commeth to passe, that Christians fall thereby.

Iud. 16, 2. &c. Examples thereof in Sampson.

What an hainous matter it is to loue it. Pro 6, 27. Ecclus 23, 22.

Iam 4, 17.

loath and abhor such wickednesse: and yet to be taken in such a time, that they should be readie to venture vpon that which must needs worke their vndoing; and to wish that, by the enioying whereof they were better be dead! But I must say, such do purchase to themselues the iust fruite of their labours: for though they may be sealed vp by the spirit of God to saluation, (for of such onely I speake) yet what then? Ought they not therefore to be more holie, and beware of the least occasions of emboldening them to sinne? And of all other sins, to be most suspitious and fearefull of those, to the which they know that they are most prone and inclined; and by the committing whereof, they are sure, that their shame and sorrow must needes be greatest? which two, when they are by their iust deserts, once brought vpon them, they will confesse with vs then, that we cannot be too circumspect and warie: and that it is no precisenesse to beware of the deceitfulnesse of sinne at anie time, or in anie place or companie; the which grace (yet) & care was thought to be too much austeritie, till they smarted so bitterly for the want of it. But euerie one can tell that this is true: He that standeth furthest from a raging flame, is freest from burning; and he who goeth farre off from the brimme of a riuer, is safest from drowning: *A word to the wise is inough, then an hundred stripes to a foole.* And I pray God, that numbers of them who mocke some for their precisenesse haue not oft times iust cause to blush & be wounded for their bold sinning, I meane, as well the sin which I now here speake of, as other kinds; and all for this, that they were no more precise. For if they may be deceiued and ouercome who are thought to be strict; namely, when they will at sometimes be too secure: what may be thought of such, whose vsuall course is carelesnes and a trusting to their owne wisdome, who count it their disgrace and shame to be affraide of sin?

Beware of the least occasions especially where we are weakest.

No precisenesse to beware of sin.

A simile.

Pro. 17, 10.

Note If the wariest be sometime deceiued, much more the secure.

But to returne to the godly, how good is it to learne and be able to hold in these fleshlie lusts, as it were, with bit and bridle; that no such wofull things befall them at anie time, neither that they make themselues fooles in Israell, nor spectacles to the prophane world to become their pastime? All which they shall auoide, if they make their greatest reckoning to abide in the fauour of God from day to day, and hold fast the assurance of it, and not count it too base a thing for them to do so. Secondly, if they continue vnder Christs gouernment, to be willingly subiect to him, and to put on his yoke. Thirdly, if they giue not libertie to their wicked lusts, to range after the cogitations and desires which may soonest poison them; but follow their particular callings diligently. And last of all, if they will shunne and auoide the occasions and obiects of such mischiefe; and namely, those which we read that holy *Ioseph* did eschew in the like case who being tempted by his whorish mistresse, yet he would not hearken to her, nor come into her companie. And thus much of the first of these worldly lusts: I proceed to the second.

How to auoid the danger.

Ioh. 15, 10.

Note.

Mat. 11, 29.

Col. 3, 5.

Gen. 39, 10.

Another waie which the diuell layeth open to obscure and weaken the godly life in vs; and that, by another of these worldly lusts, is: to fill vs with noisome cares about the things of this life. A common euill vnder the Sunne; and not the sin of the poore man onely, (which yet is not allowed

The 2. Worldly lust. Cares of this world, or worldlinesse.

of

A of God, no not in him for euen he is taught to depend vpon God, being commaunded to pray in faith, Giue mee this day my daily bread) but it is rather more common to the rich, as *Salomon* speaketh: *I haue seene a rich man, as if he had nothing*: And againe; There is one who hath neither sonne nor brother, yet there is no end of his trauell, neither is his eye satisfied with riches, neither doth he once say, For whom doe I labour, and depriue my soule of goodnesse? This thorne where it groweth, it suffereth no good thing to grow by it, but choaketh it, and ouershadoweth any other gifts of God whatsoeuer. For a worldly minde is a monster of many heads, and infecteth the vnwise with her poyson, that not onely the common sort, who haue small practise of religion; but euen the best sort of people are made drunken with the dregges of her golden cuppe: and this is reached out so secretly and subtilly, that hardly shall one perceiue the danger of it, vntill he haue taken hurt by it. Which worldlinesse where it fasteneth vpon a man, it deuoureth godlinesse, as if there had beene none before; and so chaungeth the best men who are not aware of it, and who feare not the danger of it, that they shall become most vnlike themselues.

Heb. 13. 5. 1 Pet. 4.

Prou. Eccles. 4. 4.

Note.

B

But in describing of this, I cannot vse the like breuitie as in the former. Nay, I must needes confesse, that it troubleth me very much, how to lay open this packe, it is stuffed with such store of contagious and infected wares; and yet men are so greedie to catch them vp hauing respect onely vnto the gaine, and therefore vnfit to be dissuaded from the trafficke thereof: so that few may be noted for examples in vsing the world aright. S. *Paule* setteth out this sinne which is compact of so many, this roote which hath so many branches, when writing to *Timothie* & charging him to make this his text in preaching to such as haue riches, he saith: *The loue or desire of money is the roote of all euill: which while some lusted after, they erred from the faith, and pierced themselues through with many sorowes*. Againe: *They which will be rich, fall into temptations and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction.*

Note

C

1. Tim. 6. 10.

D By the helpe of this Scripture and some other, I will first lay out some of the branches of this roote, and some of the heads of this monster which deuoureth pietie and religion so fast; and the deadly danger that commeth from thence, and the remedie against it: that all these considered, wee may see what iust cause there is that men should be circumspect in this behalfe, in a more especiall manner throughout their dayes, besides the generall care which they haue ouer their liues. And first a little, of the sinnes of this kind committed in and about the affaires and dealings of Christians, (for my purpose is to awaken such as are willing to be directed, not to shew all the sorts of euill which are practised in the world:) and secondly, I will say somewhat of the sinnes E committed by the occasion of riches, without respect of mens dealings; and the dangers that accompanie both. To these two, I will referre that which I meane to speake of this point.

Dangers in worldly dealings.

In dealings, some of the sinnes which good men are like to fall into, are; Greedinesse in seeking and getting their commodities, when they consider not who is hurt thereby, so they may get; nor what daunger they purchase themselues in thinges which are more precious: with the which as a dailie

Greedinesse.

Rashnesse in couenant-making &c. Note.

companion goeth hastinesse and rashnesse, when couenants and promises are vnaduisedly made, and afterward seldome performed and kept; being as fast repented of as they were entred into, because rashnesse doth nothing well. This way, in and about the world, many abuse the peace which they inioy. F

When riches increase, the heart is on them.

But if there be any shew or hope of profit set before vs, (with what hard conditions so euer) we are commonly so moued and tickled therewith, that it may be seene apparantly, we be much vnsetled and almost made drunken thereby; as when we first enter vpon our inheritance and commodities, and when they come in more roundly by the rising of prices, or by great gaine in our bargaines and dealings, or any such like.

Loosenesse and lightnesse.

Another euill of this sort, is the deceiptfull loosenesse and light-heartednesse in our affaires, which shaketh off all reuerence and feare in our actions; and admitteth no suspition, much lesse question, whether we walke safely in the meane while; or, as though our commoditie-seeking were our heauen & happinesse; and as though, because we haue some libertie giuen vs of God herein, therefore we may cast off care of better things, and passe measure in them without checke or controlement: hereby, we sensibly feele our desire abated to the Gospell and heauenly things. To this is annexed (as a familiar companion) foolish, excessiue and earthly reioycing, when wee haue successe to our liking, and gaine comming in. And from this ariseth reioycing in our wealth, (which *Iob* durst not doe, but said; That had been a denying of God) and pride of life, as also a lifting vp our hearts aboue others, liuing in pleasure and wantonnesse, excesse in diet and apparell, and nourishing our hearts as in a day of slaughter, disdaining our inferiours, repining at our betters, with a greedie and hastie seeking to goe beyond our equals; and infinite others like; for euen in these may Gods seruants be drowned. G

Note

Earthly reioycing.

Pride, &c. Iob, 31, 24, 25. 28. H

Fretting when we thriue not.

And so on the contrarie, if wee thriue not, nor attaine to that which wee looke for, what commeth from vs but fretting and vexation of heart, for that we obtaine not our desire, that is, the good successe which we hoped for? So that before the issue commeth, we doe not with contentation rest vpon God, and meekely commit the successe to him: no, but rather vnquietly & distrustfully carie our selues vntill we see an end. Besides these, there are other kinds of offending, which a Christian man may fall into, as when hee shall ouer-lay himselfe with such multitudes of worldly dealings, that there can be no place nor time giuen to holy exercises of prayer, or regard had of christian walking in his ciuill or common actions; but all the wisedome which God hath giuen him to farre more excellent purposes, is bestowed this way, euen to be rich: then the which folly, what greater may fall into one who thinketh himselfe wise? For what hath he prouided for himselfe, but care, toile and miserie couered with iolitie while he liueth; and the fruite of his folly at his death; that he being turned out of all here, he is much vexed and disquieted; and being hardly brought to cast off this burthen, and heartily to repent this his disguised estate; is as hardly receiued into euerlasting habitation after, but hath worse prouided for himselfe, than the meanest godly person which liued vnder him? I

Deut. 7. We depend not vpon God for the issue.

We ouerley our selues with worldly dealings, and no time left for better vses. Prou. 23, 3. Our folly herein.

K

I graunt it is to be alowed that *Salomon* saith, A diligent hand maketh rich: and, The sloathfull commeth to pouertie. But that none may be deceiued

with

A with miſ-vnderſtanding his words, let him be the interpreter himſelfe, what diligence it is which he alloweth to grow rich by; euen ſuch and no other, as will giue him leaue to ſeeke wiſedome as gold, and to lay it vp as treaſure, and to labour for vnderſtanding aboue all things: ſuch alſo, as in the middeſt of his diligence to become rich, he be afraid to offend; and ſuch, as that may not be his trauell that hee doth moſt looke after. Such an euill is to be ſeene in the world, (I meane, euen amongſt men otherwiſe well to be hoped of) that they doe not marke, when the ſweetneſſe of gaine comming in, is felt, how godly duties grow as bitter and vnſauourie to them, which was wont to be otherwiſe with them. Laſt of all, beſides theſe before named, in chriſtian mens dealings, worſe things for the getting of this worlds good, may come to paſſe; that is, B that vnlawfull meanes may be practiſed, as iniuring one of another, whiles either by deceipt in bargaining or otherwiſe it be offered; or whiles violence be ſhewed, oppreſſion and rigour, and there be none againſt them able to reſiſt it: more particularly, whiles men, contrarie to Gods commaundement, doe put their money to vſurie, that is to oppreſſe and hurt one another.

What diligence is good. Prou. 2. 4. Prou. 28.

Note.

Other ill kinds of dealing.

If in this ſort or the like, wee ſhould be prouoked in our affaires and dealings to goe to worke, (as it is the manner of the moſt to doe) wee ſhould ſo blemiſh, yea deface the chriſtian life, whatſoeuer graces of God ſhould be in vs, that we lying open to our aduerſarie but in ſome of theſe for want of a particular regard had againſt them, we ſhould neede no other occaſions to make C our liues irkſome, reprochfull and vncomfortable. But I haue hitherto laide forth onely ſome of the diſeaſes that grow out of a worldly mind in mens dealings: but there is no leſſe euill incurred of an earthly minded man, though otherwiſe religious (euen whiles he is free from all affaires) whereby his profites and ſubſtance are increaſed. For hee who doth not yet ſee the deceiptfulneſſe of riches, how they blindfold the heart that it cannot clearely behold the beautie of chriſtianitie; alas, how is he led about of his fantaſies, (like a foole) to dreame of the happineſſe of his outward eſtate? Oh, what pleaſure is it to him to think of that which he hath? How is his heart made drunken with the fleſhlie reioycing in his wealth and welfare? How doth it delight him to think what D libertie he hath in the world by reaſon of his abilitie, to pleaſe himſelfe in that which his heart carieth him to, or his eye luſteth after? when yet he is ſo much the more miſerable, becauſe he hath nothing to reſtraine him from ſuch libertie. How doth he caſt in his head what he will doe hereafter, and within ſome few yeares how conueniently hee will haue all things about him, (I ſpeake ſtill of a Chriſtian, for euen ſo may ſuch an one be beguiled for a ſeaſon;) and before the time be expired he is taken away from all, like the foole in the Goſpel, and laid in the earth.

Other abuſing of riches out of worldly dealings.

Note.

Luk. 12. 20.

And thus his ſpiders webbe, which with much care and long time and toile was in working, is now ſuddenly ſwept away in one moment. It were infinite E to ſay that which might here be vttered, and to very good purpoſe; how many waies and how farre the poore ſoule may be led to deceiue it ſelfe; and finally to be vtterly vndone being altogether bereft of heauenly furniture, through the fooliſh & ſottiſh dreames of earthly felicitie, which do oftentimes faſten euen vpon good men ſometime vnawares, through the corruption of the heart and through the commonneſſe of this euill which they ſee in the world.

Men slaues to their riches.

All which how cleerely doo they proue, that riches are commanders & maisters, and men slaues and seruants to whatsoeuer they will force them; and get such secret loue and liking in their hearts, that it will be a matter of great difficultie to breake their fellowship, and yet a greater vexation of the heart when it must be broken? There is such a neere agreement and liking betwixt our nature and them, that we can talke with them as with a friend; and are led by them to manie euill purposes and ends. So that wee may possibly be brought to abuse them to the satisfying of our lusts, both in excesse, licentiousnesse, pride, and the iointing of our aduersaries; and what not (that I say not much of the deceiptfulnesse which there is small hope to make men see: that is, to be made verie slaues and droiles for the aduancing of their children, neglecting for that cause whatsoeuer oportunities God offereth them of doing much good)? For it may be seene, that manie rich men haue seemed to liue to no other end, then to leaue great wealth to them, whom (yet) they laboured not to make fit to vse it aright, and therefore that they prouided it to the vndoing of them. And yet to comfort the hearts of their poore brethren with them, or to apply them to any such ends, they are backward and slow, yea too pinching, sparie and nigardly, as if all were too little for a few bellies. And as they hardly come from vs to good vses, so are we as much pinched & vexed with feare of losing & forgoing them: that it is not in vaine commanded, That we beware we bee not surfeted with cares of this world, and that we make them not thornes and choakes to hurt and annoy vs.

Note.

Philem, 7.

Luke, 21, 34.

Great heed to be taken.

By these or anie of them, or the like, as euerie Christian is most prone to offend, so if he shall not wisely and circumspectly preuent the same by this Christian watchfulnesse through the day, besides other helpes before set downe, auoiding all occasions and weaning his heart from all noisome loue thereof, learning also contentation, and nourishing a mercifull heart to the necessities of the poore, with such like remedies as shall be set down; he shall be constrained to complaine of grieuous distractions of mind, disquietnesse, and vnsetling himselfe hereby, besides the hurt which others shall take by him. And thus it may appeare by this which hath been said of this matter, how needfull it is besides a generall watchfulnesse in and throughout the day, to be more especially affraide of some especiall weaknesses which wee carie about vs, and to bee armed against sundrie discouragements and hinderances which arise by occasion of worldly goods.

Thus I haue laide foorth some of this second kinde of worldly lustes; which trouble men both in their dealings and out of them: the dangers that accompanie them who knoweth not, without anie large laying out of them, seeing they follow them, as the shadow doth the bodie? For though I speake not of them who are drowned in the World, whose god is their bellie, and their wealth, their chiefe glorie, it is too apparent, how honest and good Christians haue (for the most of them) no heart to heare how they should vse their worldly wealth, how manie dangers they are subiect vnto thereby, and how their loue is glued to the same; but they thinke themselues able to guide themselues in vsing and disposing

Some of the better sort, not willing to heare how to vse riches aright.

A disposing of their riches and commodities without any great feare or suspition of offending, therefore doe they fall into no meane or common dangers. That whereas they might haue libertie about others, to leade a sweet and godly life, and so draw many to the same; yet they get little knowledge, faith, experience, comfort and other grace, themselues neither are to any of them prouokers of their neighbours to a religious course, to loue and to good workes, by word and example. And beside this, that if they sinne as other men, they are sure to meete with the punishments of other men; in iust reproaches and an ill name deseruedly, in an euill conscience and many vexations, beside many bad dealings which they find at the hands of wicked persons, which they might haue beene voide of: beside these, (I say) what a iudgement is it, that they be-
B ing borne to honour, haue depriued themselues of it? *Note.*

CHAP. II.

Of the remedies against worldly lusts, namely, Couetousnesse and excessiue loue of riches.

C BVt to set downe somewhat more clearely and distinctly for helpe and redresse of this sinne of couetousnesse and worldly lusts, because I haue somewhat largely spoken of the same; I could wish that the remedies and reasons to redresse these many and dangerous sinnes, (and to preuent the same, where they haue not as yet broke out in many of Gods people) that the remedies (I say) and reasons against them, which I purpose in this chapter to set downe, were well marked, and also the direction how to vse them both, (as followeth) duly regarded. And to begin with the remedies, they are foure, euen as the reasons also are. First, he that desireth to be free from great blame and offence by the
D vse of worldly goods, and consequently to hold fast his peace with God thereby; (as I know not what morall action is more to be desired) let him looke to this as he would to the auoiding of the collicke or stone: That no man be hurt or sustaine losse and danger by him; but let him throughly be perswaded of it indeede, that he ought to doe thus, as we are straightly charged by the Apostle: *See that no man oppresse or defraud his brother in any matter?* So that, as we will be sure that none shall wrong vs, so farre as we be able to resist it, (and therefore we neede not be bidden to regard our selues:) so because few of vs will be carefull to see others with whom we deale, to inioy their right, but will be readie rather to plucke from them; therefore is this charge giuen vs towards
E others, which will be no small foiling to this sinne of worldlinesse, if it be regarded. *The first remedie.* 1. Thes. 4. 6.

For then wee shall be free from all the sinnes against our neighbour, condemned in the eighth commaundement (as far as we can discerne them) both in bargaining, (which are not a few) & also in other dealings with men, (which are almost innumerable:) neither shall wee desire it in our hearts, to iniurie them, seeing the law that bindeth vs is spirituall, and commandeth the affec- *The benefit of this remedie.*

ons

ons to be subiect. And what a treasure were it, so to minde this charge in all F
our dealings with men through the day, that we might haue the blessed and
sweet fruit of it at night, when we are to lie downe? Oh, what blessed may such
haue, as looke faithfully to this? In like manner, on the contrarie, doe not so
rowes enough abide them who restraine not their hearts, with full resolution
from such injuring of men? Againe, he who will be subiect to this charge of
the Apostle, and will couenant holily, to vse this first remedie throughout his
life, namely, that none shall sustaine wrong or hurt by him; shall be free from
many branches of couetousnes: yea, he that is aimed to do no euill this way,
or if he faile, doth correct & redresse it, shall shew himselfe to be a man that
hath struggled commendably with the world and earthly goods, and also to haue G
Note. gotten great victorie thereby. And therefore are there few such; because few
doe tie themselues to such couenants. Which kind of men, if they could be
free from blame in many other things, yet should they sufficiently be branded
for worldly and couetous, if they be found careleslie, and not well fenced and
strongly armed against this one.

The second remedie. The second remedie is, not onely that we hate them not, but also that wee
To do good to all. doe them good. Which is to be vnderstood of all with whom we haue to doe.
Rom. 13, 8. Euen as that Scripture teacheth, confirming this rule; namely, That we should
owe nothing to any, but this, That we loue them. And this teacheth (and is
The first sort to whom we should do it. of vs to be performed) to foure sorts of men: (1) to Princes; (2) to teachers; H
Princes. (3) our owne families; and (4) to others, our poore neighbours and brethren;
to all which, we owe seuerall duties not to be neglected. For breuitie sake to
Rom. 13, 7. our Christian Princes we owe tribute and other duties by our goods, as we see
it to be required of vs both in peace and warre. About which I say no more but
this, that as all drawing backe and vnwillingnesse to performe duties necessa-
rily imposed, is euill: to this is not a small blemish, when such as goe for good
Christians, doe common only contend and raise strife about their payments, and
doe not rather proportionably discharge the same with willingnesse. The next
The second: Gods ministers. is, to the vpholding and maintaining of the Ministerie and the Gospell preached: which due, they who being able, are not readie to discharge, but draw I
1, Cor. 9, 14. Gal. 6. 6. their neckes out of the collet; besides that, they shew they are neither friends
Note. nor fauourers of that holy ordinance of GOD; so they protest, and that
to their shame, that they reape small benefit by the preaching of the glad tidings
The poore mans duty in this case. of it. So that euen the poore who are able to giue nothing, are in no better
case, if they be not in affection and good example with the best and forwardest;
in token, that if they had abilitie, they would not be behind others in that
duetie.

The third: Our family. The third sort to whom we owe this, To make the partakers of our goods,
are our owne family, as wife, seruants and children: who must haue this per-
formed by vs, to haue all good necessaries prouided them at our hands, as K
foode and rayment, with what soeuer else conuenient for them; that they
may be the better incouraged and more inabled to liue christianlie, and to
walke in their callings diligentlie and chearefully. And if wee be occasions to
them of neglecting their duties, by pulling from them anie of their neces-
saries helpes, yea if we haue not a care to see that they inioy them, we in so do-
1, Tim. 5, 8. ing, shew our selues *worse than infidels*. And yet on the other side, will not

the

the Lord alow vs to fall into any other kinde of ill dealing, as coueting that which is anothers, or irreligious ſeeking to increaſe our owne for the maintaining of our charge: but that care and trauell of ours, in our particular calling, which auoideth both theſe; (that neither religious worſhipping and ſeruing of God be neglected of vs, nor our neighbour wronged nor iniuried by vs) that is the manner of prouiding for our families, which is beſeeming and meete for vs. *Note.*

The fourth and laſt ſort of them which ought to haue a part in our goods, (ſo that the giuing of that to them which we owe them, may helpe to hinder and abate couetouſneſſe in vs:) this laſt ſort, I ſay, are the poore, whom *we ſhall alwayes haue among vs* (as our Sauiour ſaith) *that we may do good to them.* Therefore much more we muſt take it as graunted, that wee may in no wiſe hurt or wrong them, which wee may not offer to any other: though with ſome, all is fiſh that commeth into the net (as they ſay;) and they care not who forgoe it, ſo that they may haue it. We muſt know further, that to theſe we owe mercie and compaſſion: and that, in this manner, namely, to giue them for their preſent neede; to lend to them for their vpholding in their trade; to beare with them when they haue it not to pay at the due time; and to remit it to them altogether, when they cannot, and yet faine would diſcharge it; and to helpe them vp againe who are decayed: Alwayes looking to this, that the ſubtile and ſloathfull be excepted. And for the performing of theſe duties, let ſomewhat be laid aſide as God bleſſeth vs, either quarterly as we receiue it, or otherwiſe, as God bringeth it to our hands; not thinking the tythe of our gaine and ſauings in the yeare to be too much for them. The Apoſtle willeth men to be rich in good works and not niggardly; and God calls Giuing a grace. And know we, that the Lord loueth this, that wee doe it with chearefulneſſe, and (where much is not) that the widowes mite is highly accepted. And thus I haue ſhewed who are the perſons, and in what manner our hearts ſhould be inlarged towards them. And this briefly be ſaid of the ſecond remedie againſt a worldly & couetous heart: which being laid with the firſt, ſhall not be found a ſmall meane to diſfigure and maime ſuch a ſinne; eſpecially, when they ſhall both goe with the other two which follow.

The fourth. The poore. Deut 15,11. Ioh. 12,8. *Not to hurt them.* *To ſhew compaſſion to them.* Iam. 2,13,16 *Note.* *Lay ſomewhat aſide for this purpoſe.* 1, Cor. 16,2. 1, Tim 6,18. 2, Cor 9,6. 2, Cor. 8,7. Rom. 12.

And theſe doe concerne our ſelues, as the former teach vs how to deale with others. The firſt of them is, that they hurt vs not: that is, that they be not meanes to draw vs to ſinne, which will as poyſon in the body, worke vs much euill. And this they may doe, as well in thoſe that haue them, as they may in them who ſeeke, and cannot come by them. In thoſe who haue & inioy them, the danger is to be feared, which *Salomon* ſpeaketh of: that they be not to vs as they be to the moſt, our ſtrong holds. The *riches of a man*, ſaith hee, *are his ſtrong holds*: and make him, as the Apoſtle ſaith, *to be high minded*. For thus he writeth to *Timothie*; *Charge them who are rich in this world, that they be not high minded.* For if they puffe vp our minds, and make vs ſwell, they will draw vs on to any ſinne: as licentiouſneſſe, idleneſſe, vanitie and boldneſſe in euill, whiles we thinke we haue that which will beare vs out, and hold vs vp againſt any which might riſe againſt vs; vntill the fruites of them breake foorth in vs more bitter than gall or wormewood. Againe, they will make vs worldly, prophane, nigardly, diſcontented: for hee that loueth ſiluer, ſhall not bee

The third remedie. To take heede that riches be not meanes to draw vs to ſin. Prou. 18,11. 1, Tim. 6.17. *Riches puffe vp the mind. What comes of it.*

ſatisfied with it: and he that loueth riches, ſhall be without the fruite of them. Alſo they will fill vs with ſlauiſh feare of loſing and forgoing them: and what will inſue of this bondage, but a weariſome and tedious troubleſomeneſſe? that they will not ſuffer vs to reſt; (but as the flies of Ægypt, which with no beating off, did ceaſe to diſquiet the people) with care and penſiueneſſe will torment vs waking, and with fearefull dreames ſting and wound vs ſleeping, yea breake off our ſleepe altogether when wee ſhould take and enioy it: till, as a moth, which taketh awaie the beautie of a garment, they conſume and eate vp all the ſpirituall grace that was in vs? F

Eccleſ. 5. 9.

This is ſome part of the hurt that riches may do vs, euen as they do procure and bring all theſe with manie other to the men of the World, that which I ſay, is agreeable to *Salomons* words: *I haue ſeene an euill ſickneſs vnder the Sunne; riches reſerued to the owners thereof, to their euill.* The ſinnes therefore, with their like, and the woe that they bring, if we will wiſelie and carefully preuent and auoide, (as who doth not ſee, that great diligence muſt be vſed for the ſhunning of the ſame) we ſhall helpe in good ſort to breake the necke of this coueteouſneſſe; which otherwiſe will beare ſwaie in vs, howſoeuer the name of it be odious to vs. Now ſuch as haue not riches in anie plentie, but are poore, may yet, haue worldly minds as well as the other; and are more like to couet, to be diſcontented, fret, and to vſe vnlawfull ſhifts to come out of their wants; whereby no ſmall hurt doth inſue vnto them. All which, true Chriſtians muſt learne to reſiſt and withſtand, and to ſee what allowance God affoordeth them, and not what their greedie appetite would deſire. And beſides other meanes by which they reſiſt, let them labour in their calling diligently, both they which want, and they who haue much: for that becommeth vs all well, ſo as with it we prouide, that we be not hurt by the worldly goods, that is, by diuerſe ſinnes which they cauſe, whereby we ſhould vtterly diſgrace our profeſſion. and thereby and by no better waie, wee ſhall proue that wee are not coueteous, while we arme our ſelues againſt all ſuch euils as riches do cauſe men to commit for the exceſſiue loue that they beare to them; a great number of the which I haue ſet downe. And this of the third remedie. G

Eccleſ. 5. 12.

Sinnes of the poorer ſort, about riches.

How to auoide them.

H

I

The 4. remedie. That we prouide, that we be bettered by our wealth.

The wealthie haue more helpe to godlineſſe, then others.

More time and freedome to religious exerciſes.

The fourth and laſt is this; that wee not onely prouide that we bee not hurt by them, but alſo that we looke to it carefully, that we be much bettered by them towards Gods ſeruice, yea much more than if we wanted them. For although poore and rich are commanded to conſecrate themſelues to God, yet they may beſt doo it, who haue moſt helpes thereto. And who can deny, that in the wealthie eſtate there are manie more helps hereto, then are to be found in the needie and poore, this being graunted, that both ſorts feare God, with whom onely I haue here to deale? For firſt, they haue more time and freedom than theſe, to all exerciſes of religion & the worſhip of God, both publike and priuate: I meane, they may ofter enioy the preaching of the Word, haue recourſe to reading, Chriſtian conference in good companie, meditation alſo and prayer: (which how great helpes they be to the keeping of a ſetled courſe in godlineſſe, hath been K

A been before ſet downe:) whereas the poore, (beſides that they ſhall looke to themſelues commendably, if they be not diſcouraged and made impatient by their wants) cannot for the moſt part, take the benefit of the afore-mentioned helps in any ſuch ſort as the other may.

Now if any heere will obiect and ſay, (as indeed he may, if he marke the courſe of the moſt wealthie at this day, yea euen of thoſe who will ſeeme religious:) That theſe benefits of God do rather draw men away from feruency and forwardneſſe in a godly life, than further and helpe them thereto; I anſwere, that if it be ſo, it is the ſinne of the perſons who are ſo vnthriftie vſers of Gods bleſſings, and their groſſe vnthankfulneſſe to him, who doe thereby
B prouoke him to take away his bountie from them, or to giue it them in his wrath and heauie diſpleaſure. For I am ſure the Lord teacheth them the contratie, namely: that where much is beſtowed, there much ſhall be required: and that this is the end of the aboundance of all good things which he giueth vs, that we ſhould *ſerue him with ioyfulneſſe and with a good heart*. Indeed, as men go to worke in the world who haue receiued great riches at Gods hand, it is hard to prooue, that they be moſt fruitfull, in good works, who are moſt wealthie, but let ſuch know that their accoũt ſhall be the greater. Therfore, the obiection being thus anſwered, it remaineth cleare and without controuerſie, that men who haue receiued greater outward benefits of God
C than others, may and ought to be the better for them to God-ward, (as from whom iuſt cauſe of care and thought taking is remooued) than the poorer ſort, who lie open to them both.

Obiection. Moſt are worſe for their wealth.

Anſwer. Such are bad vſers of good things. Note.

Deut. 28.47.

This good therefore we muſt ſee that we do to our ſelues, who haue receiued of him the commodities which many of his deare ſeruants do want, that we hold the profeſſion of our hope with ioy from day to day, that we may ſay it truly, that our ſoules are much more well liking by the aboundance or neceſſaries of this life which we haue; or elſe, we ſhall neuer be able to free our ſelues from the blemiſh of worldlineſſe. But if this grace accompanie the three former in vs, we ſhall well declare that we nouriſh
D an heauenly minde, and labour againſt this great ſinne of coueting and worldlineſſe.

As we proſper outwardly, ſo ſee that our ſoules thriue. Note.

But to go further, our riches ſhould doe vs other good, beſide that which I haue ſpoke of. For we ſhould make them our friends to helpe vs into euerlaſting habitation. So our Sauiour counſelleth vs ſaying: *Make you friends of your riches.* And that is, by laying them vp in the Lords hands while we be carefull to beſtow them on Gods poore Saints. For thus, we giuing them to the poore, do lend them vnto the Lord, and do (as it were) put them in his hands: and ſo whatſoeuer we lay out, ſhall plentifully be payed vs againe, *euen an hundreth fold*, in peace (which paſſeth vnderſtanding) *in this life*,
E (though not alwaies in riches againe) *and in the world to come, eternall life*. Yea verily, ſuch acts ſhall not be forgotten, but ſhall be witneſſes and teſtimonies of our faith: (for why do we giue, but becauſe we beleeue in the liuing God, *who is a plentifull rewarder of all that ſeeke him*, and the ſauiour of all that beleeue in him?) *and the works of ſuch ſhall follow them*. Euen thus ſhould we do our ſelues good with them, and therefore we muſt not thinke all too little for our ſelues and thoſe which are ours. And it will one day be

What further good our riches may do vs. Luke. 16 9.

Mar. 10. 30.

Hebr. 11 6. Reuel. 14. 13.

Men make themſelues drudges for their children

Note. wiſhed, that we had thus done good to our ſelues by them, rather than to be F
ſeruants, yea ſlaues to our children in prouiding greedily for them, (for it ſo
falleth out with the moſt) while we dare ſcarcely take any part of our goods
to honeſt and neceſſarie vſes, leaſt we ſhould thereby pluck from them: ther-
in verifying the ſaying of the wiſe; *This is an euill ſickneſſe, that in all points as*
Eccleſ. 5. 15. *we came, ſo ſhall we go: and what profit haue we, that we haue trauelled for the*
winde, that is, in vaine and for nothing? Oh the good that many might doe
with their goods, (I ſay not, to others, but euen to themſelues) if they were
maiſters ouer them, and if they were carefull to beſtow well that which they
haue, to their owne vſe, and the benefit of others as I haue ſaid.

But this is no place to bewaile ſuch caſes: neither haue men almoſt any G
eares to heare, or hearts to lament ſuch neglects of dutie. To conclude there-
fore this laſt remedie againſt couetouſneſſe and worldlineſſe, the monſter of
many heads; euen this good, which I haue ſaid, we might doe to our ſelues
with our riches (euerie one in his ſeuerall eſtate, who is able to giue and hath
no need to receiue:) which if we did carefully looke to, who ſeeth not, how
it would chaſe away the groſſneſſe and danger of this foule ſinne? And ther-
The fruit of all thoſe remedies. fore much more if all theſe forementioned remedies be vſed: (1) that we do
no man hurt: (2) but good, as occaſion ſhall be offered: (3) nor hurt our ſelues
by them, but (4) benefit our ſoules, we may be bold to aſſure our ſelues that
we ſhall diſgrace couetouſneſſe in vs, one of the greateſt miſchiefes that the H
diuell can worke vs. For if we did take heede, that no man in any dealings
might charge vs iuſtly with vnmercifulneſſe or iniuſtice; nor our owne con-
ſciences: if our hand and our heart did go where we are bound to relieue and
diſcharge duty, and if we did wiſely ſhunne the ſinnes which by riches we are
prouoked vnto, (as needleſſe ſpending, and nigardly ſparing, and their affini-
ties) and take benefit to our ſoules, and more religiouſly looke after the life to
come, we ſhould binde this ſinne in bands and chaines, which will other-
wiſe breake our hearts with griefe, and drowne both ſoules and bodies in vtter
deſtruction.

Direction for the poore. And the poore (whom in this argument I haue little mentioned, who are I
not therfore free frō couetouſneſſe, though they haue no great ſtore of riches)
ſhall beſt teſtifie, that they be not (as the moſt of their condition) tainted with
this ſinne, if they hold faſt innocencie, contentation, yea thankeſgiuing: that
is, if they hurt not others by ill ſeeking goods, but be content with their e-
ſtate, though it be meane, and thankfull to God for it, ſeeing they deſerue not
euen the pooreſt. For of both, this may be ſaid: *If their conuerſation be in*
Phil 3. 20. *heauen*, that is, gouerned by heauenly rules, then may they well go through
Note. their dealings on the earth. And ſeeing *the ſnare is in vaine ſet for that which*
Prou. 1. 17. *hath wings*, therefore, they flying and mounting with the wings of watching,
meditation and prayer, ouer the ſnares which are laid for them, ſhall ſafely K
auoid the deceipts of him who ſeeketh to intrap them. And this be ſaid of
the remedies againſt worldlineſſe and couetouſneſſe: the reaſons follow brief-
ly, which ſhould diſſwade vs from the ſame.

The firſt reaſon. We cannot inioy our wealth long. The firſt is, becauſe we cannot inioy them long, but either they ſhall be ta-
ken from vs, or we from them: and yet this ſhort time is alſo vncertaine, as
in the parable of the Steward is declared, to whom it was ſaid, euen as it

were

A were vnlooked for:) *Come, giue an account of thy stewardship, for thou mayest be no longer steward.* This is the slipperie estate of all things heere below: as by Scripture is prooued, *all to be vanitie*; and by experience which teacheth what alterations and changes there are euerie where, both by death and otherwise: which while it is laid to heart, and seriously thought on, doth much quale the pride of life in vs; and therefore also will weane vs from the loue of the world, and inure vs to the contempt of it. Luke.16.2. Eccles.1.1.

The second reason is, seeing the riches of this world are not our owne, but borrowed, as our Sauiour Christ saith; *If ye haue not beene faithfull in another mans goods, who will giue you that which is yours*: where he likeneth them 2 *Riches are not our owne, but borrowed.*
B to things that a man borrowes of his neighbour. Now we see, that no man maketh reckoning of that which is another bodies, as his goods and substance: if hee valewe his estate, he counteth himselfe neuer the richer for that which he oweth, and is euer about to pay it backe; and the honester man will be the more carefull to restore it: but to flourish and beare it out with another mans goods, and occupie with them when they are required and called for, it is neither the part of a wise man, nor of one which loueth quietnesse and peace. Now then, for vs to busie our selues endlessely and griply about wealth, as though it were our proper heritage, when the owner is euerie day calling for it, what madnesse is it to be counted? Luke.16.12. Note.
C And yet if it were our owne, it were the smaller riches; *godlinesse is the great*: and though we were occupied about many things, yet that one is necessarie. 1.Tim.6.9

And if he that goeth to warre, *doth not intangle himselfe with the affaires of this life*, ought not we much more to be free from snaring of our selues with the goods of this world, when neither they are our owne, and when we are called to another manner of battell, where they are sure to get no victorie who are intangled in the world? But these words (mine and thine) are so commonly in our mouthes, that we giue manifest proofe thereby, that although we know that our goods be borowed, yet we do not greatly remember or 2.Tim.2.4.
D thinke vpon it, and that wee are tied with such loue and liking to them, that wee price them farre aboue those which are our owne proper goods indeed, I meane, knowledge and grace. But let this be inough to the wise, that for this verie cause they should loue them little, because they be but borrowed. *Knowledge and grace, our proper goods.*

The third reason, which ought to perswade vs to vse the world soberly, that so we may not be tainted with worldlinesse, is this: For that if we be not faithfull in this, (which is but little in respect of the great and pretious treasures of saluation and happinesse) we will not, neither shall we be faithfull in them, but shall shew out selues not to meane as we beare the word in hand when we 3 *If we be not faithfull in the smaller, much lesse are we in the greater.*
E professe, that wee seeke eternall life by the Gospell preached; but shall proue that all our praiers, confessions of our sinnes, and heatings are in vaine, and that we shall be neuer the better for them. And what a point of madnesse were that? And yet our Saiuour affirmeth it to be so, saying: *He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.* And who doth not see it to be so? For he that will wound and trouble his conscience for a little commoditie, will he not much easilier Luke.16.10.

do it for a greater? and he that will ieopard his saluation for a pennie, will he not much more do it for a pound? and he that will hazard it for a pound, will he not do as much for an hundred? F

Obiection. Answere. Neither let anie obiect this: That some will indanger themselues by a great robberie: who will not haue their hand in small pilfring. For, as that is no proofe of faithfulnes in the persons: so it cannot ouerthrow Christs words which cannot be resisted, hat is to say; if a man will make shipwrack of cõscience & credit for a small benefit, he wil do it much more for a greater. A great and maine reason doubtlesse, why a man should be true and trustie, plaine and simple in and about worldly things, and commit no vnrighteousnes, neither offer anie iniurie to inrich himselfe therby; whẽ that shall be an vtter discharging him of the fauour of God, & a frustrating of all his hope of heauen aud happinesse. Therefore if we look for anie benefit by Christ, anie comfort by the Gospell, anie cõmunion with the Saints, and in a word if we look to reap anie fruit of our holy profession; looke we to it, that we be reformed in this part of our conuersation; & if we desire to vse well & rightly things spirituall which are the chiefest, let vs not be loose or (which is worse) vnconscionable in these earthly things which are the meanest.

The abuse of riches, a heauie witnesse against men. G

Note.

VVe shall giue an account. The fourth and last reason to perswade hereto, is this, that we shall giue an account, as of other things which we haue done in our life, whether they be good or bad; so especially of our getting, vsing and forgoing of our goods and commodities; as appeareth by the parable of the talents, deliuered to be occupied, till it should be demanded, how they were imploied; and by that of the steward, who was called to giue an account of his stewardship. The account which shall then be demanded, shall be according to the doctrine which haue been set downe in the foure remedies: namely, whether we haue not vsed them to the hurt & iniurying of others, and how long, and wherein. And secondly, whether we haue done good with them to our neighbours, as we in conscience haue seene our selues bound to do, & as occasion hath been offered. Thirdly, whether we haue not our selues yeelded to commit some noisome and fearefull sinnes, for and by occasion of them, which we should not otherwise haue been bold to doo. And lastly, whether we haue been furthered by them to euerlasting life. H

Matth. 25. 14. Luke, 16. 14.

How it shall be demanded.

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3 I

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By this we see, we may not deale & behaue our selues about these earthly commodities, as we shall think good, for we are but stewards and disposers of them, as the owner our Lord and maister hath appointed. Wherein as we haue failed, we shall haue little cause to reioyce, considering that whatsoeuer we haue gotten and gained, yet the worst is behind; euen our account giuing, which we shall not bee able to yeeld, no not in one of a thousand. And though I denie not, *but there is mercie with the Lord*, & plentifull redemption; yet it is, *that he may be feared* of vs for the time to come, in occupying our goods and talents as he hath commanded: and it is also for them that in feare and trembling, when they remember and think how ill they haue vsed them, do say penitently within themselues, *What haue we done?* But to the rest shall be tribulation and anguish, when they not wisely K

A casting their reckoning before, shall be urged to it by the Lord, they being vtterly vnreadie for it. In this regard therefore, as in all the former, we see good cause to withstand carefully this sinne of worldlinesse.

These are the remedies, and reasons which perswade to giue a foile to this couetousnesse; now heare the direction in few words, how to vse them both. For although we know them, yet if they do but swimme in our braine, and be talked of now and then, they shall be so farre off from doing vs the good they may do, that we shall the rather deceiue our selues with a false conceit of practising them, when yet we remaine drowned in some grosse point of worldlinesse still. Therefore it is necessarie, that we nourish and retaine a mind wil-
B ling to see and find out what is amisse in vs this way; and then, as the sinnes of this kinde are most dangerous and many, that therefore we force our selues from day to day to stoupe and submit our selues in an honest and good heart, to vse these remedies, and be perswaded by these reasons, till we find ease by them, through practise of them; that is, a readie minde to vse the world soberly & a right, and desirous (least we should deceiue our selues through selfe-loue) both to learne by the publike ministerie, and by our priuate reading, as also by the helpe of any faithfull brother, (which can shew vs) what blemish remaineth to annoy and hurt vs. Thus vsing both remedies and reasons from time to time, (for this must be no worke of a daies or a yeares continu-
C ance) with feruent prayer to God both to see and cast out such excrements, wee shall not neede to doubt, but that we shall be blessed in our worke.

And yet this I will add, (because I know that the matter which I haue set downe for the redresse of couetousnesse, will sauour but harshly in the tast of worldly minded Christians) that I do not in all that I haue said, speake or except against any libertie that God alloweth his people, about the vse of the world (for some will be readie so to gather.) For concerning skill and wisedome in mens trades, dealings and occupyings, I am so farre from counting
D them points or properties of couetousnesse, that I hold them for comely ornaments, if they be not choaked and ouer-growne with the weeds of their corruptions. Yea I say more, that ignorance and vnskilfulnesse (if ye except the contrarie extremities, subtletie and craftinesse) is one of the greatest occasions of euill dealing among men. Also I denie not but that forecasting and thriftie prouidence in a familie, is both lawfull and meete, and that no more be spent, than for necessarie and comfortable vse; to make prouision also of things needfull in the fittest time, so as it be without fraudulent dealing in fore-
E hand bargaines; also good husbandrie, warinesse in their doings, sure bindings of men in their contracts and couenants, and sufficient securitie (for mortalitie sake) euen betwixt the best, by writings or witnesse, and a taking heede of suretiship (as *Salomon* willeth) that one be not vndone by another; diligence also in mens callings, with such other like, religion I say, and Gods word alloweth them all. And all to this end, that the more outward dangers a man can auoid, the more free he may be to liue Godly.

But seeing it falleth out commonly, that the wisest are the worldliest, and these fore-mentioned liberties are much abused of earthly mindes, and such do too easily passe their bounds, and much nigardly nipping go vnder the

Direction how to vse the remedies and reasons.

A preoccupation.

This forbiddeth the vse of no lawfull liberties.

As in particular Note

Gen. 41. 35 36

Prou. 6. 1.

Note.

cloake of frugalitie and honeſt ſparing; therefore theſe fore-mentioned liber- F
ties (which being well vſed, are alſo commendable vertues) grow into ill re-
port among the ignorant and vnſtayed, which otherwiſe are not reproach-
full, neither deſerue any blame. And this I haue ſpoken to meete with an ob-
iection, which might ariſe in the mindes of ſome by occaſion of that which
went before. And if this content them not, they ſhew themſelues luſt-
ly to bee ſuſpected of worſe meaning, than in their obiection they pre-
tend.

As for them who ſay, If they had riches they might ioynt their enemies,
Iam 4 4. and ſtand againſt them, and do many other things which now they cannot
for want of them; it is not worth the anſwering. For God doth not giue G
Titus 3.14. theſe his bleſſings to men to beſtow them on their luſts, but to profitable and
neceſſarie vſes. And where men do not make that reckoning of them, and
learne not to be maiſters ouer them rather than to be ſeruants and ſlaues to
them: what one among a thouſand is the better, but the worſe for them?
And therefore to a reaſonable man I would ſay: What if we could in diet
and apparell, countenance and controlling of others, flouriſh and pleaſe our
Note. ſelues, alſo in other lolitie, liberty and exerciſe? what were we the better? All
men ſee, that we may want theſe better than the pairing of our nailes, and that
we may pleaſe God better without them, and that we ſhall not haue ſo many
things to let and hinder vs, if we be free from them. We haue promiſe of ſuf- H
ficiencie, if we deſire to liue vnder his gouernment, and without that, curſed
is all plentie. But heere an end of this matter.

Chap. 12.

Of the third kinde of generall lets: whereby the beleeuer is hindered from going forward in a godly courſe. I

The third kinde of generall lets.

NOw followeth the third kind of generall lets, which doe much hinder a Chriſtian from fruitfull and cheareful walking through his pilgrimage, as becommeth him. And to this I referre all the outward occaſions, whereby Sathan draweth vs to offend, & by the which he ſtirreth vp moſt poyſoned thoughts and affections in our hearts, though the things themſelues, whereby he vn-
Which are outward things, not euill of themſelues. ſetteth vs, be not euill: as, by afflictions & chaſtiſements; by proſperitie and abundance, or varietie of Gods bleſſings; by family mat- K
Note. ters at home, by our worldly (yet lawfull) dealings abroad; by that which we ſee and heare; by change of our eſtate, place, acquaintance and other our affaires; by ſeeing the deepe ſecuritie, and bold ſinning of others, who
Mat.24.12. feare no iudgement day; and the hard handling of thoſe which liue godly, by
Rom.13.3. ſuch as are mightie and in authoritie, who (yet) ought not to be terrors to ſuch as do well. And to be ſhort, by other things innumerable, yea, to ſay

the

A the truth, we goe about nothing in the world how lawfull soeuer, no not our prayers themselues, and hearing of Sermons, which are the holiest actions of our liues, but from them all, doth he take occasion to hurt and wound our soules: as I will for the better instruction of the Reader, in as few words as I can, set downe and shew, to rouse and stirre vp such as haue care to do well, to become more vigilant against his sleights and snares when they shall better know them, and be more warie in all their waies; and that they may see, that there are causes sufficient, why they should daily be setled in a godly course, when they haue so many occasions on euerie side to hinder them.

B And to touch these in order, First, how iustly is this to be complained of almost vniuersally? that for all the encouragements we haue to the patient and well bearing of our afflictions, yet rare is the man, who is not made worse, and whose heart is not hardened against God by them, rather than the person more meeke and humbly minded. For if they be heauie and grieuous, they do oft times raise bitternesse and impatience: and if they continue long, they will commonly worke a feare of Gods wrath for some sinnes, although repented of, yet comming a fresh into remembrance. The Lord hath taught vs in many parts of his word, that his corrections are sent from him to all his beloued ones, as from a most louing father, and for their great good, C that they may not perish with the rest of the world, but haue triall of their faith and patience thereby, and so most sound ioy. So farre is it off, that hee taketh pleasure in hard handling of vs, but doth all for our good: yet how many are so wise, as to make these vses of their afflictions, as God would haue them, but contrarily, are led by the diuell to impatience, fretting, frowardnesse and most painefull pensiuenesse? all which do vexe them more by many degrees, than the troubles themselues. For this doth he often ring in their eares, how can it be, that he loueth you, and yet afflicteth you thus? Againe, God hath taught them, that he hath many waies to deliuer his, and promised, that their afflictions shall not be aboue their strength, and also that he will D send a good end of them which being weighed, were enough to vphold them: but Sathan washeth away all such encouragements, and carieth them headlong from resting vpon Gods word with peace, and yet for all this his preuailing against them, they see not themselues to be made his bondmen. And thus it may easilie be seene, that the diuell doth vsually take occasion by the chastisements of Gods children, to turne them a side from their stedfastnesse in a godly life: neither can it be otherwise, if they will not prepare themselues for them before they come, that their vnruly passions may not breake out so impatiently against God, as there is little cause why they should, when he telleth them, that of verie loue and faithfulnesse he afflicteth them. This E the diuell had experience of in the daies of *Iob* when he said: *Lay thy hand vpon him, and thou shalt see that he will curse thee to thy face*: and although he was deceiued in *Iob*, yet he hauing had long triall of the nature of man, spake the truth in the generall, as hauing long prooued, how readily it is caried to vnquietnesse by occasion of the crosse.

He therefore who hath learned in prosperitie to want and be abased, and to looke for a change before it commeth, that he may not in the same be

Afflictions ill vsed, great occasions of resisting of vs. Note. Heb. 12. 11.

The right vse and end of afflictions. Heb. 12. 7. Psal. 119. 72. 1. Cor. 11. 31. Iam. 1. 2, &c.

Abuse of them.

Iud. 6. 13. Psal. 34. 1. Cor. 10. 13. Rom. 8. 27. Note

Psalm. 81. 15

Remedie.

chaunged from a godly mind, he it is that shall be deliuered in the time of A
affliction from manifold disturbances, yea although they be sore and great.
But if our troubles bee manie and grieuous, (as no man can warrant him-
selfe to be free from either) it is to bee knowne, that all the priuiledges of
Christians, and their whole armour will be little enough for the enabling
Note. of vs to stand safe and vpright in them, and to keep our hearts in the peace-
able and faithfull seruing of God. And otherwise, our frowarde nature be-
ing so dainly prouoked by losses, injuries, heauie tidings, disappointings of
our hopes, or other such molestations whē we looked for no such thing be-
fore, will passe her bounds in a moment, and carrie vs into sundrie vnqui-
etnesses. And when we are vnsetled in such a manner, we do easily fall in- C
to further degrees of impatience and fretting, whatsoeuer we thought of
Ioh.16,33. our strength before. And therefore our Sauiour said, I haue giuen you
manie comfortable instructions, *That in me ye may haue peace*, when tribula-
tion commeth. But where such great incouragements of this be not regar-
ded, I haue not marualled when I haue often heard, that manie vexati-
ons and bitter anguishes of mind haue possessed the liues of some Christi-
ans by reason of their crosses: who hauing manie commendable parts in
them, haue not for all that, such wisdome to prouide for themselues better
shelter against the time of need, (God yet ministring such varietie of helps
to thē) to the end they might not be destitute. These therefore if we enioy
not the benefit of daily, to make the heauenly life sweet & pleasant vnto vs H
Rom.5,4,5. in the middest of so manie crosses as we meet with, & naturely hope which
experience bringeth, it can no otherwise be, but that there shall arise many
vnsetling, discouragements & vnchearefull times; euen vnto them which
haue receiued some good fruit by the Gospell: so far off shall it be frō them
to learne experience of Gods helpe in their need, whereby they might hope
for the like afterwards.

The diuell hurteth vnder prosperitie. But to say somewhat of other occasions by which the diuell hindreth
our proceeding in a godly life: if we liue vnder abundance and outward
blessings of God, enioying health, peace, sufficiencie of all things for this I
life, are we then free from danger on his behalfe? Nay rather, then is our
perill greater, when we haue so manie more strong allurements and deceit-
Note. ueable prouocations to set our delight vpon the things of this world, then
when we were holden vnder of afflictions: for he worketh vpon our hearts
by occasion of these commodities (which manie other do want) to puffe
Prou.30,9. vs vp with pride, and high-mindednesse, and so imbolden vs to say, (be-
cause we haue much) *Who is the Lord?* and to forget our selues to be mor-
tall men, when we be not in pouertie, wants and sorrowes, like the com-
mon sort of others: and to make our riches, peace, health and such like,
Prou.10,15. *our strong hold*, euen as the wicked doo. But these are not the one halfe of K
his slie practises, by the which he maketh prosperitie (as much as in him
lyeth) to be our bane, euen as it is to men of the World: for he subtilly ma-
keth drunken our hearts with the loue of our goods, and so holdeth out the
1.Ioh.2,15. loue of the christian life and the true loue of God from vs; for the one of
these cannot stand with the other. The particular infections which from
these generall diseases, the diuell seeketh to bring vpon our soules, and all

by

A by occaſion of wealth and worldly pleaſure, who ſo weigheth but indifferently, ſhall eaſily be brought to confeſſe, *that happineſſe conſiſteth not in the things which a man poſſeſſeth*: neither that the rich man is the happie man, but is moſt commonly the miſerable, the wofull man, and hee, whom the diuell doth ſo much the more eaſily draw to grieuous iniquities becauſe of his proſperitie; and when he hath rocked him aſleepe, then he ſecretly murdereth and woundeth to death his ſoule, no leſſe palpably than *Iael* did the bodie of *Sisera*. Iud 4.21.

For who doubteth of this, that as proſperitie it ſelfe is Gods bleſſing, and commeth neither from the Eaſt, nor the Weſt, much leſſe from the diuell: ſo
B yet, that all the miſchiefe which commeth therby, is his procuring and ſubtill and ſecret bewitching of them who haue this wealth, and liue in this proſperitie? According to the ſaying of the Apoſtle: *It is the prince of this world that blindeth mens eies, who beleeue not the Goſpell*; that being in darkneſſe (whether they be poore or rich) they may not be able to ſee how to vſe their eſtate aright. And our Sauiour ſaith; *It is the diuell, who ſtealeth the word out of mens hearts, when they haue heard it*, (whether they be poore or rich:) ſo that although it teach them both how to walke; the one in contentation, the other in lowlineſſe and doing of good works; yet neither of them is a whit the better: and therefore the rich man, (for of him I am to ſpeake) if he be not
C poore and meane in his owne eyes, and daily exerciſed in doing many duties, and in bringing forth much fruit, (ſeeing the diuell ſo watcheth and hindereth him) *can no eaſilier enter into the kingdome of God, than the camell through the eye of a needle.* 2. Cor. 3.4. Mat. 13.19. Mat. 19.24.

Neither let any man obiect, that the diuell deceiueth not a godly man thus: for except he haue learned to vſe his proſperitie aright, as in Gods word he is taught; as, not to *be high minded*, but to be more plentifull in good works thereby, (as I haue ſaid) than otherwiſe he could, to loue it little, ſeeing it is not the great riches, which Saint *Paule* ſpeaketh of, but the meane and ſmall, and except he haue learned to want alſo, as God ſhall trie him: if (I
D ſay) he be not thus armed, euen he who is otherwiſe the child of God, may be haled by the diuell to dangerous euils, and to a grieuous ouerthrow, and that by the occaſion of his proſperitie and welfare. And therefore it is an eſpeciall point of wiſedome while God giueth vs peace, health, and a ſafe enioying of our outward commodities, to take heed that we reſt not in them, neither make them or any other to be fleſhly holds or propps to leane vpon: for full eaſily they will be caſt downe with verie ſmall blaſtes of aduerſitie and trouble: and howſoeuer we went for zealous perſons before, yet full faintly ſhall we performe our duties, being readie to be led about by the diuell ſo many waies, by occaſion of our proſperitie, and yet (perhaps) moſt of all, when
E God ſhall ſend a change. 2. Tim. 6.17. Note. *The right vſe of proſperitie.*

But let Gods louing kindneſſe ſhewed to our ſoules, (becauſe it is renewed vpon vs euerie day) prouoke vs in all eſtates, to be true and faithfull to him: and let vs not ſerue him for his outward benefits, although I deny not, but that we may haue more libertie thereby, both to doe our duties to him and to our brethren, and that more plentifully than in wants and neceſſitie. And as it behoueth vs thus to vſe proſperitie, as that we may not abuſe it: ſo Note.

if

if we haue (by any occasion) beene turned out of the way, let vs suspect our F
false hearts the more afterward; to withdraw them further off from the
loue of the world, and in token of our repentance and pardon obtained, to
Luke. 19 8. reuenge our selues, yea, if there be cause, to make restitution as *Zacheus* did.

But to proceed, another occasion the diuell taketh of quenching grace in
Another let, is by family matrs. Note. vs, by family-matters: about the which, he so busieth and occupieth our heads,
that right good Christians do perceiue themselues sooner to take hurt there-
by, than they can espie it; and see themselues vnsetled thereby, before they
are aware. And that is, in the varietie and multitude of worldly affaires, when
eyther they are more than with the practise of Christianitie we can looke to; G
or being not so, yet they being sundrie and diuerse, our hearts are wholly ta-
ken vp with them, and so they become vnsetled and vnprofitable, especially
because we are wont to deale rashly, loosely and vnaduisedly in the most out-
ward things we go about. For otherwise, we taking our lawfull workes in
hand aduisedly and watchfully, and walking circumspectly in our diuerse af-
faires, the diuell cannot so easily preuaile against vs, whiles we are carefully
taking heed to our waies, and confidently perswaded, that God alloweth vs
and is pleased with vs in the doing of them.

The better sort euer taken this way. Note. But (to say the truth) the most part euen of good Christians, attaine not to
this grace in houshold affaires and matters about their maintenance, thereby H
so moderately and warily to carrie themselues, as that they auoid the com-
mon hurts which most men do sustaine, that is: an vnquiet minde, distracted
or vnsetled with some corruption by occasion of so many dealings. In which
case they make themselues (as I haue said before) vtterly vnfit to do any good
for a time: yea and so abide for a long space, if they haue not the more tender
consciences to call them backe the sooner. For both they themselues haue
A cause therof. beene wont through custome, to be hastie, forgetfull and vnwatchfull in these
matters; and haue seene it so common a thing with others to do the same, that
although they come euen from prayer, or from a Sermon, yet can they hardly
speake or do any thing about their businesse and dealings, but they shall too ea- I
sily shew and bewray, how farre they be from hauing their conuersation in
heauen, while they are occupied heere on the earth; & that because it is a thing
so common to be vnsetled, wounded and sore shaken by earthly dealings and
commodities.

Another cause. And another great cause there is of this sinne, and that is; a perswasion
rooted in them, that no man how godly soeuer he be, can go about them with
an heauenly mind; and that a Christian is not tyed to measure and square
out his earthly and domesticall affaires after the rules of Scripture, but that
euerie man is to do heerein as he seeth good; and that he can do such things of
his owne head, without helpe of the word of God. Which opinion is so K
deeply setled in mens minds through Sathans craftie beguiling of them, that
the most euen of those who be of good hope, are both at home, and about
their dealings in the world, with wife, seruant, neighbour or stranger, often-
times more like bruite beasts or franticke persons, than sober and religious
Christians. And it may be easily gathered, that they tie all religion for the most
part, to the publike place: that is to say, to go to the Church once in a weeke,

and

A and to do as others do there; and to order other matters after their owne diſcretion. So little do ſuch conſider what the Apoſtle hath taught; *Whether we eate or drinke, &c.* And againe: *Do theſe things, as though ye did them not.* 1.Cor 10.31. 1.Cor 7.29.

Now when men giue this libertie to themſelues, not to be directed by God in their moſt common dealings, and when the diuell hath brought them to this point; who ſeeth not, how euerie thing which they are occupied about, is made a let and a ſnare to them, and becommeth a blocke in their way which they ſtumble at? A man ſhall not ſpeake to his wife, but he breaketh into frowardneſſe: one neighbour contendeth, falleth out with; and raileth at another for a matter of nothing; and one is vnquiet with ſeruants, vexed at chil-

B dren, yea curſing them that euer they were borne, impatient and wayward at euerie thing which goeth againſt him; fretting, if anie man ſaue a pennie by him, though it be by good and lawfull dealing; and reioycing, if hee can pull ought to himſelfe from anie; with infinite other ſuch. And this is the life of many; yet, who is wiſe to ſee and marke this, but that the diuell may lead the moſt (as it were) blindfolded, whither ſoeuer he will?

Fruits of the heart vnſettled, by occaſion of family-matters. *Note.*

A wiſe man will therefore (I hope) better conſider this, and learne to diſburden himſelfe of multitudes of worldly dealings and buſineſſe, ſeeing they ſuffer not the minde to be free: and to ſubdue his affections, ſo (as I haue before taught him) that he may haue them ruled and vnder gouernment, in

C one part of his life as well as in another, and about family-matters as well as thoſe which are moſt weightie. Other remedies cannot be ſet downe: but ſeeing this euill riſeth from the heart which is ſtuffed with ſundrie corruptions, (as diſtruſt, too great delight-taking in the world, raſhneſſe, deſire of getting, feare of looſing, &c.) therefore let it be carefully kept, and purged from theſe, and he be well armed, (as I haue counſelled before) and particularly with that part of the armour which is requiſite againſt this point of Sathans deceiuing him (righteouſnes, patience, and ſuch like:) as, ſeeing he who is thus bewitched by him (as hath now beene ſet downe) highly diſhonoureth God, and reprocheth his profeſſion: but faith muſt baniſh diſtruſt, and hope

D muſt chaſe away doubtfulneſſe & feare: and he muſt know, that whatſoeuer he wanteth of them and ſuch like graces, to ſuppreſſe the ſaid noyſomeneſſe of the heart, ſo much the greater ought his trauell be, till he attaine vnto them, and yet when he hath them, to ſtand faſt in holding them: and if he know not his ſinnes to be doubtfulneſſe, diſtruſt and feare, &c. let him take to him the ſword of the ſpirit, euen the word of God, which may clearely ſhew them to him, more particular remedie muſt be ſought according to any particular ſinne; by well obſeruing theſe in generall.

How to remedie it.

Furthermore, the diuell taketh occaſion by change of companie, dwelling and acquaintance, to ſteale away mens hearts from goodneſſe, (as he did

E thus deceiue *Lot,*) and cauſeth them to neglect the vſe of good meanes publikely and priuately, as the manner of many is, and to change religion (as they ſay) with the place. And no maruell, when neither the word of God meeteth with them where they become, to awaken, inſtruct and admoniſh them, neither good neighbours to obſerue and prouoke them to loue and to good works, not to admoniſh them, when they haue turned out of the way: but continually, euill talke and companie is found in ſtead of them, and ſuch force

Change of company an other let Gen. 19.13

Gods mpanie, *Note.* 1.Cor.15.33.

we reade to be in them, that they are able to corrupt euen good manners. F
but although they meete not with these, yet the diuell taketh occasion by
the verie change of place, to make them change their maners: which
mightily ouerweigheth euen with good men, that they sooner gather rust
therby, (as coldnesse, looseneſse, &c. from other, than they shall be able to
season others with goodnesse: and when they liue not with such as know
them to haue been forward Christians, who might be instead of watch-
men vnto them, it is a strong prouocation to them, and a tempting of them
to be like others, and to become more backward than they were before,
as we may heare it to be the case of manie: for they shall be set vpon by the
wicked traine, till they haue found out what is in them, that if they cannot G
draw them to euill, they may leaue them with despite and reproch, to the
vtter discouraging (if it be possible) of them for euer.

Godlinesse not set by in the world, but contemned.

For when we see how little account holinesse and Christian practise of
dutie is in the world, either in high or low, for the most part; yea, and that
wise men are growne to count it meer foolishnesse and niceneſse, to make
conscience to do those duties, whereunto our knowledge leadeth vs; is it

The godly by this occasion stumble.

not (thinke wee) a strong cord to draw vs after the multitude, especially
when they who boldly contemne goodnes, shall yet be seene to be merrie
and lustie, and without feare as though they had done nothing, but that
which they can iustifie, and as if there were no feare of the iudgment day
at al? How mightily he preuaileth euen against the godly by this occasion, H
Psa, 73.8.9.&c. Note. the example of the Prophet doth plainely declare. For when I saw (saith he)
the wicked, licentious, and to talke presumptuously, and set their mouth
against heauen, &c. yea (and more than this) to vtter it boldly: (How
doth God know it?) and for all this, yet they prospered in the world and
increased in riches: *Certainly, I* (said hee) *haue clensed my heart in vaine,
and washed my hands in innocencie.* So that the licentious course of bad
men so commonly continued, and oft without plagues, (as to GODS
seruants they seeme to bee:) and contrarily, their owne life to bee
(as it were) a continuall mourning and a sowing in teares; it is (no
doubt) through Sathans malitious subtiltie, a sore weakening of the I
courage of Gods people, that they do not grow forward daily from grace
to grace.

Beware of familiaritie with the wicked.

But how much more (think we) shall we be imbondaged and kept backe
from beautifying the Gospel daily in our conuersation, if we shall be so vn-
wise as to like of, and ioine our selues to the companie and familiaritie of
Amos, 3.3. Prou, 14.7. such? For then must we grow to be one with them, for two cannot walke
together (as the Prophet speaketh) but they must be of one mind: therefore
Salomon aduiseth vs, that we should *depart from the foolish man, when we per-
ceiue not in him the lippes of knowledge.* As though he should say, if he declare K
his follie (that is, his wicked state) by shameful sin, and by his speech bewray
that he hath no sauour in good communication; but despising & scorning
knowledge and instruction, and hating to be reformed. And againe: *He*
Prou, 13.20. *that walketh with the wise shall be wise, but a companion of fooles shall be afflicted,*
Gen. 39, 10. that is, take part with them of their punishment. We read of *Ioseph*, when
he was importunately vrged from day to day by his whorish mistresse to
adulterie,

A adulterie, that he not only consented not, nor hearkened to her to lie with her, but would not so much as be in her cõpany. And that was a speciall cause, why *Dauid* would not go home with *Saul*, when he reconciled himselfe kindly to him, and bad him come againe, the second time: for he knew his Court was ful of flatteries, lyers, slaunderers, and malice-bearers. But the allurements to ill company are so forcible, the perswasions so many, and Sathans sleights so subtill to deceiue, euen those who haue some feare of God, that they preuaile with too many to their cost, while the hope of pleasure, profit or preferment doth blind their eies in such wise, as they do not onely quench, yea and so grieue the spirit of God in thẽ, that therby they be left destitute of the power & effectuall
B working of it; but also are led captiues by the diuell into many sinnes, and are snared in them, as the bird in the net, that they cannot tell how to wind out.

1. Sam. 26. 25.

Note.

For helpe against this let, let vs be made as wise as we may, by the former counsell and example to shun it: but if we be once woond into it, common perswasiõs or ordinary praiers wil do vs but little good, (though euen they are farre enough from vs, when we be brought to like of such fellowship) nay, that kind of diuell is not cast out easily, but by fasting and prayer, &c. And yet this is not so to be taken of vs, as though the Scripture did not giue greater strength, than that these or such like temptations should ouercome vs. For if we enter into the Lords sanctuarie, and weigh vpon what slipperie places the
C vngodly stand, and how soone they are cut downe, (when yet Gods promise standeth fast for the safetie of his:) euen this one part of armour, well handled for our owne defence, and wisely vsed against the aduersarie, doth set them at great libertie, which were so deepely plunged into danger.

The remedie.

But it were endlesse to set downe all occasions whereby the simple who would do well, are by the diuell beguiled. Our outward senses he so poisoneth, that we shall haue no right and pure vse of them, if we be not well stayed, (and yet it shall be long before we can espie and see it;) that one shall not heare that which agreeth with his nature, though it be shamefull & euill, but he shall be tickled and affected with it, often remembring it with liking thereof, and
D pleasing himselfe in thinking or vttering of it, (be it a foolish iest, a secret nip, a filthie rime, a foolish tale, a grosse lie, &c.) till it haue taken such hold of him, that he cannot shake it off when he would. One shall not cast his eie aside, but it shall be as a glasse-window to let sinne into the heart, and cause it to be delighted with the beautie of a strang woman, and to be taken with her eye-lids: not one shall not see any man earnestly following the world, or too seriously occupied about his profits with successe therein and sweet commings in, but we are drawne and (as it were) tickled with the like; and so our minds begin to be snared and intangled, and itching to be doing where we ought not. And so we are readie to be led by occasion in other things innumerable:

Many other occasions whereby Sathan beguileth vs.

Note.

E 1 We cannot see our enemie, but we haue our hearts rise against him.
2 Not hurt our foot neuer so little, but we curse.
3 If a thing go not forward as we would, we fret & become impatient at it.
4 If we be prouoked neuer so little, we storme.
5 If we be told of a fault, we swell and conceiue ill of him, that reproueth vs.
6 If we be but absent awhile one from another, we waxe strange.
7 If we be merrie, we waxe light.

What go we about, wherein we may not ſenſibly and eaſily perceiue, that the diuell is at hand to hurt vs? ſo truly it is ſaid, that he rangeth about the whole earth to bewitch, not the vngodly alone, (whom he hath ſure inough alreadie) but euen Gods people; as may clearely be ſeene and felt of vs, if we giue him neuer ſo ſmall aduantage. F

Note. This I haue ſaid of ſome of the lets, to ſtirre vp the Reader to obſerue others by them, as, coldneſſe, deadneſſe of ſpirit (a neare companion to ſlouthfulneſſe) which cauſeth men to ſay: *A Lion is in the way*, when they haue quenched the ſpirit of grace in themſelues, which ſometime made them willing and readie to their duties. Then, delay and driuing off good actions and enterpriſes till the ſeaſon and fit time be paſt, wherein they ſhould be done, this driuing of, I ſay, is a common euill euen among the better ſort of Chriſtians, ſo letting go the oportunitie; and vnder this pretence, that they cannot doe the good which they would, therefore to do none at all: whereas we are taught, G

Prou 25 11. that *a word in ſeaſon is like apples of Gold and pictures of Siluer*: ſo is a thing in ſeaſon alſo, and we haue beene taught, not to driue off from day to day. To theſe may be added, a careleſneſſe in obſeruing and looking to our hearts and waies, which groweth faſt vpon vs,: alſo a yeelding too readily to our appetite, and vnto temptation; whereas we ought in ſuch caſes to put a knife to our throat, and weane our appetite, alſo cuſtome and boldneſſe in ſinning,

Prou.23.2. [a] Pro.28.14. when yet we ſhould [a] feare in all our waies, and prophainneſſe, which yet H

[b] Hebr.12.16. ought not to be among Gods ſeruants, [b] and looſeneſſe of the eye, eare and tongue; though the holy Ghoſt hath commaunded, that we ſhould be ſlowe

[c] Iam.1.19. [d] Math.5.29. [e] Pro.15.32. to ſpeake, [c] and our Sauiour hath willed, to plucke out ſuch an eye, [d] and both teach: [e] That he who turneth his eare from inſtruction, (much more if he ſhould lend it to euill words) deſpiſeth his owne ſoule. Now therefore in ſo many aſſaults, by ſo many occaſions taken againſt vs, and that euerie day one or other, yea many of them by ſo malitious and ſubtile an enemie, to no leſſe danger of ours than the looſing of our ſoules, who eſcapeth vnleſſe he be armed? What wiſe man will not prouide carefully againſt theſe and ſuch like annoyances? And if he know not how, yet he will count his labour beſt I beſtowed in learning, then ſhall he vnderſtand his way aright, and know that he walketh in ſafetie. And thus doth *Salomon* deſcribe a wiſe man, ſaying:

Prou 24 8. *It is the wiſedome of the prudent, to vnderſtand his way.* This I haue ſaid, that the Reader may ſee what manifold lets there are, firſt in our ſelues through the corruption that is within vs: and then without vs, by the diuell railed vp againſt vs, (which is not perſwaded to many, as it were meete it ſhould:) that we may ſee iuſt cauſe to be better acquainted with the armour of Chriſtians and other helpes before mentioned, by the which onely God hath appointed ſafe deliuerance from theſe fore-mentioned lets and annoyances. K

He who ſhall be found willing to liue after a Chriſtian direction daily, ſhall more eaſily be brought to feare, and ſo withſtand theſe and the like occaſions, that they diſguiſe him not, making him to ſeeme as other men, who feare not God. Wherein more eſpecially, we muſt looke to our ſelues, that we wiſely auoid and preuent the occaſion of theſe, ſeeing we know how we haue ſmarted by them: and when we cannot altogether auoide them, yet to

arme

A arme our ſelues by reſolute couenant and feruent prayer againſt them; and when we haue beene ouercome by any of them, we muſt ſee it, and marke our weakneſſe, and pray more earneſtly, and giue not ouer; and Gods grace ſhall be ſufficient for vs, both to quiet our mindes by hope of pardon, and to weaken our ſinnes afterwards. 2. Cor. 12.

And by theſe impediments from the conſtant holding out in a godly life, it may be ſeene, that it is no idle occupation to be a true Chriſtian, and to continue ſo: and that his worke is not a ceremonious tasking of himſelfe with reading ſome prayers or other things, when he thinks good or when he is inioined it; which yet (as little labour as it coſteth men) would be neglected oft, *What obſeruations are to be gathered from this doctrine of the lets.* Note.

B both of miniſter and people, if they were not tied to it. Alſo we may ſee what need the ſeruants of God haue, to guard themſelues ſtrongly, and ſo to abide, as hath beene ſhewed before; and to be acquainted with Sathans crafts and pollicies, and by what meanes they be repelled and reſiſted. And that their temptations are ſometime ſo forcible, that they are not ſubdued and ouercome, but do caſt them into ſome open ſinne, (for the which cauſe Saint *Paule* admoniſheth, that men quench not the ſpirit,) yea into the ſame ſinne after repentance; but yet to the end they may riſe againe by the remedies appointed for them by the Lord himſelfe in that behalfe. Alſo, heere wee may ſee how they be toſſed as the ſhip by the waues of the ſea; ſometime aloft in vaine *The firſt.* *The ſecond.* *The third.* *The fourth.* 1. Theſ. 5. 19. *The fift.*

C hope and confidence, that they are ſafe and in good eſtate, and yet nothing ſo; and at other times, caſt downe and plunged into the depth and bottome of feares, yea of verie diſpairing: which was the eſtate of *Peter*, when neither he, nor any other (namely in the time when he forſware his maiſter) thought he could haue beene pardoned. And this is their miſerie, that they are euer for the moſt part caried (when they be not well ſtayed and faſt ſetled in faith and hope) into extremities. And yet (a thing moſt admirable) they are neuer ſafer, than when they are thus exerciſed. For as the yron that is vnoccupied, doth ſoone waxe ruſtie, and the ſtone that lieth ſtill, is couered with moſſe: ſo Note. *A ſimil.*

D they, if they be not examining and obſeruing themſelues, conſidering their ſtate, watching ouer their hearts, fore-ſeeing dangers comming, and learning experience by things paſt, and in ſuch like manner occupied for the time preſent, they waxe barren and vnprofitable, euen the beſt; and in time, do breake out dangerouſly.

And as they are in no eſtate ſafer, than when they are thus exerciſed: ſo would not they themſelues be put out of that courſe, neither are wearie of it, though they depriue themſelues of many liberties thereby, but deſire to hold conſtantly in that well fenced & ſafe courſe, this being added. That they may haue the grace which is ſufficient for them. Furthermore, by theſe impedi- *The ſixt.*

E ments with their like, ſo many and ſore, the faithfull may ſee what they are beholding to God, and how deepely they be indebted to him, that for all the rage and violence of their temptations, yea ſo ſore, as ſometime they may commit a ſinne of preſumption, and be in ſome kinde of deſpairing: yet God fendeth a calme againe, and a deliuerance out of their deepeſt ſorrowes and feares. For as *Iacob* wraſtled with the Angell, and when he was hurt, would not depart till he had bleſſed him: euen ſo, the ſeruants of God haue conflicts with the Lord himſelfe, who keepeth them downe with one hand and holdeth Pſal. 10. 13. Pſal. 77. 11. Gen. 32. 28.

deth them vp with the other, that ſo he may exerciſe their faith, that it may not be vnoccupied. Laſt of all, by this doctrine of the lets of faith and godlineſſe in the children of God, we may ſee, that they behaue not themſelues in their ſtriuing againſt ſin and in going vnder their afflictions, as the wicked do: (who the more loade the Lord layeth on them, the more they murmure and rebell:) but theſe when they haue the greateſt ſufferings, they ſtriue to truſt in him, and in ſome meaſure do ſo; & are ſtrengthened with greater power of Chriſt, & ioyfulnes. Alſo they, though they feele the power and rebellion of ſin, as well as the other, yet they hate it with a perfite hatred, & would not be drawne with the coards of it at all, and ſo looke to Gods mercie through Chriſt: But the other, would not let goe their hold of ſin, the taſt thereof is ſo ſweete to them: if they breake off, it is againſt their will, and for feare of Gods wrath, neither lay they hold indeed of pardon. Theſe obſeruations Gods ſeruants may make by this doctrine of the lets, and manie other ſuch, to their ſingular benefit. And what ſhould I ſay more? For it were infinite almoſt, to ſay all that might be ſaide to the like purpoſe.

The ſeuenth.

Ier, 5, 3. Pſal, 23, 4. Iob, 13, 15. Col, 1, 11.

Pſal. 130, 1, &c. Prou. 9, 17. *Note.* Matth, 7, 22.

F

G

Now it remaineth, that in few words they be put in mind, that they acquaint themſelues better and better, with the Chriſtian life; and daily delight & ſolace themſelues in it, I meane, in one part or other of it, (for it hath great variety,) For howſoeuer there fall out manie difficulties in their liues; yet know they, that they ſhall be fewer & weaker, as they themſelues grow more in knowledge, and ſtronger in faith and other grace. And although before they be brought to yeeld themſelues to them, manie darke miſts are caſt before their eyes, to extenuate and make ſmall the ſins which they ſhould commit, both by hiding the puniſhment, and couertly obiecting the mercie of God: yet let them know, that if they haue once committed them, they ſhall be aggrauated as faſt on the other ſide, as that there is no mercie for them with God. And let it be remembred, that occaſions to prouoke to ſinning ſhall neuer be wanting, no not in anie place, but ſhall be miniſtred, rather then not at all, euen by things not euill of their owne nature (as hath been ſaid) as ſhall be fit for the diſpoſition of euerie man, yea euen in the aſſemblie of Gods people, that they may not be bold at any time to caſt off feare of danger. But let them fight the good fight of faith, and laie hold of eternall life, and follow ſuch good helpe as they haue receiued & learned of God: and ſo doing, though they find not the comfort ſome time, which they deſire, but feare, becauſe of their preſent ſtriuings & cõflicts; yet I dare aſſure them (the Lord hauing ſpokẽ it) that they know not the happie fruit & end of that which ſeemeth their greateſt miſerie: for they ſhall reap the fruite of righteouſneſſe in peace, when they haue been exerciſed with their trials, and haue waited a while with patience.

The great remedie againſt them all.

Note.

Heb, 12, 11.

H

I

K

CHAP.

A

Chap. 13.

An example of a Couenant made by certaine godly brethren, declaring what manifold lets the faithfull haue in this world, (fit to illustrate the former doctrine:) contained in the two next Chapters following. In this Chapter, Of the first part of it, namely, a Complaint.

B AND because I haue shewed what impediments our vnstayed affections and worldly lustes are, from a constant course in a godly life, and what remedies are to be vsed against the same: I will add an example of the practise of diuerse well minded Christians, wherein the weaker sort may see this more clearely; seeing examples helpe much to such as they are, to make better vse of rules to direct them.

In the yeare 1588, there met in a Christian mans house certaine well minded persons, which dwelt in one towne together, with whom also the Preacher of the place did meete at the same time. Their meeting was for the continuance of loue, and for the edifying one of another, after some bodily repast and refreshing. And yet know, that they were no Brownists; for they were diligent and ordinarie frequenters of publike assemblies with the people of God. Neither were their meetings Conuenticles, for the disturbing of the state of the Church and peace thereof; as many imagine that their can be no priuate fellowship among Christians, but it is to such ends: the contrarie may be seene by their conference. These with one consent, fell into communication how the case stood betwixt God and themselues.

Some accusing and complaining of themselues, that they had not vsed their long continued peace and libertie of the Gospell to the end for which God did send both, but that they had beene dim lights. The rest consenting, and by occasions offered among them all (well nigh twentie persons) sundrie reasons and proofes were set downe, to make their complaints more weightie, and also what euill fruit they did see to proceed from such a dead and vnprofitable course of liuing: and yet the persons spoken of, did as farre exceed the common sort of them that professe the Gospell, as the common professors do exceed them in religion, which know not the Gospell.

When they had proceeded thus farre, it was demaunded, whether there were no way to come out of this wearisome and vnprofitable life, not beseeming such as imbraced the Gospell. If there were any, what might be the fittest and best remedies to come out of such bondage, for they counted it no better: and betwixt them they agreed vpon certaine, with such good liking, after they heard and conceiued them, that it might appeare that their heauie hearts were much eased, when they did but see a way how to bee deliuered from that yoke of bondage, their plentifull teares being turned into chearefull countenance. The conclu-

sion was this, they did couenant faithfully and seriously, to set vpon these re- F
medies forthwith and speedily; thinking that such a weightie matter had need of no delay; and thereupon, desired the Preacher to set downe the sum of their conference and communication together, for the better putting of them in remembrance of it to practise it; as also that they might see what the sum of their conference was; which, seeing they agreed vnto, they called a Couenant.

Now it may be, ye looke to heare what fruite there came of this; surely euen this meeting was a great whetting them on to inioy the publike ministerie more chearfully and fruitfully afterwards: and this meane with others, both publike and priuate, did knit them in that loue, the bond whereof could G
not be broken, either on their part which now sleepe in the Lord, whiles they heere liued, nor in them which yet remaine, by any aduersarie power vnto this day. And this I set downe to this end, as well that godly conference may be had in more account among Christians, as principally, to shew what hinderances there are from a faithfull proceeding in a sound and godly course, and how necessarie it is, that all good remedies should be vsed to continue the same: this was the chiefe end why I did mention it. And the sum of this couenant I haue heere set downe in the words following:

The true report of a conference, had betwixt certaine well minded Christi- H
ans, (Anno 1588.*) who saw that they had not liued according to the knowledge which they had, nor to haue answered to their profession, as they might and ought to haue done: containing a complaint of their coldnesse and negligence, with remedies against the same, and a couenant to returne to God by repentance, profitable for many in these daies.*

An entrance into the matter.

WE weighing aduisedly and by due consideration heere of late, the glorious and goodly beautie of a Christian life, as it is commended and set forth in the word of God, how full of heauenly comfort it is said to be vnto all such as make it their treasure, & how amiable, yea and fruitful I
also it is (in whomsoeuer it be) vnto others which truly know the price & excellencie of it, and we so dimly and darkly beholding the image of this in our selues, who yet had hope, and that not small, that we had a part therein: we saw iust cause why we should confesse, that we had beene much wanting herein, and that the patterne of our life was farre vnlike this rule, when we compared the one with the other, and therefore complained with bitternes, that we had fallen into a deepe slumber, being rather readie to thinke our selues in safetie, than carefully looking to those testimonies in our selues, which might indeed assure vs of it. Whereupon we fell into an heauie and bitter complaint in this manner, with plentie of teares: Oh, we see now, that K

The complaint.

we haue not walked with the Lord, as by diligent marking the examples of other deare seruants of his, we haue found that they haue done: nor honoured our God in the course of our life, according to the mercifull occasions and incouragements which he hath giuen vs. The feruent care and earnest zeale which we see required in the people of God, hath beene much wanting and cold, in respect of that which we might well haue attained vnto, And

A as we see now more clearely, that our blockish and vnprofitable life was not glorious to God, nor beseeming vs who should haue stood foorth among the rest of Gods people to giue light vnto others: so we did many times feare it before, & thinke, that whatsoeuer vnprofitableneſſe and coldneſſe is to be seen in many other weake Christians who behold and liue with vs, it might rightly be imputed to vs, from whom and such other they commonly take direction. This and the like we complained of, and least we should seeme to make it a matter of course, and to shew no manifest cause heereof, we considered and called to minde such proofe of the same, as our wofull experience yeelded and affoorded, in such sort as followeth. Note.

B That this complaint therefore may iustly be made, we said each to other, it appeareth in all those duties pertaining either to God or man, our selues or other. For in all we haue failed manifoldly, whereas yet by meane or indifferent heed-taking, in great part we might haue done better. Concerning God, we haue not purchased such glorie to his name; and shewed foorth his louing kindneſſe to the sonnes of men, as we ought and might haue done; neither glorified his Gospell, as, if it should haue beene taken from vs, we would haue promised to do. Further, it may appeare heereby, that we see we haue not profited in the knowledge of the will of God answerably to our time, and to the helpes which we haue inioyed for that purpose. For many of vs are as yet but C weakly setled in the chiefe points of Christian religion, much lesse are we fit hearers, with readie minds to put in vse any doctrine which shall be necessarily, soundly and faithfully deliuered vnto vs. Nay, we must needs confesse to our shame, that the meanes to come by knowledge, haue beene verie negligently vsed of vs: as, seldome reading, and in hearing, not vsually preparing our hearts before we came, with casting off the sinnes which might hinder vs, and comming with meekneſſe; neither in hearing, haue beene diligently attending and hearkening to the voice of God, neither after our hearing, haue vsually meditated or communed with other of that which we haue heard. So that this hath not beene our delight, but with much vnreuerence (for so holy and D heauenly a seruice) gone about. Moreouer, we haue not so tamed our corrupt nature, and so set our selues against the same in many particulars, so as we haue preuailed ouer it in our temptations: (for we haue thought it too tedious and irkesome for vs:) but we haue fauoured exceedingly and giuen too much libertie to our selues in our sinnes; not readie to mislike and withstand the same, as either some of vs sometime haue done, or as we haue seene other of Gods seruants to haue done as *Ioseph* (*Gen.*39.) did in one time; *Moses* (*Hebr.*11.24.) in another. Yet the meanes which we vse sometimes to obtaine grace, if they were continued, would bring to passe some effects this way not to be complained of: therefore seeing we thus faile E heerein, we must needs complaine bitterly. And what is like to be a greater hinderer of true godlineſſe in vs, than this tender bearing with our selues in our sinnes, as being hardly brought to offer any violence vnto them: when yet we know, that the smallest euen of our euill lustes, do fight against our soules, are ranke poyson vnto vs, and haue need to be driuen out with most strong medicines?

The first proofe of the iustnesse of this complaint.

The second proofe.

Seeing the diligent seeking of knowledge by studie, is one meane to come by knowledge, we must not cease, till we haue delight in studie and reading.

The third proofe.

The desire accomplished, doth (without great grace) make a man more secure and in great danger.

And as concerning the daunger of fauouring our selues in our sinnes,

though secret and smaller than manie sinnes seeme, these fearefull effects F
haue followed; that hauing winked at the smaller, we haue rushed and been
plunged into greater: and not chasing awaie light and wandring desires,
The dangerous fruit of fauouring our selues in our sinnes. we haue fallen into deeper and more dangerous delighting in them, which
hauing once taken hold of vs, could not with ten times so much adoo be
remoued; yea, by this sleight striuing against some, we haue been some-
time ouercome of them and other. Some haue taken great hurt by world-
lines, decaying as fast in grace & goodnes, as they haue gone on with too
much intemperancie and excesse in that deceiueablenesse: some haue
growne into great coldnes, and in apparant securitie haue not espied their
estate once to be changed; but haue kept a kind of perswasion, that they G
haue been in as good case for all this, as euer they were when greatest care
was in them: some haue been readie with conceitednesse and froward iud-
ging to breake off their course of Christian walking sometime, and their
fellowship and communion with their brethren. Oftentimes such an ac-
quaintance hath growne by this fauouring of our selues in some one, with
falling into manie, yea and those verie perillous, (as strangenesse betwixt
neighbours, hollownes, vntrustines, iarrings, a growing after the common
sort, slow growing on in that which yet was our profession, with manie o-
ther such annoyances) that it may wel be said, that feareful effects haue fol-
lowed this bearing with our selues, euen in vs who haue been thought to
be of the forwarder sort. Now when these and such like vnsauourie fruits H
haue come from vs, & that we haue in such like manner (as hath been said)
walked in the world, what hath been our estate & conditiō, but that which
might well enough beseeme such as haue in no carefull sort beene profes-
sors of religion?

Our comfort hath been flatterie, and deceiuing of our selues; our fer-
uencie and zeale, which ought still to haue increased, hath been benum-
med and turned into senseless blockishnesse: our companie vnprofitable,
Note. if not hurtfull and dangerous; and when we haue in anie manner looked
into our selues; wound of conscience and terror hath beene found within
vs, shame and reproch hath been without; or (which is worse than both) I
hardnesse of heart for the time, hath ouergrowne vs. As for the Lord, nei-
ther could we, neither durst wee haue our recourse vnto him, and from
anie besides him, we knew no sound comfort could be attained. To forget
this our miserie, was impossible; and to be still thinking of it, intollerable:
and so betwixt the one and the other we could not be (when we were at the
best in such a state,) but most vncomfortable. But yet we liuing through
Gods goodnes, vnder the ministerie of the word, could not be so forgetfull
of that which had been in vs, nor so blockish in remēbring and considering
of that which had bin taught vs, neither all religion so vtterly extinguished K
in vs, but that the sparkles of zeale which were in vs, must needs be kindled
one time or other: by meanes whereof, we were enforced to see a mar-
uellous decaie of godlinesse, and a change from that which had been in vs;
Note. and therby were driuē into exceeding heauinesse, to behold from what we
had falne, & yet vtterly vnable to recouer our selues againe for the time. If
Reuel. 2. 5. sometime by more earnest stirring vp of our selues, we could obtaine this

of

A of our ſelues, to humble our hearts before God by prayer, confeſſion of our ſinne, &c. (which yet in ſuch a caſe we were brought to verie hardly, when we had greateſt need:) yet we may behold heere what a bitter fruit we reaped (and that alſo long continuing with vs) of our forenamed libertie ſeeking, and for giuing the beginnings of ſinne ſuch intertainment within vs. Rom. 2.9.

Another proofe, that this our complaint is iuſt (we ſaid) is that we haue not ſo growne in grace & in the fruits of godlines, that we haue been hereby amiable in the eies of God & of his good ſeruants, neither haue we taken vp our delight in labouring after them: as for example. In our afflictions and trials we haue not felt our ſelues contented, that the Lord ſhould exerciſe vs as it hath been B ſeen good to him: we haue not ouercome impatience in them, much leſſe reioyced in bearing them. We haue not taken occaſion by Gods bleſſings, of liberty, peace, health, fellowſhip one with another, proſperity & ſuch like to be more fruitfull & chearfull in doing all good duties, as occaſion hath been offered: lowlineſſe, meekneſſe, kind-hartedneſſe, faithfulneſſe to men, ſinceritie to God in the good things which we haue done, haue oft & much been wanting; very ſparie and niggardly in praier, meditation, triall of our ſelues, & labouring to know ſin better, & confeſſing againſt our ſelues that which we know, ſoone wearie of well doing, yet ſometime not grieued at it; but vnwearied in things needleſſe, if we ſhould haue giuen place thereto. We ſo hardly & ſleightly ſaw C the neceſſity of practiſing many duties & precepts, which by doctrine are cõmended vnto vs, that we reſted in that which hath been, and coldly roſe vp to any new or further proceeding. Our crucifying of our ſelues to the world, that we might be content to be deſpiſed & of little account in it; or our crucifying of the world vnto our ſelues, that it might not bleare our eies with the vanity & deceiueable inticements & baits of it, hath been very faintly gone about of vs: our experience in marking the courſe of Gods dealings towards vs, in comforting vs after well doing, in letting vs feele that hundred fold for the forſaking of any part of our wil, alſo in his chaſtiſing of vs for our ſecurity or other defaults, alas it is very ſmall. So that neither may it be ſufficient for vs to encourage o- D thers to a godly life vpon our owne triall, (our growing being ſo weake;) neither hath our carriage been ſuch, as miniſtreth any great wiſdome or direction to our ſelues to hold on in a good courſe: and yet how frozen & faint our perſwading & encouraging of others is, when we are not well ſetled our ſelues; it may be conſidered with griefe enough to him that liſteth to weigh it. Our little watching of our whole life, that in our ſolitarineſſe we might cõmune with the Lord & our owne hearts, in company be fit to do good or take good, that euill might be farre from vs; may iuſtly ſhame and feare vs to thinke of: our little labouring through loue (as our callings haue permitted) to be fruitfull and occupied in that which might increaſe our peace, and vphold our Chriſtian E eſtate, is lamentable. And thus by this, and ſuch other like, it may eaſily appeare, that ſeeing we may charge our ſelues in this wiſe, we haue good cauſe to complaine, that it is not with vs as it ought to be. *The fourth proofe, becauſe We haue not growen in grace and godlines.* Acts.5.41. Note.

And from theſe accuſations ariſeth another, that we haue taken too liberall an vſe of lawfull things; neuer ſuſpecting that any hurt or danger can thereby come vnto vs; as in diet, apparell, ſleep, the vſe of mariage, dealings in the world and talking therof: forgetting that which the holy Ghoſt hath taught vs; that is, that theſe lawfull things, namely, pleaſures & profits, are called ſnares, and therfore *The fifth proofe, for that we take too liberall vſe of lawfull things*

fore easily able to intangle men and hold them fast; so as it shall be hard for F
them to runne the race of Christian dutie required of them: and that they are
said to presse men downe, that by means of them, they cannot with such chear-
fulnesse and fruit line vnto God. Wherein to be directed, this may serue vs for
a rule, that as euerie one of vs can see what is sufficient, so we bestow no more
Note. time about the world than we needs must, neither in talke nor other dealings,
fearing withall, lest we should be caried to loue it too much: wherein the more
that euerie man laboureth to ouercome himselfe, that his chearefulnesse in
good duties may not be hindered, so much the more he shall haue to reioyce,
that he hath beene content to abridge his owne delight for better things.

The first proofe of little feeling of the wants and miseries of others.

Another proofe of this our iust complaint, is: that we haue had little fee- G
ling of the wants and miseries of others. To see how many thousands walke
ignorantly, other many, in securitie, hipocrisie, superstition, &c. many to haue
fallen away vtterly, after they had receiued a tast of the Gospell: Oh who
should not be moued at the beholding of it? and pitie them, as much as in
him should lye? and not to be content, that we our selues should do well, whiles
we see so many in calamitie? But it cannot be denied, but that their estate, ey-
ther of the desolate beyond the seas, in many countries, or of the distressed
ones amongst vs, doth little touch or come neare vs: whereby as our prayers
are weake which are made in their behalfe, so are the other fruits of our com-
passion small and few. For as liberalitie is cold in respect of the abilitie which H
many haue, so few of vs are grieued at their euils, or go about to call backe
and reclaime such as we may: we haue not much set our mindes on this, how
we might best preuaile with, and draw our kindred, acquaintance, familiars,
families, &c. neither of purpose sought to order our waies so, as we might by
our holy conuersation winne either these, or straungers to God, neither to
strengthen the weake, and helpe forward such as haue beene at a staggering.
And that which is more, if we haue don any of these, yet we haue doneit more
houerly and coldly, whether with our families, or other with whom we haue
had to do that way, not in meeknesse, loue, compassion, bearing as there hath
beene cause with them, or heartily seeking to winne them vnto God. I

The causes of these defaults. The first, an euill heart.

The cause heereof was no one, but yet chiefly our euill hearts, which for all
the tast of holy doctrine, and light which we had of the life to come, yet
being cleansed and renued but in part, were euermore in respect of our cor-
ruption prone to euill, and vnapt to goodnesse: so that, not onely after good
meanes vsing, they caried vs to a forgetfulnesse of that good which was of-
fered vs, eyther in prayer, conference, or the ministerie of the word, and to a
Note sensible desire at least of some declining, but euen in the time of our enioy-
ing of them, our hearts deceiued vs, that we could not make (I speake of the
most times) any great vse or profit of them at all. But that the euill of the heart
may the better appeare, and so the cause of our vnprofitablenesse the more K
Particular corruptions of it. clearely be seene, it shall be good to set downe some of the particular corrup-
tions of it, and how easily they commonly breake foorth and shew themselues
What corruption may be rooted out: and what are so hereditary that they cannot be. by the smallest occasions. Now the heart is deceiptfull, whereby when we are
towards or in the way to great danger, yet we are not willing, or not able to
see and decline it. It is hardened in great part, so that it is not easily brought
to relenting, nor to be touched, and to melt: and so, good meditation and the
fruitfullest doctrine doth hardly affect vs. Frowardnesse, which disquieteth and

distempereth

A distempereth the whole life; peeuishnesse, when we cannot abide any word vttered, but it is taken in ill part, and most ranke poyson gushing out against them that displease vs, and impatience and vnquietnesse vnder our afflictions and crosses, are in it with much hypocrisie. It is also idle and sloathfull in going about dutie, yea and vntoward in the same. It is fraught with self-loue, which is, when we fauour our selues too much, and please our selues in our sinnes, when yet the smallest prouocations thereto, should displease vs.

Earthly-mindednesse is another streame running from this fountaine, when we are drawne to the loue of the commodities of this world, and are led with a desire of growing rich, which snareth vs, and calleth backe our minds from
B liuing holily, and causeth such as wisely resist it not, to haue their treasure in the earth. In prayer great coldnesse and wearinesse possesseth (as it were) this heart of ours, when by any occasion we haue attempted it, anger, malice and reuengement, in degree one exceeding the other, do easily appeare to haue their abode in this heart. Pride, though sometime priuie, is one among the rest, which poysoneth our best actions, and soone ariseth when any good hath beene done of vs, the repining at the gifts of other, doth many times assault vs: and what barrennesse and emptinesse of Gods grace is too commonly found in vs, our wofull experience doth cause vs to remember. Vncleane desires (among the rest) are heere; an innumerable rabble of other vnsauory, dangerous
C and carnall thoughts do swarme in vs: and temperancie and moderation is so meanely reached vnto, that we can hardly be merrie without lightnesse; sad without vnfruitfull dumpishnesse, beleeuing God without presuming, or feare him without some doubtings and inclinings to dispairing. These heere set downe, with others many like vnto them, hauing place in our hearts, and long continuance, without any occasion offered do set themselues a work in vs, but especially by occasions do fearefully breake out from vs, we being (if we could marke it) not long without some of them one or other to prouoke vs, whatsoeuer we go about. What maruell, though other causes did not go with them, if by meanes of these corruptions we should haue our best actions blemished,
D yea poysoned, and our behauiour and course of life to be made vnholy?

But now, when these shall be let loose in vs, when they are not holden in as it were with bit & bridle, when they shall goueme vs, & not we them, but we become slaues and seruants vnto them, how can it be otherwise, but that our liues should giue little light vnto men & glorie to God, & for all our profession of the gospel & the account that we make of it, yet that the fore-mentioned offences should be found in vs? And this is the second cause why we bring forth no greater fruits of amendement. For when our hearts which in themselues are too euill, shall wander where they will without checke, & feed themselues by occasions without controulment, little watching ouer them, or keeping in of the with
E diligent care & obseruing of them, full easily & right soone is this vnsetlednesse & vnprofitablenesse, which we complained of, ingendred in vs: and so bringeth foorth fruit accordingly, euen like vnto it selfe, as hath been said. Now for our owne parts, we cannot but confesse and remember against our selues, that we haue either not known many of these forenamed corruptions, & therfore could not vse any violence against them, or if we haue seene them in our selues, yet haue we made light matters of them, dallied with them, & delighted in them,

The second cause the lasting loose of our hearts.

and

and if time or other dealings haue not brought vs into the forgetfulneſſe of them, yet with ſome ſodaine ſighes and weake miſlikings, they haue beene beheld of vs; which hath been no decaying nor cutting off of ſo rank corruptions, but that they haue budded forth againe immediatly, and ſo haue ſowred our actions with their bitter leauen moſt dangerouſly. Whereas, if we had beene iealous ouer them, if we had firſt clenſed and purged our hearts of them; if we, knowing that the greateſt offences before men, are firſt nouriſhed in the heart to the prouoking of God, and therefore had ſet our ſelues againſt them; we ſhould haue ſeene, that with much comfort to our ſelues, in ſound practiſe of duty; we ſhould haue proceeded in our chriſtian courſe, as being hereby at libertie from ſuch bondage to our luſts, according to that which is written. *Reſiſt the diuell and he ſhall fly*. And in this eſtate we haue pleaſed our ſelues moſt commonly, becauſe we haue ſought eaſe to the fleſh, & haue bin loath to take ſuch paines as to abridge and cut off our manifold vaine delights and fleſhly liberties.

Iam.4,7. *A cauſe of the former cauſe.*

Oh, it hath beene a death to vs, when we muſt be rowzed out of our luſkiſhneſſe, and be enforced to graunt, that ſuch a life as we lead, hath been but meere ſecuritie: and when wee muſt confeſſe much againſt our ſelues (which hardly we haue been brought vnto;) and yet not reſt there, till we haue alſo obtained of our ſelues to caſt it vp as an vnſauourie gorge. For when in our decaie in grace we haue feared ſecretly, that all hath not been well with vs; and yet for all that, becauſe we ſhould feele no ſmart, it was irkeſome and tedious to vs, to thinke that we muſt enter into a ſtreighter courſe: we haue lyen ſtill in it as long as we could or durſt; ſo truly is it ſaid, That eaſe is a ſweet poiſon and ſlaieth. We dreamed like the Apoſtles in their fooliſhneſſe, of an earthly happineſſe that it was the ſweeteſt life of all, to thinke what riches and treaſures we had alreadie, & more hoped to come vnto daily; to feed our appetite with thinking on our outward peace, in hoping (though without warrant) that it ſhould be continued: to imagine how we might here be ſetled after our harts deſire, though we neuer perhaps ſhould attaine vnto it; & not weighing, that although we at anie time might; yet how rotten a foundation we had laid in ſo doing, which could not abide the wind & tẽpeſt. This eaſe it was which would haue ſlain our ſoules, and was the cauſe of our ſo great looſenes. An eſtate of life full of danger, & full of deceiptfulneſſe, with which (yet) none haue euer ſo beſotted themſelues, (being holden captiues of the diuell at his pleaſure) but they who haue eſcaped the danger of it, haue as highly reioyced; and, as from a bottomleſſe dungeon, haue kept themſelues with all care, from falling againe into it.

Prou.1,32.

Mat.20,21.

Now we falling into this fond eaſe, loathed to take ſuch paines in running the race of Chriſtianitie, and in labouring to keepe in, our ſelues vnto dutie. When we had been anie time vnexerciſed with croſſes and afflictions, it was bitterneſſe to thinke, that againe we muſt come vnder them, (ſo little did we hope for anie comfortable or fruitfull vſe of them:) and when we had been prooued with them, for the moſt part we were vncomfortable in them. Whereby it appeared, that whatſoeuer we thought of our ſelues & of our great profiting, that our ſtrength was neuer great, becauſe

A we were found vnable in tryals. Had not it belonged vnto, Prou. 14, 10.
and to the vse of any good thereof, (I speake not of the loose and negligent vsing of it, which was a fruite of this vnprofitablenesse) (for that hath beene spoken of before) but if our great vnwillingnesse to breake off our lustish and sottish course of life, (as for example: to pray an vtterly vnapt, when we should yet see much the necessitie of it; as being loath to awake our selues out of our spirituall sleepe, and loathing the paines and toilesomenesse of going about it. Against publike meetings we felt sensible rebellions, as seeing that the loosenesse and libertie which we delighted in, must be made odious to vs, and our selues thereby disquieted: we feared, and were in a iealousie of our good brethrens
B companie, by reason of an euill conscience, thinking that we must be of one mind with them, and that could not stand with our vnsauourie liking. And what a slauerie is it, that we should bring our selues to such a point, that we must obey our filthie lusts, and become seruants to our vile rebellions? What madnesse is it, that we should depriue our selues of the best things, & yet content to abide so still? And by this it may appeare, how many thousands are like to breake out from our liues, when such dangerous ease and loosenesse haue their harbour in our hearts.

And yet another cause why so little good hath beene done, wee may remember to haue beene, that we haue looked so narrowly to the liues of others,
C to gather hence thereby, not remembring that we should follow none further than they follow Christ: of which, some being of the better sort, and others of the common, we haue taken occasion of doing great hurt by them both. For these latter, when we saw how they haue many times continuance in outward peace and prosperitie, so that they are merie, and take no thought about prouiding for the iudgement day, neither are withholden from any intemperancie of liuing, though we become nothing like vnto them, yet as men not so fully perswading our selues of their miserie, we begin to thinke that it is but vaine for vs, to labour greatly after innocencie, and to shine as lights, which (we see) is little regarded. Psal 73, 12, 13.
D And so wee haue growne to iustifie our owne course of life, as very sufficient, and well liking to the Lord; yea and besides this, we gathered some rubbish and scurfe from them, by beholding, by dealing, and being too conuersant with them. And if of these, some be lesse euill than others, and retaine some points of honestie, and of better behauiour in them; yet what a grosse bewitching of our selues is it, to compare our selues with those, of whose happinesse we haue no perswasion? Now as the liues of this bad sort of men were laid too neare vs, and we may see that we were weakned in our course by them: so the liues of the first sort, euen right good men, wee either little or not at all profited by; or (that which more is) we many times tooke hurt by them.

For as concerning their best actions and most commendable duties, wee
E had them not in reuerent admiration, especially if the persons were daily amongst vs: but we counted them common things, and meeter for them then for vs. Yea, and we thought, that we had some other gifts and parts of our liues comparable to them; so that we could be content to goe without those graces, and to lose the benefit of such good examples; which yet for this cause God setteth vp as lights amongst vs, that wee might neuer please our selues in our liues, till we had wonne this at our owne hands, to frame our selues after their

The third cause, looking too narrowly vpon bad examples and neglecting good.

examples, which are most gracious and godly amongst vs. And further, wee thought that euen such men haue also manifold infirmities in them; though we know them not. But if we did, it was to right to perswade vs, that euen then when many things ought iustly to haue been misliked of vs, yet we were to be well thought of, and so be accounted commendable. A

The fourth cause, no care of our companies.

And these are the special causes, that so much fault may be found in our liues; vnto the which briefly these may be added: that wee haue not been carefull to be strangers to such companies, where we might be easily corrupted, or cooled and discouraged: neither taken occasion to be in good companie, or to haue made profite of the same when wee were in it, but in a common manner spent such times, either in endlesse or needlesse worldly talke, or some other way vnprofitably; rather framing our selues to their humours, and to approue of their euill customes, than bethinking our selues how to stop them. B C

The fifth cause, not nourishing our delight in the benefite of our redemption.

A fifth cause hath been, that we haue not laboured to nourish our delight and ioy in the benefite of our redemption, but diminishing the price of it, as though it were nothing so great and precious as it is commended to be: or soone forgetting it, for that it is of small account and little reckoning in the world; fed vpon vaine and deceiueable pleasures. And so taking part with the world, did also with the world grow vnsauoried in grace; whereby, euery one after his manner became vnprofitable. For when wee begin to make a common thing of that assurance of our saluation, (which without comparison is the chiefest and most precious treasure of all other) and did not maintaine and preserue the preciousnesse of it by all good meanes, wee must needes in stead thereof, make account of other vaine reioycing, and so the care of godlinesse must needes waxe small. D

Note H

The last cause, idlenesse.

And last of all, wee hauing sometimes felt our selues vnfit to be well occupied, haue fallen to much idlenesse, and therewith acquainting our selues too farre, haue (for the time) neither espied it to be a fault, and so resisted it in the beginning, by mislike of the same; neither haue betaken our selues to our callings to the hindering and breaking of the same; as being Ministers, to attend to reading; or being priuate men, to labour euery man as it hath behoued him. And thus much for the proofe of the iustnesse of our complaint, and of the causes thereof. I

CHAP.

K

A

Chap. 14.

Of the ſecond part of the Couenant; namely, The remedies againſt the complaint mentioned in the former Chapter.

B Now forasmuch as in the weighing of the truth of theſe things, wee could not but be grieued heartily, (as who can behold ſo great depth of corruption and the fruite of the ſame, ſo many wayes with deadly vncomfortableneſſe threatning his confuſion, but muſt needes ſeeke and vſe all poſſible meanes, ſpeedily to pull himſelfe out againe?) and therefore immediatly after the due conſideration of our wofull condition, wee turned our ſelues to bethinke vs, what remedies we might apply to this fall, if thereby we might poſſibly recouer our ſelues againe: and alſo make them helpes for hereafter, that wee may as well continue in a fruitfull and chearefull courſe vnto the end of our liues; as at all, to returne into the right way againe. Firſt therefore, we thought thus, & tooke order as followeth: that ſuch of vs, as did find our falls to be ſo great, and our offences ſo dangerous, that either for our too too great C delight in them, or long lying therein, we could not by our vſuall prayers and humiliation, or by helpe of any ordinarie & daily practiſes of repentance, (as by hearing the word and preparing our ſelues for the Lords ſupper;) come to peace of conſcience, by the remiſſion of our ſinnes, and obtaine confidence and godly boldneſſe with the Lord; ſuch (I ſay) ſhould humble our ſelues before him with faſting and prayer, without which meanes ſuch diuels are hardly caſt out. Eſpecially, becauſe we had let goe the hold of our faith, and had ſuffered the ſame to faile in vs; (which when it commeth to paſſe, what can there be in our life but meere vnſauourineſſe; to ſpeake of the beſt?) our faſting tended to this, that we might more forcibly pray for the recouerie of our faith; and D cleare beholding of Gods louing kindneſſe reſtored to vs againe. That in ſuch manner we being abaſed in his preſence (as there is iuſt cauſe that ſuch ſhould be) and beleeuing againe his old accuſtomed mercy, we might in ſome good meaſure be purged from our former vnſauourineſſe, yea noyſome vncleanenеſſe: and ſo made fit to renue our couenant with the Lord againe, concerning more holy walking with him. And if wee ſhould finde, that our hearts might be brought to vnfained diſpleaſure with our ſelues for our former defaults, without faſting; then we determined to turne vnto the Lord with all our hearts in ſinceritie, ſo as we might obtaine comfort and releaſe at his hands, as if faſting had beene adioyned thereunto.

The firſt remedy faſting and prayer.

E After this, our couenant was to know our hearts better, how euill they are: what falſhood, fickleneſſe, lightneſſe and ſuch like naughtineſſe, and varietie of corrupt affections we carie about vs; that thereby we may be enforced to take more paine to weaken them daily. For wee ſaw, that if wee be not diligent to ſearch them out, as by occaſion we ſhall be moued to doe, we ſhall both walke in continuall vnſettlednеſſe, and in an vncomfortable eſtate; becauſe we can go about nothing, but ſome one of theſe or other ſhall be eſpied

The ſecond remedie, that wee know our hearts better.

An euill heart marreth all.

to carie vs some waie amisse in the same. And thus we purposed to note F
Note. and finde them out in vs, by a diligent view of and taking heed vnto our waies, that so wee may bee in daily combate with them. A worthie worke therefore and commendable we saw it, to take knowledge of them, and not to be content to be blind in the beholding of them, (because wee are neither easily brought to confesse and see them; and yet that he which hideth them shall not prosper): that so we may behold more filth and venome in them, than we would haue thought could haue been in vs. And we agreed, that if we should be vnwilling to discouer this packe, that euen this willingnesse to hide them, is one of the most daungerous euils among the rest.

Now further, because the knowledge of our hearts, (if we stay there) I G
The 3. remedie. meane, of the manifold euill lusts of them, doth make vs the more headie and greedie to fulfill them, when we know them by the law of God to bee condemned in vs: wee haue further faithfully determined to watch ouer them with all diligence, that neither anie of those which haue alreadie been mentioned, neither anie other (as far as we may know them) may lurke or haue their abode within vs with our liking, but that we may purge them out; and not those only which are apparantly grosse, but euen such as are more secret, being not yet come neere their ripenesse: and therefore whersoeuer we become, or in whatsoeuer we haue to do, not to neglect this part of Christian dutie; but especially there to be most vigilant, where H
we suspect or see cause to feare more danger thereby: as in vehement and strong temptations, and grieuous and long continuing afflictions, there to stand the more vpon our watch, &c. So that whether we be in companie or alone, in dealings abroad or matters at home; by one occasion or by other, yet still to haue this purpose fixed in vs, that as farre as our fraile memorie will suffer vs to remember it, we may go forward in the watching and obseruing of them. Which must the rather be done, because, as the heart is the fountaine of life, and from thence we haue it, that we liue; so from thence we must fetch the beginning of well liuing: for from an euill and vncleane heart, commeth no part of good life, no more than good I
fruite from an euill tree. But all the abhomination of the life, euen the most odious and vile, (as adulterie, murther, idolatrie, heresie, &c.) they haue their beginning there; they are conceiued and nourished there, they haue their proceeding from thence; and God is long and grieuously dishonoured there for the most part, before man by the fruite of it can be or is offended.

So that as by the Romains law, it was streightly enacted, that their springs should be carefully preserued from all filth which might attaint and poison them, that their riuers and water conduits might be sweet & wholsome: so it must necessarily be, that the heart of man being once renued K
Luke, 6. 45. and made cleane, it should be kept and continued so; that beeing a good treasurie, good things may be brought out of it continually of all sorts; as occasion shall require. For here we take it as graunted, that all which shall haue their part in this couenant, or haue alreadie desired to haue, must be renued in their mind, and haue their hearts purged & made cleane

by

A by faith in the Sonne of GOD; whereby their ſinnes may be defaced, and all their old conuerſation pardoned, their ſoules through the ſame with moſt comfortable and ſound peace enlightened: and ſo their hearts purified, both to will and alſo to liue well and godly. Of the which making cleane and purging the heart, as this is no fit place to ſpeake, (I hauing handled it before in the ſecond Treatiſe,) ſo they muſt haue learned it and haue attained to it who are heere mentioned, that is, ſuch as haue couenanted vnfainedly to watch and obſerue the ſame. Therefore (to returne) ſeeing the heart is a deepe dungeon and pit, full of all vncleane thoughts, and yet deceiuing men; ſo that they ſhall thinke farre otherwiſe, and ſuſpect no ſuch thing, and ſeeing Ier. 17. 9.
B in all their actions ſome one corner or other of it is readie to corrupt and ſtaine euen the beſt of them, ſo that not the beſt parts of Gods worſhip can purely and holily be fulfilled without the carefull holding in of it; it is worthily and for iuſt cauſe, made one part of this wholeſome remedie of the well ordering of our liues. So that, if any be giuen to ſeeke the libertie which God hath Note
not alowed him, to let looſe his heart after any folly and vanitie, and counteth it too great ſtreightneſſe and preciſe curiouſneſſe to keepe a dominion and a ſuperioritie ouer it, ſo as he might thereby bring it into ſubiection; he is iuſtly to be pitied, if he cannot be otherwiſe perſwaded; but if hee thinke that way to build vp a godly life, vntill the Lord call backe his word, (which now ſtan-
C deth for a perfect direction of well liuing) he ſhall neuer attaine to that which he ſeeketh.

Now this watching ouer the heart, that it may be with the more fruite, *With watching there muſt goe feare of offending.* muſt haue accompanying it a ſuſpitious and iealous feare, leaſt at any time it breake foorth into ſuch delights as are worldly, carnall, &c. Of the which feare, for the great good that it doth thoſe who are led by it, the wiſe man ſaith: *Bleſſed is the man that feareth alwayes*, that is, his euill heart in one point or other, and therefore taketh the more paine about it. This being ſo farre to be vnderſtoode and practiſed, as our weakeneſſe will giue leaue, (i. ſo as wee doe not willingly nouriſh idleneſſe and vnprofitable libertie and looſe-
D neſſe in vs) we are to take view of the fruite which it bringeth vs; and to meaſure by dayes, by weekes, and ſo forward, what eaſe to our conſciences, what chearefulneſſe to our ſoules, and what better fruite in walking in our callings, more than wee were wont, is reaped of vs and inioyed. And when wee ſhall ſee that there is no compariſon betwixt the one and other: that is, betwixt a wandering heart, and betwixt a circumſpect care, wee may more fully be reſolued to hold out in this courſe ſtill: becauſe although much fooliſh and fleſhly licentiouſneſſe is forgone of vs, (which is naturally moſt deſired) yet it frameth and maketh vs fit for the Lord, and weaneth vs more and more from the world, and is a meane by which with great eaſe and readineſſe wee
E goe on in our Chriſtian courſe. For this is that which wee hope for thereby. And there ſhall be no doubt, but when the meditations of our hearts ſhall Pſal. 19. 14.
pleaſe the Lord, that the wordes of our mouthes, and the practiſe of our liues ſhall alſo be acceptable in his ſight. To conclude this point, it is againe to be remembred, that wee weane our heart from earthly delights, which oftentimes tickling it with a pleaſant ſweetneſſe, doe ſteale it away from heauenlie things, and hold it here below: and ſo by little and little bring it to finde a

2. Cor. 7. 2. Deut. 4. 29. & 10. 12. & 28. 14.

contentation here, and breed a wearisomnesse in that godly life. And further, F
that we be very wary that our hearts be not stolne from a liking of good waies,
neither brought out of frame by loathing our duties, and so depriued of their
peace: especially, that we be not hurt nor wounded that way, where there is
greatest cause of feare and danger, not brought into subiection to those sinnes,
to the which by nature wee be most inclined, as to the loue of the world, vn-
cleannes, breaking off of brotherly affection, &c. And here, if at any time wee
should be ouertaken, (which is not to be doubted of, no nor of the most cir-
cumspect and best aduised) wee resolutely purposed not to sleepe nor slumber
in our sinne, neither promise to our selues forgiuenesse too easily, but first to
Note awake our selues, to be amazed that wee should let goe the strength and hold G
which once we had; and to rebuke & checke our selues sharply, till shame and
sorrow for so offending, may humble vs; and then we may be bold to assure our
soules, hauing an aduocate with the Father, Iesus Christ the righteous, that we
are receiued of him againe.

And to the end, that in this worke we may more happily goe forward, and
The fourth remedie, compounded of many. this watch be the better kept, our purpose was to auoide carefully all outward
hinderances, and occasions of quenching Gods spirit in vs; as we shall haue
wisedome to see them: as, too farre entring into dealings or talke about the
world, to call our selues backe from all excesse that way, also vnprofitable and
dangerous company and acquaintance, any vnnecessarie and idle talke; and H
whatsoeuer else like vnto these. And contrarily, to be carefull to continue
with diligence and delight, not onely the exercise and vse of such holy meanes
of meditation, prayer, reading, hearing and conference; &c. but also to doe it
with mindes to reape fruite by the same; which is not alwaies intended, nor
sought for so oft as the things themselues are vsed. As for example, seeing the
readiest and best way to nourish and continue this holy desire, and carefull
watching ouer our hearts, is increase of knowledge, by the helpe of hearing and
reading, (for zealous and holy affections are like a flame of fire, which without
the adding and putting to of wood, as new matter, will soone be quenched and
extinguished; so will our looking to our hearts, & obseruing of them, be loose- I
lie and lightly continued:) it is our purpose to stirre vp our selues with more
earnestnesse hereunto, because we know that wee shall otherwise frustrate and
make vaine our whole couenant.

That is to say, as followeth: Wee doe acknowledge, that our negligence
and vnreuerence in these, haue so greatly depriued vs of fruit in vnderstanding
and iudgement, as well as other wayes, that before our hearing wee trust wee
shall prepare our hearts by casting off that which would hinder vs: namely, re-
bellious gaine-saying the truth, securitie, hardnesse, worldly affections, &c. that
with meekenesse and teachablenesse, we will bring honest and good hearts to
the hearing of the word; and in the action it selfe, be attentiue, and marking K
that which shall be taught, so as it may worke in vs, and raise vp answerable af-
fections to that which we shall heare; as ioy by comfortable doctrine, feare by
that which moueth feare: &c. and after we haue heard, wee will beware that it
perish not in vs through our owne default or negligence, in minding other
matters more than that which we haue heard, (whereby we should burie it in
forgetfulnesse:) but carefully seeke oportunitie to muze vpon it by our selues;

or

A or commune of it with others, as our ſmall abilitie will ſuffer vs; or both. And when we ſhall haue learned to put in vre this part of the remedie, we intend to marke how this with the former doth bring our minds better in frame: that we may both take incouragement (in beholding any fruite) to continue it; and in ſeeing the contrarie, to marke where the fault lieth, that it may be remoued.

And to ſharpen our deſire to heare and reade the more willingly, ſeeing there is much vntowardneſſe in our nature to ſuch exerciſes, & we haue ſtrong temptations to perſwade vs that it is as needleſſe, as we feele it irkeſome: wee haue ſeene it neceſſarie for vs to ſtirre vp our dulneſſe, not onely by the com-
B maundement of God, that we ſhould ſearch the Scriptures, (and ſo, read them) and that wee ſhould giue eare daily to the Apoſtles doctrine, (and therefore heare the ſame in ſeaſon & out of ſeaſon, that by both, the word of God may dwell plentifully in vs;) but alſo to haue in freſh memorie the power of the Scriptures: which, beſides that they are able to ſaue our ſoules, ſo they can fill vs with goodnes and comfort euery way, as we ſhall haue need, and haue done ſo often in times paſt vnto vs. For many times we haue beene brought ſo low in feeling of any preſent comfort, to ſuch a barrenneſſe and emptineſſe of all good inſtructions; ſometime (which was worſt of all) to ſuch an vnſauourineſſe in the good things of Gods word, and ſo vnapt and vntoward to them;
C that wee thought in our weakeneſſe it would neuer be otherwiſe with vs: yet when we haue come againe to the miniſterie of the word, the Lord hath ſcattered our darkneſſe, raiſed vs out of our deceiueable dumpes and drowſineſſe, and ſhewed vs ioy and comfort againe: ſo that we haue beene taught thereby, that this is the fountaine which refreſheth vs in our vnſtable thirſts, and cooleth the heate of our ſinne; and finally, giueth greater grace, than Sathan for all his ſubtilties and tyrannie can extinguiſh.

Note.

And further, becauſe experience hath taught vs that we eaſily looſe that in the world amongſt the manifold incombrances, diſcouragements and dea-
D lings thereof, which wee learned of the Lord by any good meanes; wee haue faithfully couenanted for the better keeping of our hearts watchfull, and ſafe from euill, once in the day (if it be poſſible) to ſet apart a time from all other lawfull and neceſſary duties, for meditation and priuate prayer, to the ſeaſoning of our hearts with grace, and to the ſtabliſhing of them againſt all temptations, afflictions and other hinderances. Not to free our ſelues hereby from other times of communing with the Lord, as occaſions ſhall be offered, and neceſſitie ſhall require: but becauſe our vntoward hearts would otherwiſe draw vs altogether to breake off this dutie, if we ſhould not determine of ſome ſpeciall time; therefore one quarter of an houre, or as euery one ſhall finde himſelfe able, we haue ſeene meete to appoint hereunto, if we can haue good oportunities;
E that is to ſay, if God giue vs minds fitly diſpoſed thereto, and miniſter profitable and plentifull matter accordingly, or if wee faile in both; ſo much the more to take occaſion by our preſent wants and infirmitie, to repaire vnto God.

The firſt remedie.

And becauſe the morning when wee ariſe, is both meeteſt to be imployed that way, as wherein our mindes are beſt able to thinke vpon heauenly matters, when wee haue not yet beene about our worldly affaires; and for the moſt

people which are at their owne hand, the beſt time that may be ſpared : F
therefore we haue purpoſed to alot (as we ſhall be able) the firſt part of the
daie thereunto, with this prouiſo, that if through neceſſarie occaſions we
ſhould be hindred from it, we may yet carefully performe it on ſome other
part of the daie. And although at the firſt we ſhall ſee ſome vntoward be-
ginnings herein, by which, diſcouragement from the continuance hereof
might ariſe, yet we reſolued with our ſelues, that it is ſome profiting to be-
gin, though in weakneſs: & there is hope that good proceedings, & great
ſhall come euen of ſmall beginnings, being faithfully entred into. And if
by theſe meanes we ſhould not become better ſeaſoned in our hearts, it is
little to be hoped for, that other means ſhould do vs the good that we haue
need of. But when the day is thus begun, that wiſdome communeth with G
vs in the morning, and awaketh vs with heauenlie ſalutations, we are for
the moſt part kept more ſober, & continent from al out ſtraying the whole
day following: for when good things, either concerning the life to come &
the glorie of it, or the vanitie and change of this preſent life, are deeply di-
geſted & throughly thought vpon, it is no ſmall occaſion to make vs more
ſtranger-like to this preſent world, and to carry about vs greater freedome
from bondage to our ſecret corruptions.

And becauſe it is hard, eſpecially for priuate perſons to haue alwaies
matter in a readineſſe, which is profitable to meditate vpon, (for he that
ſhall be furniſhed herewithall, muſt be one which hath a daily obſerua- H
on of his life, without the which grace euen the learneder ſort ſhall be to
ſeeke:) therefore ſome points were ſet downe for thoſe which are leaſt a-
ble to helpe themſelues; that by ſome few of thoſe which are verie fit and
auaileable, they may ſet themſelues on worke, and by them learne to find
out others like vnto them, which doo moſt neerely tend to the well orde-
ring of the life. By which meanes appointed and found out for their
helpe and furtherance, if yet vnfitneſſe of mind and an vntoward heart ſhall
holde them backe, it beeing troubled with cares of the World, or decei-
ued with dreames of vaine pleaſures, (which make the meditation of hea-
uenly matters loathſome:) they are to know, that they can haue no better I
occaſion offered them to the performing of this dutie, then for them to
complaine of, and ſeeke redreſſe euen againſt this euill and earthly heart,
of which they preſently complaine; and as they can bring that vnder, ſo to
proceed in muſing of, & praying for ſuch grace as they ſhall ſee moſt need-
full.

Laſtly, wee concluded to obſerue, what fruite wee reape by theſe re-
The 6. remedie. medies: what releaſe of our ſtrong and vſuall maladies and diſeaſes, what
weakening of anie ſuch luſtes, as ſometimes had ſtrongly preuailed a-
gainſt vs. Alſo what liking we find of this manner of dealing with our
ſelues; or contrarily, whether we feele anie watchfulneſſe ouer our hearts K
throughout the day, ſince we entred into this couenant, and whether anie
bettering of our waies by the ſame: whether in companie we haue beene
Note. more warie of taking or dooing good according to the occaſion offe-
red, in our dealings, more carefull not to be found offenſiue. And weekely
& by daies, to marke it, & to communicate our eſtate with ſome faithfull

brother,

A brother, with whom we may freely and faithfully open and impart our whole courſe, as what meanes we vſe, what we ſee cauſe moſt to complaine of; and what is more required of vs, then that which we doe: that thus wee may be ſet forward, counſelled and confirmed; and ſeeing what courſe we ought to take for the bringing of this to paſſe, we may be ſtabliſhed in a Chriſtian life. For it doth not a little helpe to haue this communion with ſome. Alſo, that wee our ſelues ſhould be helpers of others, where either any doe require the ſame duty of vs, or through baſhfulneſſe dare not be bold, or through ſimplicitie cannot doe it: yet we ſeeing that they ſtand in neede of ſuch counſell and direction, ſhould through loue ſhew them what we can, and what we haue learned in this behalfe. And here we purpoſed for the hope of the great fruite of
B this communion, to auoide ſtrangeneſſe, which as it breaketh off all profit betwixt vs, ſo it giueth feare of ſome ſecret conceiptedneſſe and that much loue is wanting. This direction, if it be read ouer (as we ſhall ſee cauſe and as wee may doe it conueniently) with a minde deſirous as well to ſee what is amiſſe in vs, as alſo in faithfulneſſe to vſe theſe remedies: we may be bold (the Lord working by meanes) to aſſure our ſelues, that wee ſhall not labour herein in vaine. And when we haue attained hereto, we determined not to reſt in that, but to be directed ſtill by ſuch rules as Gods word doth miniſter to vs.

Note.

Now hauing ſet downe remedies, by which we may raiſe vp our ſelues out *Perſwaſions to vſe this direction.*
C of any declinings from a godly life; wee added ſome reaſons to perſwade vs thereto, for as much as we may be ſure that hinderances and diſcouragements inough ſhall meete with vs to withhold vs. Firſt this, that by ſuch a courſe *The firſt.* and ſeeking to walke with God, as the former remedies doe direct vs vnto, we are brought to a moſt ſweet and holy communion with the Lord; in compariſon whereof, nothing is to be deſired. For it is an honor & prerogatiue which the world neither knoweth, neither can attaine vnto, to get principalitie ouer him, who is the prince of the world, that is, the diuell; and to obtaine grace againſt our owne euill hearts in well ruling them; which is a greater honour, than to ſubdue kingdomes. Alſo that hereby wee haue libertie, with godly
D boldneſſe to come before the Lord in our complaints and prayers; being aſſured, that whatſoeuer wee ſhall aske of him according to his will, it ſhall be graunted vs: and that our peace & comfort hereby is ſo great, that none who *Note.* 1. Ioh. 5. 14. hath but euen taſted of it, would change his eſtate for any other. In this caſe a man needs not feare malicious accuſations, becauſe he hath been circumſpect in looking to his wayes: and therefore (deſeruedly) euill ſpeeches can take no hold of him; ſeeing he that is carefull to pleaſe God, cannot iuſtly incurre the rebukes of men. As for euill tidings, he is free from the feare of them, becauſe he hath armed himſelfe to looke for the hardeſt. And they who like not this ſtate, (which all things conſidered, ſhall be found to be the richeſt part & beſt
E portion) they muſt feed themſelues with folly, and take their fill in vanitie, till their miſerie ouertake them in the mid way, and deſtruction meete with them when they little thinke vpon it.

Moreouer, howſoeuer this indeuouring after a godly life, hath euer of the *The ſecond perſwaſion.* world beene little regarded; yet the happieſt and men of greateſt commendation for godlineſſe, haue alwaies preferred it, and made it as the flower of their garland, and the crowne of their reioycing: we haue a cloud of witneſſes,

and

and not all in one age, who haue walked with God, euen from *Enoch* & thereabout to this day, who testified this daily looking to their liues, to be the best thing of all. F

An admonition or caueat. Now if by these and such like perswasions wee be brought to like of it, we faithfully couenanted with our selues to vse these remedies which haue beene set downe for continuance, and to make our beginnings sound and substantiall; so as they may be able to beare and vphold the waight of all that shall presse them downe. For although our temptations be strong and many, yet may none of them preuaile thus farre, as to make vs breake off this our happie couenant: for if we be not strongly armed against this, wee shall easily finde that hinderances enough will arise, which will quickly weaken the power of our best purposes, and frustrate all that we haue taken in hand. Here will in-

Note. ward lets come in our way; and those, of many sorts: as, to thinke it more than needeth to liue thus; also that many who are godly, doe not thus; the inordinate loue of some speciall sinne may withhold vs; and much dulnesse, vnprofitablenesse and rebellion, may make vs vtterly vnable for the time, to hold forth this course. Many outward discouragements also and hinderances will be readie here to stand in our way; as household troubles, and disquietnesse by them, disorder in seruants and children, vntowardnesse and ill successe in businesse, want of blessing sometimes where it was hoped for, and losses, in stead thereof, with sore discouragements to see so happy a course so meanly set by, yea in so great disgrace with many, &c. also much toyling and occupying our selues about these things below, with neglect of our heauenly & christian calling. These are some of a great number, and the commoneſt whereby holy duties doe most easily grow out of place and vse with vs. Let this rule therefore (said we) be well regarded of vs, and that which followeth shall be the easier: for many loathsome wearinesses will in short time arise, which (if it be possible) will breake vs off from this enterprise. G H

An admonition: that this direction be neither left off, nor vsed for custome onely. After this, we said: that if we with diligence continue it, wee must beware wee make not a common thing of it; so as, though we vse it, yet no fruite nor blessing returne to vs by it. The which as it falleth out most vsually in the doing of good things, so in this the best of others, it is most to be feared. In the first setting vpon many duties some chearefulnesse may be seene in vs, & some time and trauell bestowed: but alas, within a very short time, we grow full of them, they become irksome and tedious to vs; and though we doe not vtterly breake them off, yet wee may perceiue, that without any great sweetnesse and delight we goe about them. The reason hereof is, that our fleshly hearts can like of no good thing long. If therefore either of these two wayes, we deprive our selues of the benefit of growing forward by these fore-named remedies; that is, by the negligent vsing of them, or the leauing off of them; yet the fault must be quickly espied, and not long lyen in; for that is more dangerous, than can easily be beleeued. I

Note.

To the better attaining hereof, we may vnderstand, that we may grow to a commonnesse in a good thing two wayes: either when we be in prosperity, or when some sore and greeuous calamities befall vs: in the first estate, it will be very hard to see any great neede to vse feruencie and zeale in holy duties and seruices of GOD, when varietie of earthlie delights is set before vs to enioy; and wee without controulement of any person, may take our fill of K

them,

A them. Therefore if we shun all occasions of any loathsomnesse, or euill doing
to grow vpon vs, we must chastise our flesh with fastings, watchings, and
such like afflictions, and stand in awe of God, for euer distrusting, vnfaithfulnesse, and if we should
be content thus to fall from the Lord, yea, and if we be not carefull to abound
in the contrarie, to stirre vp our selues to a faithfull & thankefull vse of Christ and
his graces, we shall soone be the worse for Gods benefites, and must looke that
he will take them from vs, and deale with vs to yeeld him other manner of fruites by
the wing of them. Also we must beare all to mind, whiles with delight we set
before the Lord, what cause for vndutifulnesse and disobedience, which
euen, if we be gone and decline from him, we can enioy no more, but may looke
B for some such recompence as shall be meete for vnthankefulnesse, and we must
C tell this (we said) vpon our owne hearts without flatterie, that if wee waxe wearie
of the Lord at our pleasure, it is to be feared, and that iustly, that he will shake
vs off in our fearefull securitie, & we shall not dare to set vpon this christian
course againe, if once we be glutted with it: and though we doe, yet shall we
not find it easie for vs to goe forward, although we set vpon it againe, but that
one time or other wee shall be like to be driuen backe; which iudgement is
fearefull aboue many, and next vnto despaire. We must thinke that the Lord
dealeth tenderly with vs, if wee may haue libertie to glorifie him by manifold
encouragements, in outward blessings: whereas many haue thought it a sin-
C gular priuiledge and great kindnesse of his towards them, that they may doe
H it in imprisonment, in bonds, in pouertie, in reproch, &c. And generally,
we ought to thinke, that if we thus vse his benefits, that we grow more vndu-
full towards him than many which want them, it is time for him (as hath been
said) to take them from vs, and to bestow them vpon such as will yeeld & ren-
der vnto him better fruit of them. And if this should be any occasion of licen-
tiousnesse to vs, that many, yea, the most of such as haue a great portion in
earthly commodities, do delight in them, and take them not to be giuen them
of GOD to this end, that they should liue more holily, & be more fruitfull in
christian duties by them: we must answer to our selues thus againe, that we ne-
D uer were taught it of God, to follow examples, no not of the best men, contra-
rie to expresse rules of Scripture, much lesse, the euill examples of the multi-
tude, and common sort of such as reiect the Scriptures.

Now though we fall not this way by occasion of our prosperitie, (for that
were very grosse) yet if we shall more closely deceiue our selues by thinking
thus, that we haue sufficiently profited by this direction now, and therefore
may cease; neglecting to see our wants, dangers, infirmities and discourage-
ments which are in our way (as in some part) and so cast off this trauaile: a-
gainst these deceiuings of our hearts, we must resolutely be perswaded of the
manifold perils outward and inward, which our liues lye open to, which full
E soone (if we grow cold and remisse in godly life) doe begin to take hold of vs;
and therefore to keepe our selues well whiles we be well. And thus we must be-
haue our selues, as hath now been set downe, that we may not vse the practises
of godlinesse after a common manner. But many, whiles the Lord reacheth
foorth encouragements to them, and filleth their liues with outward bles-
sings, doe accustome themselues to some commendable course: who when
God chaungeth their prosperous estate, doe immediatlie chaunge with it;

that

that is to say, whiles danger and great afflictions take hold of their liues, they are so disturbed & grieued at them, that they grow forward, impatient and disquieted thereby; and are readie to returne into some such godly meanes as before they vsed, for the growing forward in a godly life: whereby is great danger to be feared: wherefore if possiblie by anie of Gods chastisements we should fall thus farre, yet we must not so forsake such slippes with griefe, and with shame and astonishment behold our falles, and finde no peace in our hearts, till we haue returned and reconciled our strength, and so returne to our first estate against which (if we must certainely we shall, if with the seruants of God in all ages (as the Israelites, Hester and Mardochem, Iehosaphat, and others) we confesse our sinnes with mourning and broken hearts, yea our particular sinnes of murmuring, impatience, fretting and such like; that so we may be reconciled to our heauenly Father for his Christs sake, & mercie and forgiuenesse

1, Sam, 7, 4. Hester, 4 & 6. 2, Chr, 20, 4, 6. 2, King. 20.

A

The ſixth Treatiſe sheweth

WHAT PRIVILEDGES BELONG TO EVERIE TRVE CHRISTIAN: AND HOVV he may haue his part in them.

B

CHAP. 1.

Of the ſumme of this Treatiſe: the reaſons why it is ſet out: the order of it: and of the diuers kindes of priuiledges.

C

THe next thing which commeth in place to be ſpoken of, is, concerning the priuiledges and liberties, which God hath bequeathed vnto and freely beſtowed vpon his people and beloued ſeruants. I doe not meane any of his benefits which he ſuffereth the vngodly to enioy, (which yet are farre more ſweete & ſauourie to his children than to them) but I meane thoſe which are peculiar to his beloued ones, whereof the other haue no part nor portion. The which, although all the faithfull enioy not, and therefore feele not ſo great contentation in their liues as they might doe, yet they haue free graunt and libertie of the Lord ſo to doe, if they knew the will of God in that behalfe; or if knowing it, they be not holden backe through vnbeliefe, as being ſtrongly perſwaded that they doe not belong vnto them. I know that of thoſe many gifts and great bleſſings which the children of God partake, ſome are peculiar and proper to ſome, in reſpect of their callings, offices & places, as to the miniſters, which are not cõmon to all: but I intend to make mention only of thoſe, which one may poſſeſſe (although not in a like meaſure) as well as another.

D

The wicked haue no part in the priuiledges of the faithfull.

Some of them proper to ſome of the faithfull in reſpect of their calling.

And this I doe for ſundrie and diuers cauſes; partly, that the godly may ſee their riches in ſome ſort as well as other men know theirs; and knowing them, may enioy them to their great contentation, which few of them doe as they might: and that if by any occaſion they ſhould be, either by the baites of this world, by their owne forgetfulneſſe, faint-heartedneſſe, diſtruſt or other weakneſſe of their owne, or by Sathans malice, put out of the poſſeſſion of them, or any of them; yet by conſidering and remembring this, that they be theirs, euen their proper goods, they may in reuerence recouer their right againe, and

E

Three reaſons why this doctrine is handled.

The firſt reaſon.

Note.

that more eaſily and willingly than many doe, or thinke it poſſible for them to F
doe by any meanes: eſpecially when they ſhall ſee that they haue caſt their de-
light on other things that cannot profit them, but yet they ſhall be driuen with
wearineſſe to ſay at length, that they find no where ſo good liking & ſafety, as
at home; I meane in Gods houſe, that is, vnder his nourture & gouernment.

The ſecond reaſon. Another cauſe why I ſet downe theſe priuiledges of Gods ſeruants, is, that
the wicked which wander from God, and are not in his fauour, may ſee, what
Note they goe without, and what great good things they deprine themſelues of, by
their ſinnes. By forgoing of the which, (to ſay nothing of the deceiueable and
miſerable eſtate wherein they liue) if they ſhould but weigh & conſider what
they loſe & forgoe, which others enioy, and they likewiſe might, it would deep- G
lie vexe their hearts as oft as they ſhould thinke of it: euen as in hell the repro-
bate ſhall find this not the leaſt part of their torment, to ſee others in ſo happy
condition, which they are vtterly cut off from all hope of attaining to.

The third reaſon. Laſtly, that I may hereby (if poſſibly) helpe to bring the Chriſtian life into
ſome better credit & account, both with the one and with the other: which to
my no leſſe griefe than admiration, I ſee to lie as dead wares little asked after, in
the world. For many, euen of the godly, doe not eſteeme of the Chriſtian life,
Note and of the wiſdom which ſhould gouerne vs, as they ought to do, that is to ſay,
Pro. 8. 11. as of a treaſure more to be deſired than any earthly thing, be it honour, wealth,
pleaſure, and that at all times. And as for the vngodly they haue no liking of it, H
but the moſt of them ſcorne, deface, abhorre, and diſſwade from it, counting it
preciſme and puritaniſme, truly and conſcionably to goe about to practiſe it;
and throughout their liues to ſet themſelues to bring forth the fruits of it, when
yet there is no happineſſe in any other eſtate; for into it alone, (as hath beene
ſaid) doe all the heauenly and excellent priuiledges fall.

If any, on whom this rebuke doth iuſtly take hold, ſhall contrarily anſwer,
that they doe honour the Chriſtian life and delight in it, although they doe
miſlike indeed (they ſay) that men ſhould be too preciſe in vrging others to du-
tie, and in framing themſelues to a certaine kind of excellencie and ſingularity
aboue others: I ſay; let ſuch cleare themſelues from fault by this, that they I
acknowledge that God hath bequeathed to his deare children better things
than the world hath; and therefore that ſuch as beleeue this, and haue a part in
them, cannot content themſelues to honor God ſo ſleightly as they doe which
haue them not, but acknowledge that they owe much more than they can per-
forme, when they haue done all that they can: alſo let them indeuour to haue
in common theſe priuiledges with the reſt of Gods ſeruants, and let them thus
prooue, that they delight in godlineſſe indeede: ſo ſhall they ceaſe from their
ſpeeches, and agree with them, and haue good warrant of their ſafetie and
welfare; and otherwiſe, I meane vntill they doe ſo, they ſhall but bite them
who are in better caſe than themſelues. This ſhall ſuffice in generall, to haue K
ſpoken of the priuiledges of the faithfull, and of the reaſons why I make this
Treatiſe of them.

Now particularly I will ſet downe ſome of the chiefe, (for who can menti-
on all?) of the which though ſome haue beene made mention of by occaſion
in other places of this booke; yet ſeeing they haue not beene handled of pur-
poſe, and ſome of them not at all, and that euery Reader can not gather them
together,

A together, not know them to be so, nor haue them before him in view at once, except they be set downe together, & spoken of to this end, to shew the beautie and price of them; therefore they being so necessarie to be knowne and inioyed, I count it no lost labour to doe it. And for more ease and lesse tediousnesse in reading of them, because they are many, I will bring them all to these two heads.

The first kinde of our priuiledges and prerogatiues, which true Christians haue alowed & allotted to them of God, are such as be inioyed in this present world, wherein they haue many things to incourage them to a chearefull honouring of God. The second sort, is of those liberties and peculiar blessings, B which God hath in store for them in the life to come: which with the former being daily weighed and duly considered, doe in marueilous manner set before them and commend to them the singular loue of God, and make them see themselues so beholding to him; that they are set forward with exceeding cheerefulnesse in their christian course and warfare. *The kindes of the priuiledges. Rom.*

CHAP. 12.

Of the first priuiledge: That the beleeuers may know in this world, that they haue eternall life.

C H Of the first sort, this is one (which the rich men of the world, who want it, cannot purchase with all their substance;) I meane, that they may know and be perswaded that they are beloued of God, and that their names are written in heauen, and therefore although they be strangers here for a while, yet that they shall vndoubtedly be saued; whiles in the meane season, others who are farre from it, do please themselues with laughing at their folly, faucinesse and madnesse (as they count it) for that they fancie such things to themselues. Whereby they declare (in thinking there are no such to whom D this secret is reuealed) what a priuiledge it is, to know so much of Gods will and mind, to be partakers of so great a treasure, as the mightie ones do confesse is vtterly hidden from them. Now for proofe of it, that God aloweth them to know it, what is more manifest than this which is written by S. *Iohn*? *Behold, what loue the father hath giuen to vs, that we should be called the sonnes of God.* And againe: *As many as receiued him, to them he gaue prerogatiue to be the sonnes of God, euen to them that beleeue in his name.* Also: *These things haue I written vnto you that beleeue in the name of the sonne of God, that ye may know, that yee haue eternall life, &c.* But this matter hauing beene largely handled in the E first Treatise, may with fewer proofes satisfie such as desire to heare more of it. Luc. 12, 32. Luc. 10, 20. 1. Ioh. 3, 1. Ioh. 1, 12. 1. Ioh. 5, 13.

Therefore as this is not to be doubted of, that true Christians (euen the weakest) know themselues, or may by some euidences to be beloued of God, & that also shall be saued: so how great a priuiledge this is, let them learne (who set little by it) of Christ himselfe, who hath valued it at a greater price than all the world, saying: *What shall it profit a man though hee should winne the whole* Mat. 16, 24.

the whole World, if he loose his owne soule? or what shall a man giue for recompence of his soule? Now if the knowing of this secret, that God loueth vs be a priuiledge of so great account, yea, though a man should know it but dimly, and if hee should know it but once in all his life: what a manner of priuiledge then is this to be accounted, that we may grow from faith to faith, & from a darker knowledge of it to a cleerer from day to day, & that, with better assurance than we hold anie thing in this life by seale, writing, witnesse, or anie other waie that law can deuise? For indeede the benefit of knowing this so great a treasure to be befallen vs, were by manie degrees lesse, if it were, when it is once knowne to vs, afterward to be doubted of and called into question againe, (though it be so through our weake faith) and that our assurance might not both grow greater, & daily continuance of the same be obtained.

Rom. 1. 17.

A Christian may haue better assurance of his saluation, then anie man can haue of the things he beholdeth in this life.

This priuiledge is the greater seeing the longer we enioy it, the better we know it.

But thanks be to God for his vnspeakeable mercie, who hath prouided, that the longer we liue, the better we may know it. For the longer that we haue beleeued Gods promise, & been acquainted with it, who doubteth, but that we may much more cleerely be perswaded of it, than in former times when we first beleeued, and when we had not as yet so often considered it, nor so deepely weighed what might hinder and weaken our faith, or come against it? For at the first enlightning of our hearts with the sunshine of faith, we haue many mists & clouds cast before our eies, to dim & darken it: manie doubts arising from our owne weakenesse, vnworthinesse and feeling of our sins, when we haue had as yet little experience of Gods tender compassion and care ouer vs, or at least little marked of vs; much feare troubleth vs then, because we see many things to accuse vs, & for that we doe not manie duties which we heare taught vnto vs; but when we are better acquainted with him, we more easily beleeue, that he will forgiue them all vnto vs. And as the young child is not able to stand and go alone till time hath brought more strength: euen so it fareth with vs. But when we haue after longer time seene the will and mind of God to be constant and vnchangeable, our owne care to please God to be vnfeigned though vnperfect, (more then which nothing is required of vs) and that the best of Gods seruants haue had the same infirmities as well as we, & that we haue libertie, when we see our weakenesse, to seeke pardon of the same at the hands of our good God; these & such like considerations after longer time, when we haue oft weighed, God hath giuen vs greater strength of faith, & strengthened vs to wax more confident, euen as we haue with all become more humble and obedient. So farre is it off, that this assurance the longer time we haue inioied it, should be further off from vs.

Note.

1. Chron. 28. 7

God requireth nothing more, then an vnfained care to please him.

Obiection against the sure holding of this priuiledge, answered.

And as for that manie obiect, that sundrie of Gods children, after they haue knowen it, doe fall to doubt of it after, this gainsaith not that which I affirme. For that it may be and is thus, I denie not, the deuils subtiltie and malice being stronger then men haue faith to resist it. But the truth is, that as the godly are renewed but in part, so through corruption they may wax wearie oftentimes of that care which should procure their welfare, and may (as no doubt but manie do) neglect to nourish their faith daily, and take their delight in vsing reuerently the best means for the confirming of the

One cause of doubtfulnesse is the neglect or careles vsing

A the ſame; and therefore, ſuch doe the oftner taſt of the hard dyet of other men; *of the meanes whereby faith is confirmed.*
becauſe they will ſometimes chooſe to follow their waies.

Beſides, there are others which though they offend not that way, yet they *A ſecond cauſe it, diſtruſt.*
giue too much place to diſtruſt, hauing no iuſt cauſe, by an euill conſcience,
which is the greateſt enemie to faith: and heereby they depriue themſelues of
the benefit of this faith and confidence. Which kind of people muſt labour to Pſa.77.9.10.
ſtay themſelues by the perſwaſion of ſuch Scripture as is written of purpoſe
for their comfort, as: *Take my yoke vpon you, and yee ſhall find reſt to your ſoules.* Math.11,29.1.
Alſo: *A contrite heart God will not deſpiſe, &c.* But to returne, ſeeing they Pſal 51.17.
may hold and abide in Gods loue, and hold faſt this knowledge of it, the lon- Math.12.20. Pſal 43.5.
ger they liue, they ſee this muſt be graunted them alſo, That none ſhall take
B them out of the Lords hands or cuſtodie, but that hee will care for them vnto Ioh.10,28.
the reſurrection day.

Wherein this is a further degree flowing from the former, that this loue of
God being ſhed into their hearts plentifully by the holy Ghoſt, it maketh them Rom.5,5.
more quiet, ioyfull and better ſatisfied, than all that can be deſired of them *This priuiledge is the greater for the ioy it bringeth.*
beſides, according to that which Saint *Peter* ſaith: Though wee ſee him not, 1.Pet.1.8.
yet we beleeue in him, and we reioice with ioy vnſpeakable and glorious. For *Note.*
what is there in the world, that can raiſe the like ioy in our hearts, as this, that Pſal.15,1.
we know that we ſhall ſee the good pleaſures of the Lord in the land of the li- 2,Cor.5,1.
C uing, (that is, in his militant church heere) and haue an houſe not made with
hands, but eternall, in his triumphant heereafter? But who doeth not ſee, as
the former ages haue found and felt, and they who yet remaine on earth ſhall
finde, that to all other things, euen the beſt; there is an appointed end? And
therefore the ioy that men conceiue for them, is but flitting and momenta-
nie, not vnſpeakable and euerlaſting. So that the peace and ioy which ariſe
from the certaintie of our ſaluation, is worthilie reckoned as a ſingular priui-
ledge, in as much, as it doeth not onely exceede all worldly treaſures; but al-
ſo, becauſe it is proper to the children of God, and the other haue no part in Rev.14,3.
it.

D And further, this ſhould better appeare, how great a priuiledge it is to be *This priuiledge is the greater by conſidering the woe of the reprobate, who want this.*
beloued of God, if we could poſſibly conceiue the dreadfull feare of the repro-
bate in deſperation, and how little comfort ſuch an one taketh in all his wealth
and delights which he hath in this world, (in whatſoeuer price and account
they are with fooles:) but would giue them all for one quarter of an houres
feeling of Gods louing kindneſſe and ſweete countenance towards him, if it
could be inioyed, and the ſound peace and comfort that commeth with it.
And therefore if any will know the benefit and greatneſſe of this priuiledge,
let him aske of them, who hauing hardned their hearts through vnbeliefe, are
growne into deſpaire: who with wearieſome ſighs and groanes, that cannot be
E expreſſed, doe thinke with themſelues and ſpeake many times; Oh how hap-
pie are thoſe which are ſaued? yea, and what would they giue, (they ſay,) if
they had it, how many thouſand worlds, for a part in Gods kingdome? Or if *Note.*
the damned ſoules in hell could ſpeake, they would tell you, whether this be a
prerogatiue, to be kept ſo ſafely from the torments thereof, and honoured
with the aſſurance of heauen and happineſſe; as partly may be gathered by
that which Saint *Luke* writeth of the Epicure in the Goſpel, ſaying: Oh that Luc.16.24.

the tip of a finger were dipped in water to coole my tongue; for I am tormented in this flame. And without it, (I meane, where this is not inioyed) I doe not maruell, that vaine, deceiueable and transitorie, yea loathsome and filthie pleasures are so hunted after, as they be: euen till they iustle out all remembrance and regard of heauenly things altogether. And this sweete libertie peculiar to Gods children, which I now speake of, is so much the greater by this, that wee may inioy it all the day long, and so throughout our life, and that wee are not limited nor tied to one houre or time wherein we may possesse it: and also because the longer time we be partakers of it, the sweeter it is vnto vs, seeing we doe the better know the benefit of it, and that none hath power to deprive vs of it. And thus much of the first priuiledge; namely, The certaintie of our saluation, whiles we are in this life; which, if we weigh throughly what we haue beene and what we haue deserued, will (I thinke) be thought no small nor meane gift, but great and wonderfull and yet proper to the beleeuers: so that all people which shall vnderstand it, may worthily & for good cause commend the Christians life, to the which it properly pertaineth, and wish and trauaile to imbrace and be partakers of it most willingly; euen as we read, that in ages past it was said by the Lord, that ten men out of all languages of the nations, shall take hold of the skirt of him that is a Iew, (which name then was all one with the name of Christian now) and say. We will goe with you, for we haue heard that God is with you. And if there were no other priuiledge, but this one to be inioyed, whiles wee liue here; yet were our portion exceeding great, seeing so many thousands who heare of it, would think their estate right happy and good, if after many yeeres paine and heauinesse in seeking it, they might inioy it.

For want of the vse of this priuiledge, the vaine delights of the world are hunted after.

This priuiledge is yet greater, seeing it may be inioyed daily & to our end.

Zach. 13.

Note

But, glory be to God on high, these are not all the precious benefits and prerogatiues, which God hath willingly bequeathed his seruants, besides all other outward blessings which they haue in common with the vnbeleeuers. Of these therefore, or some of them, which either they doe, or may enioy daily in the seuerall actions and parts of their liues, to make the same well pleasing to God, acceptable to men, and more easie and sweet to themselues than the most doe finde them; of these (I say) it followeth next to say something.

CHAP.

A

CHAP. 3.

Of the second priuiledge: namely, That God with his dearies after he hath assured them of his fauour,

BVt to passe to the second, if they might only know, that they shall be saued after they depart out of this world, and should in the meane while be neglected and left as orphanes, desolate and exposed to all iniuries and discomforts, the priuiledge which I haue spoken of, should be the lesse (although nothing is to be compared vnto it:) but God hath promised ouer & beside that, to haue a fatherly care ouer them, euen in this life also, and to testifie his loue plentifully vnto them many other waies, which speciall care he hath not of others, though he suffereth them to liue, according to the saying of the Apostle, *God is especially the Sauiour of the beleeuers.* Also he is their shelter from tempests & stormes of troubles; and keepeth them safe vnder his protection, as the Hen doth the chickens vnder her wing: yea, he keepeth them as the apple of his eie; and counteth them his friends, communicating with them his secrets, and declaring & making known to them the hidden treasures of his kingdome, and in euery estate will saue and vphold them by his prouidence: so that they may prosper and be well liking in respect of other, though they haue all outward abundance. And if God who is rich in all good things and hath all power in his hands, be their shepheard, what can they want? if he be with them (as hee is) who can be against them? if hee honour them, whose disgracing of them can hurt them? yea, if he make them blessed, who can deprive them of it?

But when I haue said what I can of their estate, I must confesse I haue said little; so great & precious are the particular prerogatiues which they haue bequeathed vnto them. And yet behold, in this high account they are with God, alwaies, when his anger is kindled against other which are his enemies. And what comfort may be conceiued by the beleeuing, considering and applying of all these vnto the faithfull heart? And that I may the easilier perswade the weake Christian, that these things are not little, consider of any one of these commodities, which I haue said, doe, by Gods free graunt, pertaine to the beleeuers, that by some one thou mayest value and esteeme the rest: consider therefore, first the honour that they haue in being called the seruants of God, (than the which title and name the Angels haue no greater) to declare the honour that goeth with it, which partly may appeare by another comparison, and that also more familiar to vs. For looke, how high and honourable the office and place is, that is inioyed vnder a Prince (whither it be L. Chancellor, Treasurer, or the like) more than the same is vnder an inferior person: euen so by many degrees, the honour of being seruant vnto the most high, is farre greater than all other which here may be attained.

And yet as though this were not enough to be called The seruants of the Almighie, Christ himselfe setteth out their estate to be yet more glorious, when he saith: *I haue not called you seruants but friends, to whom I haue communicated*

B

C

D

E

God hath a speciall care of vs euen in this world.
1. Tim. 4. 10.
Rom. 5. 9.
Psal. 30. 6. 17.
Luke. 13. 34.
Deut. 32. 10.
Note.

1. Tim. 4. 10. & Mat. 10. 30.
Psal. 33.

Psal. 23. 2.
Rom. 8. 31.
1. Sam. 2. 30.
Psal. 1. 1.

And in this safetie they are, when his anger is kindled against others.
1 Psal. 2. 12.

Behold the greatnesse of this priuiledge in one part of it.
Hebr. 1. 14.

Namely, the honour that they are in thereby.

The greatnesse of this priuiledge is set forth also by this title that Christ giueth them, of being called no seruants but friends

eated my ſecrets and mind, vnto the which a ſeruant is not commonly admitted. And yet euen this is not ſo admirable, if it be laied with that which in another place is written: That *God hath adopted vs to be his ſonnes and heires, yea fellow heires with Chriſt himſelfe.* Not much vnlike hereunto, is that which is written in another place: *If ye will keepe my commandements, ye ſhall be to me the moſt pretious of all the earth, though all the earth be mine.* If the godly be his pretious treaſure, how can they but be delighted in of him, ſafely kept alſo, & preſerued from all that might annoie them, and being ſo deare vnto him, how will he ſuffer them to want anie thing that is good? And therefore Kings for their honour they are called, though not earthly, inferiour to the Angels indeed, but yet, through hope, the moſt pretious people among all nations, though all the earth be his: whereby they rule ouer Sathan the prince of this world, by faith, and tread vnder their feete the kingdome of darkeneſſe and ſin, & ſo become conquerors ouer him and the world. For the Scripture teacheth the this wiſdome, the ſpirit giueth the this grace, & witneſſeth this to be true, that he which hath faith, ouercometh the world: that is, maketh that, which is in it, as the luſt of the fleſh, the luſt of the eie & the pride of life, to be ſubiect to him. An honor which kings & Princes, for the moſt part, attaine not vnto; for many of them aſwell as of others, worſhip the beaſt, and offer to him their crowne, and willingly ſubmit themſelues to his ſlauerie. And this honour which he bequeatheth to his faithfull ones, is one commodity and fruit of his prouident care and fatherly regard that he hath ouer them.

And yet in that there is no end of this, but that he will continue it towards them throughout their life, and that in more certaintie & aſſurance, it is ſo much the more to be had in admiration, whereas in the meane while they who are none of his, nor nourtred in his familie, which is his Church, cannot enioy the leaſt part of this libertie, they cannot beleeue nor be perſwaded of anie ſuch thing at anie time, neither dare they promiſe to themſelues, that he will be with them, and be a ſhelter vnto them; (but do feare ofttimes rather, that he hath forſaken them, as *Saul* crying out complained) and for want thereof they ſmart being hardned in their hearts, and let looſe after their owne deſire, to commit anie ſinne that their heart luſteth after, euen with greedineſſe, and that, becauſe the Lord hath not that eſpeciall care ouer them, that he hath ouer his owne beloued ones to keepe them from it.

This prerogatiue (I ſay) the wicked men of the World, and vnregenerate, not onely haue not while they remaine in that eſtate, neither do ſo much as feruently and conſtantly deſire it, nor connot; being no more able then the blind man is to ſee, or the new borne child to walke: and therefore inſtead of theſe liberties they are ſtill in bondage, & for the moſt ſweet dainties of Gods children, they are fed with draffe, euen with fancies, dreams & deceiuable pleaſures. But cõtrariwiſe, that which was ſpoke to *Mary* the mother of *Ieſus*, thou being freely beloued of the Lord, he is euer with thee *afterward*, to preſerue thee whom he hath loued: the ſame may be verefied of all Gods children; after he hath once receiued them into fauour, forgiuing them all their ſinnes, he is with them euer after, to watch ouer and care for them,

Ioh. 15, 15. *Alſo in that we are ſonnes, heires & fellow heires with Chriſt.* Rom. 8, 17.

Exod. 19, 5. *Furthermore the godly are the treaſure of the Lord, & therefore the delight of his heart.*

The godly are alſo called kings for their honour. Exod. 19, 5.

1. Ioh. 5, 4.

2 Cor.

God will continue this honour to them.

2. Sam. 34 15.

The wicked haue no part in it.

Luke, 1, 28.

A them; that so they may be presented safe before him, when hee shall appeare for their euerlasting deliuerance. *Whom God once loueth, he loueth vnto the end.*

By which it may be seene, how excellent and how much to be desired, the estate of the poorest of Gods children is, aboue the most liuing youth that liueth at hearts ease, or the mightiest monarch or prince that is vnreformed. It might seeme therefore, that euen this honour that God giueth to his seruants, which I haue alreadie spoken of, were enough. And I confesse, that if I might haue had my choise, when I was in the depth of hellish anguish and miserie, I should not haue asked the tenth part of it; the Lord hath therefore giuen more, than wee could haue asked or thought: yet these are not all the priuiledges, which God hath bestowed vpon his beloued ones, as shall be seene. For here- *The estate of the poorest child of God, is farre better than the best of the vngodly. Experience teacheth the truth of this saying. Eph 3.18.*

B by they walke in greater safety, than if they were guarded with an armie of men: yea, if whole armies of enimies came against them, as against *Elisha*, yet haue they more with them, than against them. For the Angels of God do pitch their tents about them to keepe them. And how great a prerogatiue this is, they can best tell who beleeue it, although they must needes commend it who doe but heare the report of it. For they know and haue experience of it, who receiue these promises into their hearts by faith, and beleeue that God will performe the same vnto them, who are not at any time depriued of them but onely through their vnbeliefe. *2. King. 6. 16. Psal. 34. 7.*

C I graunt, that all Gods children inioy not this, neither say I any such thing: but this I say and affirme freely, that to euery age in Christ, both the weake, the strong and the middle age, there is more granted by God, than is inioyed of them: not that God doth in words seeme to offer that, which hee meaneth not to performe, but because men either know not, or beleeue not through faith and malice, what their liberties are: or if they doe, yet it is so faintly beleeued, that they are holden backe by euerie occasion almost, to forgoe and be dispossessed of them. Which all must graunt to be through their owne fault, which may easily appeare to him who is willing to see it, thus: whereas the spirituall riches, which beautifie the soule, are the greatest riches, and therefore *Why they inioy not this continually. Note. Men not knowing, or but faintly beleeuing the liberties of the children of God, do giue them selues of much comfort that they might continually enioy.*

D should most be sought after, esteemed and delighted in: many euen of good hope, which will grant this with vs, will not yet bestow any more trauell for the same (be they neuer so great priuiledges which God offereth them) than they did in times past, that is, with lesse delight and feruencie, than they shew in following and looking after their earthly commodities. They cannot (I say) be brought to set an higher price vpon the graces of God, and the heauenly liberties, which belong to Christians, than vpon transitorie things, which soone passe away.

And this in few words is the chiefe cause, why not only earthly minded men attaine to nothing, but euen some such as haue receiued the first fruites of the

E spirit, grow not to any great experience what the excellent estate of a christian is, and how great priuiledges God granteth many of them to inioy. Alas, if men tast but a little of beliefe that their sinnes shall be forgiuen them, they hardly goe anie further to daily proceedings in their faith (though they are taught that they should grow from faith to faith) and so to liue by it, but stand at a stay for the most part, euer readie to call into question, whether they haue it or no. What are such the better for the infinit good things, which God hath *Note. Rom. 1. 16.*

in

in ſtore for his, which alſo diuers of their brethren inioy alreadie, in reſpect of F
that which they may attaine to? but rather as though they were no ſuch, they
walke either heauily, nothing able to beare off the diſcouragements which
they meete with, by ſpirituall helpes and incouragements which they haue
not; or rather in worſe caſe, that is, not ſeeing when they are hindred at all.
I denie not, that the diuell doth ſubtilely and vigilantly ſeeke to blindfold them,
weaken their faith, and ſet manifold ſtoppes in their way: but wherefore haue
they beene taught this, that the Scripture giueth greater grace, but that they
ſhould beleeue it, and finde it ſo themſelues. And againe, *that greater is hee*
Iam 4,6, Ioh,4.4. *which is in them*, namely the ſpirit of God, *then he that is in the world*, that is the
diuell? G

All the priuiledges of the godly are no more than God ſaw needfull for them. And yet all theſe and other ſuch excellent priuiledges which appertaine
vnto them, are no more than God did ſee they ſhould ſtand in need of to helpe
them beare the burden of tribulation, reproch & other diſcouragements which
here of neceſſitie muſt meete with them: which would ſhake them ſo, as they
would make them to faint vtterly, if they were not vpholden with props and
ſtaies moſt mightie. Conſider this yee that forget God and aske not after him:
1, Pet. 1. 6, 2 (see but eſpecially, yee ſeruants of his who deſire to doe his will. For theſe things
doth God indeed: I meane, he bequeatheth many goodly and ſweet liberties
to his, and many of his beloued ones finde them and feele them; and yee that
doe not ſo, behold what yee looſe and goe without. Claime therefore with H
reuerence that which is your due, I meane which God hath beſtowed vpon
you; and beware, leaſt through your default, the priuiledges of Chriſtians
ſhould not be thought as great as the Lord in his word affirmeth them to be,
whiles you inioy them not, as though they were no ſuch.

Pſal 87.3. Rom.5.15. The Lord hath done great things for vs, as it is written; *Honourable things*
are reported of thee, O thou Citie of God. And if it were not ſo, and if the loue
of God were not ſweetly *ſhed in our hearts through the holy Ghoſt*, yea, if wee
Heb.11.6. were not perſwaded that the *Lord is a plentifull rewarder of them that ſeeke him,*
and that all the afflictions of this life are not worthy the glory which ſhall be ſhewed
vnto vs; Wee might ſoone be cauſed to caſt downe our countenance and be I
diſcouraged: who are not onely ſtrangers here, and therefore not knowne nor
1. Ioh 3.1. Reuel.2.17. Note. regarded of the men of this world, but we are among profeſſed enimies, (for
we dwell euen where Sathans throne is) who, the more we differ from them,
the more we are hated of them, and therefore in feare of continuall and
infinite dangers by reaſon of them and their Captaine; and,
but for that the Lord hath promiſed to be with
vs and guide vs, we ſhould vtterly faint
and be diſcouraged.

CHAP. K

Rom.1.16.

A

Chap. 4.

Of the firſt branch of the third priuiledge, wherein (as in the reſt) it particularly appeareth how God is with his, and namely, How he giueth grace to his children to liue godly.

B BVt that it may better appeare how great this priuiledge is, (namely, that God is with his, that ſo I may proceede vnto the reſt) let vs further heare, what worthy and ſingular fruits do flow from this fatherly care and moſt louing prouidence of God ouer his, and accompanie the ſame throughout their liues; which though they ariſe and proceed from that one, yet I will ſet them downe as particular priuiledges diſtinctly by themſelues. And becauſe it is not ſo eaſily ſeene and conceiued of many, much leſſe beleeued, I will more particularly lay forth the ſame: and firſt this third; the ſumme whereof is this, that who ſo are thus cared for of God, he beſtoweth this grace vpon them, that they learne of *The third priuiledge.*
C him that which none can learne elſe-where, nor any but his choſen ones can learne, that is: how to liue, & goe through their whole pilgrimage according to his will; and how to die, and goe from this vale of miſery, that they may afterwards be taken vp into glory, euen this prerogatiue he granteth them. And Note.
it hath theſe two branches: the one, that they may be fruitfull in good life; the *The firſt branch of it.*
other, that they may be kept from foule offences.

Now concerning the firſt, namely, the holy life which God teacheth them to lead, this is not the leaſt, I might rightly ſay there is no greater treaſure here *They haue grace to liue well.*
to be inioied: that they need not count the Chriſtian life comberſome, vnſauorie, and an heauie and tedious burden as the moſt doe, but an eaſie yoke, an Mat.11,29. 2.Pet 1,8
eſtate wherein they need neither be idle nor vnprofitable, but readily prepared 1,Tim.3,10.
D vnto euery good worke. Now that they may be able to doe this, to be ſetled conſtantly in a godly courſe, and wiſe to preuent and auoide the hinderances that lie in their way, & to aime at the commandements of God as at a marke, that they may keepe them; is not this a benefit, yea a ſingular priuiledge, when the Prophet calleth him an happie man that is inabled of God thereto? and Pſa 112,1,2.
Chriſt himſelfe teacheth, that it is the chiefe happineſſe which can be inioied Pſa.1,1.
in this life, to keepe the word of God which we heare, that it may direct and Luc.11,28.
guide vs? yea, that one day in his houſe, that is ſpent and paſſed in the militant church and as his ſeruants doe, is better than a thouſand in any condition be- Pſal.80,2.
E ſides?

And although it be an eſtate full of happineſſe, yet let no man maruell that Note.
I ſay, Gods beloued ones may haue this liberty & prerogatiue to walk and liue Phil.4,13.
in it; for the Lord inableth them thereunto by whoſe power only they can do
all things; hee giueth them an heart not defiled and vncleane, as it was ſome- Ezek.36,27.
time, but purged and cleanſed in good ſort, and therefore now it is able to like *The reaſon.*
and loue his will which ſometime it loathed: and they who beleeue and are perſwaded, that God will beſtow & doth daily offer this grace of ſanctification

vnto

vnto them, they receiue it,& thereby are ſtrengthened to doo that good in F
their life,which they can loue with their heart, & which they appproue of
and allow in their iudgment.

And to this the Apoſtle incourageth and draweth vs in ſundrie places,
to the Epheſians writing thus: we are GODS workmanſhip, created in
Chriſt Ieſus vnto good workes, which God hath ordained,that we ſhould
walke in them. If we be appointed to walke in them,then God will ſtreng-
then vs to his owne worke. And in another place he ſaith,our conuerſati-
on is in heauen: as if he ſhould ſay, our whole carriage ſhould be heauen-
ly. And to the like purpoſe manie other ſcriptures might be alleadged,
Note. that though the vnregenerate walke in darkeneſſe, and be not obedient to
the Will of GOD, neither in deede can bee, yet that GOD will guide G
his, to the loue of him, and to the looking for his comming in heart
and affection, though power bee oft wanting, which is a great prerога-
tiue.

Why ſome good people inioy not this. Now if this libertie of Gods ſeruants be not either knowne of ſome good
Pſa,77.7. Chriſtians, or not beleeued, I denie not,but euen they (as yet) goe with
out the benefit of this priuiledg in great part, accordingly as we may ſee in
manie.But this needs not be,if they knew & were perſwaded of Gods libe-
ralitie and bountie towards them(as ſome others are)who is ſo farre from
denying grace hereto,that he hath pleaſure to ſee them vſe it wel to whom
he granteth it. And vntill this be, that they draw by faith daily ſtrength H
from Ieſus Chriſt to ſubdue their luſts. they cannot obtaine to finde the
Chriſtian life eaſie to them, as manie doo, but goe to work by their owne
ſtrength in all their duties, and by the vertue of their prayers hope to pre-
uaile againſt their ſinnes; which indeed are not conquered by anie ſuch
meanes, but remaine in their old ſtrength ſtill. The which they ſeeing,
that for all their labour and ſtriuing againſt them, yet they doo not finde
that they are weakened or abated in them, but that they toile themſelues
much, yet they profit little; they begin to be diſmaied and faint, euen in
vſing the meanes which they did, beholding how they ſticke faſt ſtill in
the mire wherein before they lay; and ſo they being diſcouraged, fall into I
ſome great ſorrow, or which is little differing, breake out into ſecuritie &
looſeneſſe. And this ſlauerie they are brought vnto, through the malice
and ſubtiltie of the diuell, who ſeeing their vnableneſſe to beleeue the pro-
miſe of God, (which is, that he will ſtrengthen them againſt their ſpeciall
infirmities)doth play the Lion,holding them vnder thus,with vnbeliefe.

1,Pet,5,7. Againſt the which, their remedie muſt be this, *That they reſiſt ſtedfaſt in*
faith; that is, that they yeelde not to this diſtruſt, which long hath oppreſ-
ſed them, but by little and little ſuffer themſelues to be perſwaded that
their caſe is farre better than they conceiue, (which ſhall neuer be hard
to perſwade them,who found true deliuerance from the ſpirit of bondage) K
God hath not ta- and that the Lord hath not taken them into his fauour to leaue them at ſix
ken care of his, to and ſeauen(as they ſay)in the world, and to make them ſhift for themſelues
leaue thē in the as orphants, and to truſt to their owne wiſedome and ſtrength to preſerue
mid way. themſelues from Sathan and ſinne: but that he as a father caring for them,
Ioh,14.18. hath ſufficient power in his hand to ſtrengthen them and require this of
them,

A them, that they ſhould beleeue it; which they cannot doe, but thereby they are mightily ſtayed and vpholden, and by the ſame faith ſhall more and more be vpholden dailie; vntill they ſee themſelues ſet at great libertie, and that it was the diuell who before held them in feare and bondage. *The beleeuer ſhal be ſet at libertie from his ſpecial-leſt ſinnes.*

The common obiection will heere be put forth vnto me: that they would (if they durſt be ſo bold) beleeue with all their hearts, that God will ſubdue and ſlea their ſinne and lead them forward to liue godly, if they could firſt ouercome ſome particular ſinnes which doe moſt trouble them: but as long as they preuaile in them they dare not thinke (they ſay) that God will giue them that grace, which he doth vnto others. But to anſwere them, I haue ſaid before, that they haue no power in them of their owne whereby they may weaken the ſtrength of ſinne, but this they muſt obtaine by faith, as well as grace to liue well: and that God commaunds them ſo, that they may know, it pleaſeth him that they ſhould do ſo. And till that, they are holden from their owne right through the diuels craft, who hideth from them (as their euidence) this confidence in God; euen as, if a ſubtle man ſhould keepe back from his neighbour, any part of his land or liuing. I conclude therefore, that the children of God (who pardoneth their infirmities through Chriſt, & will not look ſtreightlie vpon thē) haue this prerogatiue, that they may lead their liues acceptable to him in Chriſt, and if they be carefull to know, what libertie he hath giuen them whereby they may obtaine ableneſſe thereto, I ſay, they may walke worthie the goſpell indeauouring to pleaſe him in all things, and ſo be vnrebukeable in the middeſt of a wicked and froward generation; although (as I haue ſaid) through the diuels tyrannie and the vnbeliefe of their owne hearts, many euen of them, are farre from inioying this priuiledge. *Obiection.* *Anſwere.* *What the libertie of a Chriſtian is that he may and ought to obtaine vnto.*

B C

The which, as it is accompanied with happineſſe it ſelfe, ſo that it may be ſeene to be a priuiledge indeed peculiar to them, know we, that as for other it ſhall not, neither can be ſo with them, they haue no part in this treaſure, no not euen they, which at ſometimes will ſeeme more holy than the reſt. The wicked (I ſay) haue no fitneſſe nor aptneſſe to receiue this grace (To liue godlie) no more than a dead man is fit to riſe againe and walke, or the blacke Moore by waſhing, to change his blacke skin. And therefore although they like well enough of the name of it, yet that they are ſuch as denie the power of it, heereby it may appeare, that as the worſt ſort of them like dogges and ſwine tread it vnder feete and ſcoffe at it, the common ſort count it and tearme it preciſeneſſe, and loue to be conuerſant with thoſe that are of their owne mindes, ſo the beſt ſort of them are ſuch as finde in themſelues and know, that they haue no pleaſure in it. And no better is the patched life of the beſt ſort of papiſts, who liue not by faith, but pleaſe themſelues in this, that their life is good if they doe the outward works which God and their Church command. All of them remaine and continue in the damnable eſtate they were in at the beginning. *No wicked man can liue godly* *Note.*

D E

Neither do I maruell at this, which the Scripture affirmeth ſo plainely, that the vngodly are not obedient to the will of God, neither poſſibly can be. For I my ſelfe (ſaith *Paule*) when I was in darkneſſe and liued after the luſtes of mine ignorance, was greedily ſet to commit ſinne. Therefore it be impoſſible for a man vnrenued to forſake ſome particular ſinne, but by infinite degrees much Rom. 8.7. Rom. 7.9.

much more impoſſible to cleanſe his heart, from whence onely good life can come; it is moſt certaine and cleare, that all wicked men, while they abide ſo, are farre off from this priuiledge, to be able to lead a godly life; and therefore that is particular onely to Gods children to do ſo. But of this part of the priuiledge in hand I ſay the leſſe, ſeeing I muſt of neceſſitie ſpeake ſomewhat of it, in handling the other branch of it, in the next Chapter.

CHAP. 5.

Of the ſecond branch of the third priuiledge.

ANother branch of this priuiledge or honour, that Chriſtians haue aboue other men, (which doth neceſſarily accompanie the former, and beſt appeareth, when it is particularly laid open, and helpeth much to ſtrengthen the weake, and to comfort them, is this:) that they may be kept and preſerued from great and reprochfull euils, ſo that ſeldome or not at all, (if it be expedient) they ſhall be ouercome of them: which the Apoſtle would neuer ſo often and earneſtly haue exhorted the godly vnto (ſaying: See that ye walke vnblameable and without rebuke; and in another place: *Walke wiſely (not offenſiuely) towards them that are without*,) except he had ſeen, how they might haue attained thereunto. Therefore the Prophet ſaith: *I haue hid thy word in my heart that I might not ſinne againſt thee*, and againe, *Let me not wander from thy commandements*, and againe: *I ſwarued not from thy precepts, for why? they are the ioy of my heart*. And the ſame ſpirit guiding Gods people, they are like minded to him, and would not wander nor ſwarue from his will. And the cauſe of this muſt be conſidered, which is that they count preciouſly of Gods word, & therefore lay it vp in their heart, & are perſwaded that it is the greateſt gaine to follow the doctrine of it, and therefore they count it not tedious to abſtaine from the ſins which other cannot be drawne from, but willingly forſake them, which other men with tooth and naile hold faſt, and continue in.

They may be kept from great ſalls. Phil 1.25. Pſal 3 19. Col 4.5. Pſa. 119.10.11 Pſal. 119,110.

Examples thereof in the old Teſtament.

Enoch, Abraham, Moſes, Ioſua, after *Moſes* death, *Samuel, Daniel, Iob*, with others many in the former ages of the world, how do ſtories report of them? After they had any neere acquaintance with God, they committed not any ſuch heinous treſpaſſes as were common ſtaines and blots in the liues of others, (I ſpeake not now of their vertues) but they departed and withdrew themſelues from euill, euen as God had choſen them out of the world, to verifie that which is written, *All theſe liued and died in faith*? The Apoſtles after they had receiued more fulneſſe and greater meaſure of the ſpirit, were farre from the ſcandals and offences, which before were vſuall, and daily rebuked in them, and committed of them. Yet to ſhew what need the beſt haue to be kept by God continually, ſometime the diuell preuailed, as to make breaches amongſt them, though we ſeldome finde any of them to haue beene thus deceiued.

Ioh. 1.2 Hebr. 11.13

A So, ſome of the Churches haue beene commended to vs to haue beene ſo farre off from ſhamefull falles (as the Theſſalonians, the Churches of Smyrna and Pergamus) that they were good examples and lights to others. So ſundrie perſons in the new Teſtament, as *Timothy*, *Demetrius*, *Priſcilla*, and *Aquila*, who were well reported of. All which with others, as they are ſet forth for vs to follow; ſo who doubteth, but that they found in their liues more ſweetneſſe and delight than others, who were alſo Gods children as well as they, but not ſo free from manifeſt crimes & open ſinnes as they? Now when they are thus kept from grieuous and ſhamefull falles, it followeth moſt neceſſarily, that euen thereby they be kept alſo from ſore and great puniſhments, B foraſmuch as theſe alwaies follow them.

Examples in the new. Act. 16. 1.

The freer from ſinne, the freer from puniſhment. Pſal. 91. 11.

By this that hath beene ſaid, it may without any difficultie be gathered, what great liberties the true Chriſtian hath giuen him of God. But ſeeing ſuch as haue not experience of that which I ſay, do hardly thinke it to be true, it ſhall be neceſſarie for ſuch to know another thing; and that is this: That God hath made ſuch a way to the performing of all this that I haue ſpoken of, that he ſheweth vs, how this may be done with delight, (which, we know, putteth away tediouſneſſe:) both the practiſing of the Chriſtian life, (which I ſpake of before,) and the renouncing of the contrarie ſinnes, which I now ſpeake of. And this maketh both the branches of this priuiledge to be of ex- C ceeding value and excellencie: that whereas godlineſſe is ſo vnſauorie, yea, wearieſome to the moſt, yea, euen vnto many ſuch as will talke much of it, and preach it alſo; in the meane while, this liberty ſhould be enioyed of any by the grace & goodneſſe of God, that they may turne from their old ſinnes; and contrarily, ſerue him with delight. And that the true Chriſtian may reioyce in the doing of the will of God, our Sauiour Chriſt, who in all obedience to the commandements was willing to be an example to vs, profeſſing to his diſciples that it was *his meat & drink to do his fathers will*, taught vs alſo who are his members and one with him, that we ſhould endeuour after the ſame, and aſſureth vs, that we may obtaine to make it our meat and drinke alſo, to doe that D which is pleaſing to God. And although I am not ignorant, that we cannot haue the fulneſſe of reioicing in doing good duties, yet if there were not much granted vnto vs in that behalf, (for all the ſtrength of ſin that remaineth in vs) the Lord would not haue ſaid, that he hath made his yoke, that is, obedience to his word, eaſie for vs, and his brethren (as the fleſh counteth it) to be gentle and light to vs. Which Saint *Iohn* interpreting ſheweth how; ſaying: *All gain-ſaying power of the diuell himſelfe is reſiſted by faith*, that is, while we beleeue, that God will giue vs ſtrength and victorie againſt the ſame.

They may ſerue God with ioy and delight. Deut. 28. 47.

The want of delight makes godlineſſe wearieſome.

Note.

Iohn. 4. 34.

Math. 11. 29.

1. Iohn. 4. 5

Againe, if we might not be able to finde ſweetneſſe and pleaſure in this walking with God, why would the Lord himſelf ſay in Deuteronomy: *Reioice* E *before the Lord in all that thou ſhalt ſet thy hands vnto*, that is, goe about throughout the day? and in another place: why would he reprooue Iſraell for not ſeruing him in ioyfulneſſe and gladneſſe? whereby God teacheth that this grace ſhould bee laboured after in our particular callings, that the huſbandman, artificer, magiſtrate, and preacher ſhould walke in their vocation with chearefulneſſe; who yet, if they doe their duties as it behoueth them, ſhall moſt hardly doe it of all the reſt: and the ſame I ſay of the poore

Deut. 12. 18

Deu. 28. 47. 48

In all kinds of particular callings.

Note.

man and the ſeruant and of all that walke in a lawfull calling, ſeeing they F
ſerue in Gods worke, where they are ſure to haue ſure allowance. Which
would not a little repaire their liues and increaſe their comfort, ouer it is
now with the moſt of them who goe to their worke as ſlaues, and as the
Col.3,23. horſe and oxe onely for their bellies ſake, and do not ſerue God at all in
dooing their worke to men. So that we knowing this, that we may be
merrie, and euen finde delight in the heauenly life, and in flying the corrupt
behauiour & bad example that is in the world, (and that, with much more
contentation and freedome from feare, then the carnall goſpeller in all that
his eye coueteth, or his ſoule longeth after) what would we deſire more? E-
Pſal,119,14. uen as the pſalmiſt ſaith, what greater pleaſure would we wiſh, or better G
thing deſire? All the pleaſures of the earth, are not to be compared with
Luke,1,75. this wiſdome, to be perſwaded, that Gods ſeruice is perfect freedome, and
that it is ſound pleaſure to walk with him. And to ſay the truth, our life muſt
needs be mopiſh and tedious, if it were not thus: and all that we do, ſhould
goe vntowardly forward, as the froward ſeruant which is ſent againſt his
will, goeth awkely about his buſines. But God making it delight and plea-
ſure to vs, we may ſet our hearts there vpon, not by fits, but mind it chiefly
& principally aboue al other matters, which yet (when we knew no better)
Mat.6,21. did wholly take vs vp and affect vs. For where the treaſure is, there is the
heart; & looke what a man delighteth in, that will oft & euerie while come
to remembrance and be thought vpon: and by that meanes it is no more te- H
dious & wearieſome, as ſometime it was, but the chiefeſt matter of all other
Pſal,119,16. that poſſeſſeth vs. Therefore the Prophet of God when he would in a cer-
taine place ſpeake of the delight that he had in the ſtatutes of God, he ad-
deth this as a fruit thereof, that he had them continually in remembrance,
and did not forget them.

And thus it commeth to paſſe, that manie of Gods ſeruants may be ſeen
to be drawen vp vnto God, and in their ſpeech, behauiour & whole courſe
Eſay,26,9. to bend this way more then other, & to mind heauenly things, in ſuch wiſe
Can,5,9. as other maruell therat; the cauſe is this: they be reſolutely perſwaded, that
Act,9,21. their labour is not loſt that way, yea rather that it is the pleaſanteſt eſtate, & I
Note. they find delight therein. And therefore they need not be as others, whoſe
hearts are ſtrongly carried after ſtrange deſires, but through Gods guiding
of them, they may beſet on things heauenly, ſeeing they haue made them
their delight and ioy.

Oh weigh what an exceeding priuiledge this is, that both praier and pra-
ctiſe of dutie, whereto we were ſometime not vntoward onely but euen re-
bellious againſt it, ſhould willingly be taken in hand now, & become plea-
ſure in ſtead of deadly toile? yea, what a freedome and libertie is it, that we
ſhould make it our trade to aime at the ſeruing of God in all things ſo far as K
our knowledge ſerueth vs? And as the godly way is become eaſie to them
& daily regarded of them, after that it once waxeth pleaſant to thē: euen ſo
their old delights, I meane the luſts of their ignorance, grow loathſome
which they once thought impoſſible. And yet concerning rebellion and
The Godly much troubled with rebellion, contradiction, they are not void of them, for all their libertie and inlarge-
ment; but are holden captiues thereof in great part againſt their will, as

ſhall

A ſhall be ſaid afterwards (for elſe they ſhould haue their heauen heere which may not be:) but as they eſpie it, they giue it not reſt, but with heartie miſlike, they oppoſe themſelues and fight againſt it: and becauſe they haue ſweetneſſe and pleaſure in the Chriſtian life, therfore the gainſaying luſts, which rebel againſt that courſe, & ſtriue to hold them from it, are neither ſo forcible as they haue beene; neither do ſo long time, as they were wont, hold them vnder. *though they ſerue God with ioy.*

But this which I haue ſaid of the remainder of ſinne and of rebellion of nature abiding ſtill in the beſt of Gods ſeruants, I would haue well to be marked, for that many will be readie to take occaſion otherwiſe to cauill and quarrell againſt that which I haue ſaid, namely, that God hath giuen this priuiledge and B libertie to ſerue him with delight. For thus they reaſon: If you can go forward thus eaſily in a Chriſtian life that you can take pleaſure in it, which to ſo many godly people is toile, it ſeemeth that you are not hindered, nor clogged with the rebellion of the old man, which is our corrupt nature, but that his force and ſtrength is extinguiſhed and killed: whereas the Scriptures tell vs farre otherwiſe, and the beſt men that euer were borne after the manner of men, felt it, ſmarted by it, and complained of it. Therefore (ſay they) you ſet before vs ſuch a Chriſtian as is no where to be found. *Obiection.* Pſal. 51. 5 Rom. 7. 23. 24

But to all this I anſwere ſomewhat more fully than I did before: that if it were not for the ſtirring and rebellion of the old man, and the corruption and C naughtineſſe that cleaueth faſt vnto vs, we ſhould by many degrees farre exceed the greateſt meaſure of holineſſe, which we can now poſſibly reach vnto; although we denie not, but that through the grace of God we haue attained to ſomewhat alreadie. For as we ſerue God with delight now, and may (God be glorified) do ſo for the moſt part: ſo we ſhould (but for the ſinne that ſticketh faſt in vs) do ſo, perfectly and continually without intermiſſion and contradiction, as the heauenly ſpirits do. And as our Sauiour Chriſt, ſeeing he could neuer be conuicted of any ſinne when he was heere vpon earth, (as his words prooue, *Which of you can conuince me of ſinne?*) therefore when the Prince of this world (namely, the diuell) came, he found nothing in him which D he looked for, namely, ſinne: euen ſo ſhould it likewiſe be with vs, but for this fountaine of ſpirituall leproſie, whereas now we find through the vncleannes of our hearts, that there is imperfection and weakneſſe euen in our beſt actions, that I ſay nothing of thoſe which are common. *Anſwere.* Note. Ioh. 8. 46.

And although with delight we goe forward in dutie both to God and men; and withſtand the contrarie ſinne; yet through weake knowledge, faith, memorie, &c. and through ſubiection to ſinne and Sathan; euen the beſt eſtate that we can attaine to, is with much infirmity, & with iuſt cauſe of crying out as the Apoſtle by his example taught the perfecteſt in this world to do, ſaying: *O wretched man that I am, who ſhall deliuer me from the bodie of this death?* So that E the old man is not killed, nor ſtrength extinguiſhed: we ſay no ſuch thing, but abated indeed and weakened much, aſwell as pardoned, through the grace and power which we receiue daily from our Lord Ieſus Chriſt by faith. And this for anſwere vnto the former obiection: whereby it may clearely be ſeen what I meane, when I ſay, that God hath giuen power vnto vs, if we acknowledge and beleeue it, to lead a Chriſtian life with delighting in it, and caſt off the works of darknes, which though it be not without change, full and abſolute; Rom. 7. 24

yet, in that it is ſo great libertie as it is, it ceaſeth not to be worthily accoun- F
ted a moſt great priuiledge, as I haue ſaid before. For is it a ſmall thing to find
pleaſure and the greateſt reioycing, in the ſubduing of our euill hearts, and in
the forgoing of our vnlawfull liberties, which other men fight for with tooth
and naile, and would count their life worſe than any death except they might
enioy them?

Nay, is it not an high degree of honour, that we may from day to day be
admitted to reioyce before the Lord in the duties which we doe, euen all that
Note. we ſhall ſet our hand vnto; when yet others are ſo farre off from it, that
they would chuſe to lie in priſon all the daies of their life, rather than they
would be tied to it, and be thus yoked, as they account of it? O therefore, G
praiſe the Lord, all ye his ſeruants; the Lord I ſay, who doth ſo wonder-
full things for his: for in this is that Scripture fulfilled; which ſaith, *Honou-*
Pſal. 87. 3. *rable things are reported of thee*, that is, which thy God hath done for thee, *O*
thou citie, or people of God. And if it were not ſo, that the Lord hath done ſo
great good things for his people, how could that be true which is ſaid in ano-
ther place, of their happie eſtate, that it is better to be a doore-keeper in Gods
Pſal 84. 11. houſe, becauſe we are there in his ſeruice & vnder his gouernment, thā to dwel
in the tēts of the vngodly wherſoeuer, yea though it were in the palace of prin-
ces? If it be further demaunded, Where are ſuch as inioy this prerogatiue in
their liues? I ſay, I know no cauſe, why Gods people, which haue an acquain- H
tance and diſcharge againſt the day of iudgement and the wrath to come, and
haue ſound knowledge and aſſurance of their ſaluation, and of Gods fatherly
care out them, while they liue heere, I ſay, I know no cauſe why all they
ſhould not haue ſome good and liuelie reſemblance of ſuch perſons. For did
they hold faſt this perſwaſion, that God hath giuen this libertie vnto them,
the diuell (who it is, which iniuriouſly detaineth it from them) ſhould deceiue
and defeat them no longer in the groſſe ſort & manner that he doth. But the
common baits whereby they are ſnared, as earthly pleaſures, profits and pre-
Note. ferments (yea, though lawfull) would be in meaner reckoning with them, than
they can be otherwiſe, neither would they be ſo eager and greedie in their I
worldly dealings, as now they are.

And this men muſt think the greateſt libertie, to haue their hearts thus af-
fected, and readilie framed and diſpoſed to their ſeuerall duties; and perſwa-
ded, that nothing is better for them than thus to bridle the vnrulie affections,
Vnruly affecti-
ons interrupt e-
uerie good courſe
entered into. which are euerie while readie to breake off the beſt courſe that can be entred
into of them. And if we thinke it much to be inioined thus to curbe vp the
old man which moſt hindereth from going forward with dilight and readi-
neſſe in well doing, we muſt conſider what iniurie we offer to the Almightie,
By not curbing
the old man we
offer wrong not
to our ſelues one-
ly, but alſo to the
Maieſtie of God. that whereas nothing goeth forward well that is vnwillinglie gone about, ſo
neither ſhould this work of of the Lord do in vs, except we ſhould prouipe ſo, K
that much vntowardneſſe & awakedneſſe in Gods ſeruice (which is wont ei-
ther to breake it off, or to be the greateſt hinderance therein) be remooued, or
at leaſt reſiſted. Which ſhall not be hard to do, if we dailie conſider, that hee
hath promiſed to make vs fit for that which he ſets vs about, and that we belee-
uing his ſaid promiſe, ſhall find the truth of it in vs. Namelie, our hearts in-
couraged, our backwardneſſe and ſloath repelled or much abated, and we

quickened

A quickned to our duties, as Gods faithful ſeruants haue beene in all ages before vs. Which grace if it may be obtained of vs (& who doth not ſe cleerely that it may?) I meane, that all true Chriſtians may ſhew willingneſſe and cheerefulneſſe in their daily duties doing, and be much freed from the contrarie vntowardneſſe, vnfitneſſe, and rebelliouſneſſe which is the greateſt let that can ſtand in their way: if (I ſay) God haue prouided ſo mercifully for his, that they may with diligh walk in his waies, ſet themſelues to watch againſt their infirmities, & ſo in their common dealings and actions practiſe a godly & innocent life, and that they may do earthly buſineſſe with heauenly minds, (which the vnreformed cannot in the leaſt manner attaine vnto) I conclude this priuiledge as

B the former; that the Lord hath in giuing this gift vnto his children, beſtowed an vnualuable bleſſing and prerogatiue vpon them: and let vs wait to inioy it; and when we faile moſt, acknowledge ſuch weakeneſſe, that we may finde releaſe of it from God. And if any of his finde it not, neither ſee it to be ſo, it is their vnbeliefe which depriueth them of ſuch a treaſure; but when they enter into Gods ſanctuarie, they ſhall ſee it farre otherwiſe.

· Note An vnualuable priuiledge, to follow earthly buſineſſe with heauenly minds.

This were worthie to be harkened after, (ſome perhaps will ſay) if we might indeed attaine heereto. But what triumph call ye this ouer Sathan and ſinne, when the beſt of vs are priuie to this, that we are caried by them both, to do that which we know to be diſpleaſing vnto God? For beſides this that ſome

C particular ſinnes do draw vs through the deceiptfull inticements thereof, (the diuell changing himſelfe into an Angell of light to winde vs in the more ſubtlely) there are alſo ſtrong corruptions which breake out in vs, preuailing dangerouſly to the hindring of vs from many good duties, and that often times as: alſo in the examples of *Iob*, *Dauid* and *Peter* who were farre our betters, it may appeare. Theſe two obiections (of great waight doubtleſſe) I muſt firſt anſwere before I go further. And firſt of the formoſt, though they, I meane the godly, be not void of the ſinnes which I haue ſpoken of, yet that hindereth not the honour, which God hath ſet them in and giuen vnto them. For there is left in the moſt holy a ſtrife betwixt the ſpirit and the fleſh, and that for this purpoſe,

2. Cor. 12. 14.

The godly find a ſtrife betweene the fleſh and the ſpirit for three cauſes.

D by the Lord himſelfe in his elect, (as the Apoſtle teacheth by his owne example) not that they ſhould periſh, but partly, leaſt they ſhould looke to triumph before the victorie (which Sathan would moſt of all wiſh;) partly, that the beſt men being priuy to their owne weakeneſſe, (and that throughout their life) they might not reſt vpon their owne ſtrength, but alwaies depend vpon God: yea and further alſo, for this cauſe he doth it, that the more hard the combat is and their ſtrife with ſathan and ſinne the more vehement, the more glorious might the victorie appeare. And therefore as it is in warre and battels fought amongſt men, we do not meaſure the victorie by any thing done on either ſide whiles they are contending or skirmiſhing, for the vehemency of the

2
1
3

E one, or the remiſſeneſſe of the other, neither will we count him a coward, who ſhall be grieuouſly wounded, no although he ſometime giue backe like one which is ouercome, ſo as he do afterwards take heart and courage to himſelfe againe: euen ſo in this ſpirituall fight and conflict, when we ſhall ſee the good Chriſtian to be ouermatched, as it were, & for the time, driuē to hard diſtreſſe, by ſuſtaining the ſhame & reproch of ſome euill action committed, or ranke rebellion nouriſhed, which is no leſſe than if a man ſhould in war looſe ſome

No Chriſtian be ſoeuer he fight with ſinne and ſathan, though he re-

Receiue manie & great wounds, yet not giuing ouer, can be said to be vanquished

member of his bodie; yet must we not thinke that the spirit hath yeelded it F
selfe vnto the flesh, neither hath ben ouercome of it, though sore and grieuously wounded, if it shall by the feeling of the smart which it tooke by the sin committed, gather againe greater heart of detestation against it, and strength and courage by spirituall armour to repell Sathans poisoned darts for hereafter.

Examples.

Now of the examples: and first of *Iob*, yee will say; How could he crie out as he doth in the third Chap. against the day of his birth; crie out I say, yea howle, and charge God, but he must needs shew himselfe to be ouercome of the flesh? There is no doubt, (I graunt) but that his aduersarie the diuell did now make full reckoning, that he should fall into verie loathsome blasphemie, & vtter desperation: and it cannot be denied, but that he was caried G
verie far out of the waie. But yet, as he is not to be freed from all fault; so he is not to be further charged than he gaue iust cause, forasmuch as the Lord himselfe doth so determine the controuersie in the end: (whose sentence no man doubteth, but that it was most righteous:) that although he reprooue him, yet of his singular goodnes he doth not make his fault so heinous, but chargeth his three friends as the chiefe prouokers of him to that euill which he did, and crowneth him as it were, for that in so great a combat by his valiant wrestling he had preuailed. But yet for our further edificatiō, let vs see somwhat more particularly into this action, directing our H
selues by that which the Lord hath said of him. I say therefore, that *Iob* sinned manie waies, but yet through humane frailtie. For his intemperate speech proceeded not from a setled and constant purpose of the mind, but was wrung from the exceeding greatnesse of his griefe and paine, which hindred for the time all sense & light of faith & iudgmēt in him. For in that he thought, he could by no other means be deliuered frō those so great euils which he suffered, but by death; it shewed that he did not throughly nor sufficiently weigh the power & might of God. In that he wished either that he had neuer been borne, or together with his birth to haue dyed, it must needs be granted, that it was a speech of a man little considering what he I
said; but which had forgottē what great mercies he had receiued, yea, what he himselfe had sometime vttered, If we haue receiued prosperitie from the Lord, why should we not suffer aduersitie? In that he earnestly wished deliuerance from his suffrings, but asked it not of God, it bewraied a mind in him sore trobled. And lastly, in that he had regard only to his owne quiet & ease, & thought at that time death to be the finisher of his sorrows; it might haue seemed to giue him place among the Epicures (who take their pleasure whiles they liue, looking for nothing after death) but that he declared himself at other times, to be of a contrarie mind. But all these (as I haue said) proceeded from mans frailty as we may afterwards heare *Iob* himselfe to K
confesse. For who doth not maruell, in that so great trouble & anguish of his, that he vttered not one word either against his Wife, or against his friends dealing so vnwisely with him, and so sore prouoking him, as furious and raging men are wont to doe in such a case? So that we should not so much maruell, that he could be mooued to anie impatience at all, beeing stricke downe with so manie & weightie blows of sorrows as that he could

Iob fained of frailtie, not of set purpose.

Note.

The weightinesse of Iobs affliction consi-

keepe

A keepe any meaſure therein, that he neither brake out into rage againſt them which ſo vexed him, nor into blaſphemie againſt God, which Sathan laboured moſt eſpecially to haue brought him vnto. Neither is he to be counted an impatient man, who doth not by and by reſiſt and ouercome all vexations of bodie and torments of minde, with ſuch ſtrength and conſtancie as were to be wiſhed; but he, who ſo goeth to worke, that the hellish ſpirit in the end preuaileth ouer him and hath the vpper hand. Therefore, moſt wiſely and fitly to this purpoſe, doth the Apoſtle *Iames* admoniſh: that in iudging about *Iobs* conflict, we conſider not ſo much, what came to paſſe in the combat and fight, as we marke the end of the battell, that is to ſay, that God did inwardly

B vphold his ſeruant, and pronounced him an happie man; and though he ſuffered him to be verie grieuouſly tempted, yet neuer beyond his ſtrength, which he in moſt fit time and ſeaſon did ſupport him with. And what one among all the Saints of God hath not prooued and found this true, if we marke and conſider their words and their liues? Let thus much be granted therefore, that the fleſh raged in *Iob*, and ſo, that he offended grieuouſly; and no maruell, for he was a man: but yet (God himſelfe being iudge of this matter) he neuer wholly gaue place to the fleſh, but (although it was not without many wounds receiued in the battell) the ſpirit preuailed, and had the vpper hand in him.

dered, argueth his patience to be greater than his impatience.

Iam. 5. 11.

C Of *Peter* likewiſe this is to be ſaid: As the Lord *Ieſus* had done much for him, and giuen him many priuiledges, euen as to other of the Apoſtles he had done; yet in that dangerous plunge of his, being the greateſt downefall (a man would think) that euer any good man might ſuſtaine, he neither ſinned againſt the holy Ghoſt, neither was wholly drawen from his holde, and ſubdued by Satan. For although he denied in word, that he knew Chriſt, yea and that with a curſe called for vpon himſelfe, if he knew him; I ſay more, though his conſcience did burne within him at the ſame time, yet did not his minde go with his mouth, neither did he change his iudgement with his ſpeech: but he was brought vnto it, partly by that raſhneſſe of his, which was too readie at hand

Peters denialll of Chriſt was onely in word, his heart not conſenting.

Note.

D with him in many of his actions; and partly, by the feare of that danger which was at hand, if he had confeſſed *Chriſt*. But in the meane ſeaſon, that ſpirit which had taught him that *Chriſt* was the ſonne of the liuing God; and ſo taught it him, that he loued nothing more dearely than his maiſter; that ſpirit (I ſay) dwelling ſtill in him, was not caried to ſuch outrage, but either was ſilent in him not conſulted withall, (as in headie and boiſterous affections it commeth to paſſe;) or elſe, it ſecretly rebuked the tongue, though no ſuch thing appeared. And ſo likewiſe the faith, for which *Chriſt* praied that it might not faile nor be ouercome, was not extinct in him, nor vtterly loſt. For if it had

The cauſes of it were two: Raſhneſſe and feare of danger.

Peters faith not vtterly loſt.

E beene ſo, then Chriſt had not beene heard in his praier for him, whom yet his father heard alwaies: and beſides he would haue ioyned himſelfe in familiarity with the Iewes, as *Iudas* did, & haue complained, that he had all that while been deceiued of his maiſter: whereas on the other ſide, he went forth & wept bittery, and declared many waies how deeply he was diſpleaſed with himſelfe for that his offence. Neither yet do I ſpeak this of *Peter*, as though I went about to make his ſinne ſmall and light; which (ſurely) I am perſwaded, did deſerue eternall death a thouſand waies, but that if any haue ſinned of infirmitie or in any ſuch

Note.

manner;

manner, as *Peter* did, (and yet, beſides the vnpardonable ſinne, one would F
thinke that none could be greater) they ſhould not caſt away all hope, and
ſo deſpaire; but be perſwaded, that the way is open to ſaluation, if they haue
the faith and repentance which *Peter* had.

Of *Dauid* and others, the like may be ſaid; but I haue ſtayed too long in
theſe examples. I will returne now to the priuiledges and liberties which the
ſeruants of God haue proper vnto themſelues from other men, that they may
not coldly and vnwillingly deſpiſe the world, and cleaue to the Lord without
fainting. I truſt, now the hardeſt obiection is anſwered which can be brought
againſt their welfare and proſperitie, and that it cannot be taken from them by
Mat. 16 18 anie ſubtletie or malice of the aduerſarie; as it is written: *The gates of hell* G
ſhall not preuaile againſt them: and therefore I may be bold to affirme, that they
Luke 10 20. hauing their names written in heauen alreadie, and this being teſtified of them
by the Lord himſelfe, That they ſhall be kept ſafe vnto the reſurrection day,
and that none ſhall take them out of his hands; I may be bold (I ſay) to af-
firme, that they are in great account with him, and highly eſteemed of him,
They that are honoured of God are moſt honourable. as was ſaid before. And howſoeuer the world thinke and ſpeake of them, be-
cauſe they know them not, yet is their eſtate moſt honourably, becauſe they
are honoured of the Almightie, and are from the greateſt feare of danger de-
liuered. Is a valiant and noble gentleman in diſgrace, becauſe (whiles he go-
eth vnder great perils for his countrey, and hazardeth his life for his Prince, H
and goeth through many hard aduentures) he is reported of to be confederate
with the enemie, when yet he is beloued and renowmed (and that for iuſt
cauſe) of Prince and Peeres? No more is the ſeruant of God to be reputed
vile, and his eſtate contemptible, for that (whiles he goeth about to honour
Note his God, and in his life to expreſſe his exceeding kindneſſe) he is both then,
and therefore ſet againſt by the diuell and his miniſters, and by their malice
and ſubtletie drawen into ſome action, which might cauſe ill report and breed
a doubt of his godlineſſe, when yet his faithfulneſſe is approoued of the Lord
his God. Was *Paul*, becauſe he was buffited by the meſſenger of Sathan, that
is, after great exaltation and glorie a little before, now immediatly not onely I
depriued of the feeling of it, but brought to ſo contrarie an eſtate, as to be
tempted, to be deeply aſhamed to thinke he had beene ſo high, was he there-
fore depriued of that which yet he was made to hope for? Nay, therefore the
2. Tim. 4 7. 8. Scripture putteth it out of all doubt, ſaying after: That he triumphed ouer ſa-
than in token that he had found nothing in him to ouerthrow him, as he ſaith
himſelfe: *I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith,*
from henceforth is laid vp for me a crowne of righteouſneſſe. Therfore we ſee,
how God keepeth his from ſhamefull euils, while they beleeue that he will do
ſo, and maketh an holy and Chriſtian life their comfort. And yet all theſe and
This and all o-ther priuiledges are no more, than euerie Chriſtian hath need of to paſſe through this vale of teares. other ſuch excellent priuiledges which appertaine vnto them, are no more K
than God did ſee they ſhould ſtand in need of, (as I ſaid in the former priui-
ledge) to helpe them beare the burthen of tribulation, reproch and other diſ-
couragements which heere meete with them: which would ſhake them ſo, as
they would make them to faint vtterly, if they were not vpholden with props
and ſtaies moſt mightie.

CHAP.

A

Chap. 6.

Of the fourth priuiledge: How the godly may rise againe, when they are fallen.

THe fourth priuiledge doth most fitly goe and agree with these three former, although much differing from them, and therefore I do adioyne it, as the next in order thereto. And it is this: that if at any time his beloued ones do by any occasion fall from their setled course into any offence, whereby their consciences are wounded and accuse them, or be by strong delusion perswaded that God is highly displeased with them; yet this libertie they haue giuen them of God, to returne to him, with certaine perswasion that he will neuer cast them of, but will receiue them into fauour againe, from which it seemed to them that they were debarred: whereas they, who were neuer conuerted vnto God, can haue no such warrant, neither desire it vnlesse it be in their feare. And yet I speake not this, as though I went about to debarre such from imbracing Gods mercie offered them, whom I exhort earnestly, to seeke it speedily. But as for the other, there is no iust cause why they should cast away their confidence, and doubt or feare that the Lord hath forsaken them, as the most of them through ignorance & vnbeliefe do too readily conceiue and perswade themselues. *And if any of them sinne, they haue an Aduocate with the father Iesus Christ the righteous, who is a propitiation for their sinnes*, to the end they may be incouraged to rise vp out of their falles againe.

The first point.

If any beleeuer be turned out of a good course, he may boldly returne.

1 Ioh. 2. 2.

And if it were not thus, that they might be receiued againe after some grieuous offence, what incouragement were there to any Christian, to striue against sinne and seeke to liue godly, seeing one time or other, the forwardest may be ledd into that sinne which he neuer thought he should haue been deceiued by? So that God would haue vs know, not onely that we may rise vp from our falles, and returne to him againe as to our fathers; but also, he commaundeth vs so to do, and looketh for it at our hands, and is offended if we do it not; as may plainly appeare by his owne words in the Prophet *Ieremie*: *Doe men fall and not rise againe? or goe out of the way and not returne? I waited and looked, and there was no man that said, What haue I done?* If God wait and looke for it, that such as haue peruerstly offended, should returne, and taketh it ill at their hands that they do not: is it to be doubted, whether they may doe so? Yet more may be said to this purpose. Me thinks that which our Sauiour Christ speaketh to *Peter*, is admirable, who was not content to teach him this doctrine among other, Of the returne of a straying sheepe, but because he would strongly arme him against dispaire, at the time when he should fall into that deepe gulfe of denying him, he saith vnto him: *Simon, Simon, Satan hath desired you, to sift you as it were wheat: but I haue prayed for thee, that thy faith faile not: and when thou shalt be conuerted, strengthen thy brethren.* Wherein most louingly and wisely, although couertly, hee forewarneth him,

Note
We offend him highly, if we doe not.
Ier. 8. 4. 6
Prouerbs vsed.
The first.

The second.

Luk. 22. 31. 32

worrol

him, that though Sathan ſhould driue him far from his ſtanding, and almoſt gleane him out from the reſt of his fellows, as an Apoſtata; yet for all that, he ſhould not remaine ſeparate from him, & through vnbeliefe be afraide to come home to him againe, but in anie wiſe thinke that he muſt returne: and for more ſure token therof, he ſhould afterward conuert others; ſeeing by his experience he ſhould be beſt able to perſwade them, as hauing moſt deepely fallen himſelfe & therefore might hardlieſt of others haue been raiſed vp againe and pardoned. And to a ſingular end did the Lord *Ieſus* ſpeak thus to him, and in fit ſeaſon, leſt *Peter* after his fall ſhould haue bin affraid to ariſe; for which cauſe alſo, he did incourage him; when ſending to his diſciples to meet him in *Galily*, he expreſly named *Peter* among the reſt, ſaying: Go tell the diſciples and *Peter*, that I goe before the into *Galily*, leſt *Peter* ſhould elſe haue thought that he had not been worthy to be counted a diſciple.

Marke, 16, 7.

And if it were not ſo, that all weake ones falling by anie occaſion, might be raiſed vp againe, & the poore wandring ſoules brought home, but muſt vtterly periſh and be loſt, as they feare in their temptation, to what end ſhould theſe and manie other like ſcriptures ſerue? *Brethren, if anie be fallen by infirmitie, then that art ſpirituall*, that is, haſt more ſtrength of the ſpirit then they, *helpe to hold them vp in the ſpirit of meekeneſſe*; that ſo they may be faſt ſetled in their former faith and hope againe. And alſo, the parable of the ſtraying ſheepe vpon the mountaines, which with all diligence was ſought vp againe till it were found, and not let goe and loſt for euer? Beſides, who knoweth not, that it is one vſe of the miniſterie of the word, as we read in the Prophet *Ezekiel*, to ſtrengthen, confirme and ſtabliſh thoſe, who hauing had a taſte of the life to come, yet are haled and caried from their ſtaied courſe by the deceitfulneſſe of ſin and the world? alſo, to heale the ſicke & to binde vp the broken, &c.? For the which cauſe, the Apoſtle deſired to come to the Theſſalonians often, to ſupplie that which might be wanting in anie of them: and if a man muſt oft and in great iniuries remit his brother, will not God who teacheth others to be mercifull, doo much more? Therefore this ought to be out of all queſtion, and controuerſie, that the brother who hath forſaken the good waie which leadeth to life, and is intangled in the world, or ſnared in the falſe and deciueable pleaſures of it, or vnſetled for the time with troubles, or anie other waie is turned aſide by ſathan; is not yet for all that, caſt off from being cared for of the Lord: but hath large libertie and great incouragement to returne, (contrarie to that curſed opinion of the Nouatian heretikes, who hold that if a man be falne, he can riſe no more.

Mat, 18, 22.

Ezech, 34, 3.

1, Theſ, 3, 13.

Which if it be ſo, who dooth not ſee, what and how great a benefit and priuiledge it is to all that haue fallen into anie grieuous crime, (at leaſt as they count it) and ſo haue their faith weakened, and their comfort appaled? For to a man in that caſe nothing is more comfortable, as by the words of *Elihu* in the booke of *Iob*, moſt liuely appeareth, ſaying: when a man ſhall be ſo wrought vpon by the Word of God, that for feare and inward anguiſh he turne awaie from his owne worke, that is, his old ſinfull life, and refuſe his meat which was wont to be moſt pleaſant vnto him, &

What a benefit this is.

Iob, 33, 23

ſorrow

A take hold on him vpon his bed,&c. if then there be a meſſenger of God, one that can tell him Gods minde, (who ſhall be as one of a thouſand vnto him) who can certifie him of the fauour of God that he ſhall not be forſaken of him; behold that man is reuiued, and he is comforted as in the daies of his youth,&c. And euerie godly preacher hath experience of the ſame; both how many heauie-hearted Chriſtians are raiſed out of their falles with much comfort; and how intollerable an eſtate it were for them to beare, if they had not good aſſurance from God about that matter. Note.

But this which I ſay is wiſely and warily to be heard and receiued, I confeſſe: that is to ſay, that euen as it is with all thankfulneſſe to be hearkened vnto of This doctrine muſt wiſely be receiued.

B the afflicted in minde, and ſuch as mourne in Sion: ſo likewiſe, that in no wiſe it be vſed as an occaſion to imbolden any to ſinne, or to gather hardneſſe of heart in them, that either they dare goe forward more readily to that ſinne, which they delight in, becauſe they heare there is hope of forgiueneſſe to ſuch as haue runne from God; or ſeeke pardon the more ſleightly and houerly, because God receiueth ſuch ſinners to mercie. We may not be imboldened to ſinne by it. Note. Nor ſleightly repent of it.

Both which reſpectes becauſe they are worthy to be regarded alwaies in this caſe, and for that an example verie fit for this purpoſe commeth to my remembrance, I will in as few words as I can, lay foorth the ſame. In the booke of *Ezra* the prieſt, we read, that he and many of the people of the captiuitie Ezra.10.1.2.

C after their returne home, caſt themſelues downe before the houſe of the Lord, &c. praying and confeſſing their ſinnes with teares in aboundance, and chiefely this ſinne, in that they had taken to themſelues wiues of ſtrangers; which was a grieuous breach of the Lords commaundement. *Zechania* the ſonne of *Iehiel* a godly man, anſwered and ſaid vnto *Ezra*: *It is true, we haue committed a moſt heinous and wilfull offence, in ioyning our ſelues to ſtrangers, and marrying wiues out of them*: but yet, that we caſt not our ſelues into deadly deſpaire, (as ſuch a tranſgreſſion of Gods law might eaſily carie vs vnto) let vs know, *that there is hope in Iſraell concerning this thing*. Wherein, theſe two points I obſerue principally among many others: that as neither *Ezra* who Two points are principally to be obſerued.

D had great knowledge in the law of God, nor *Zechania*, nor the people which feared God, durſt in ſuch an offence lightly and in a looſe manner, heale vp their breach of Gods commaundement, although they knew that there was hope to be conceiued of pardon, but ſaw cauſe to humble themſelues before God in the confeſſion of their ſinne, and praied for the remiſſion of it with teares, and made a firme couenant to put away their ſtrange wiues: ſo yet: when they ſought vnto God after this holy and heartie manner, then did they incourage one another to looke for mercie and forgiueneſſe, ſaying: There is hope? First, Gods mercies are not ſleightly to be ſought for. Secondly, when God is rightly ſought vnto, there ought to be no doubt of obtaining mercie. Note.

E And ſo it ought to be with all Gods children: that when they haue beene ſupplanted by the diuell (for all their care and watchfulneſſe,) then ought they to imbrace this ſweete remedie, and flie vnto it as an anchor; That God will be intreated of them, and ſo with more thankfulneſſe and humbleneſſe to walke forward. If any therefore abuſe this libertie to licentiouſneſſe and boldneſſe in ſinning, they ſhall beare their puniſhment, and let them be ſure, that their ſinne will finde them out. Thus we hauing ſeene cleerely and plainly the minde and will of God about this matter, let vs now conſider the greatnes Numb.32.23.

of this libertie and benefit; that the poore ſeruants of God who haue beene much diſtreſſed for want of the certaine knowledge of it, may be helped and relieued. F

Experience teacheth, how ſuch haue longwiſhed who haue wanted this benefit

I remember the daies and times (as I ſtill ſee oft the experience of it) wherein this glad tidings would of heauie and afflicted conſciences haue beene eſteemed aboue gold, if it could haue beene fitly applied to their diſeaſe, and if they ſtanding in need of it, might haue beene aſſured from God of ſuch welfare. I remember (I ſay) ſuch times, and the deſire of many therein, who yet for want of that, haue lien languiſhing, and beene filled with heauineſſe for that they could not be raiſed vp & comforted; ſome, whole weeks and moneths: ſome others for not receiuing this meſſage in due time, haue been caſt for manie yeares into ſuch diſtruſt of Gods fauour, that it hath beene a matter of great difficultie to recouer them at the length. And who doubteth, but that it was the eſtate of the people of *Iſrael*, and of manie generations of them? and namely at *Bochim*, when they repented by the meſſage of the Angell? and alſo an other generation after them, whom *Samuel*, after long ſtraying from God, brought home? and of ſome of the Churches in the Reuelation; as namely, the Church of *Epheſus*? that they ſtood in need of this incouragement, who hauing left their firſt loue, although good things were ſtill found in them, were tolde by the Apoſtle *Iohn* from the Lord, that they were ſo farre gone, that it was time for them to conſider with themſelues from whence they were fallen, and to renounce their ſinnes, and repent of them, and do their former works; that ſo they might againe receiue found comfort? whoſe ſore, when it ſhould haue come to be felt, would haue turned to another manner of vexation, both longer continuing and more deepely pinching them, if by this counſell from God it had not beene preuented.

Note. G

Iudg. 2. 4.

1. Sam. 7. 4. 6

Reu. 2. 4.

H

No greater comfort than this to a poore ſinner.

And ſuch as in this age are ſubiect to the ſame weakneſſe, as hauing ſometime laid hold on Gods fauour and mercy, yet haue afterward fallen into ſome ſinne againſt their conſcience, or by any occaſion haue beene brought to doubting, muſt hold this for a ſingular priuiledge, that the Lord is willing to receiue them againe, to paſſe by their ſinne, and that they, by the way that he hath taught them, ſhould riſe vp to comfort.

1. Iohn. 2. 2.

I

Note. 6

God is highly honoured by this doctrine.

This doctrine where it is receiued, honoureth God highly, and cauſeth many thanks to be giuen to him, for that poore ſinners ſee him ſo readie to forgiue them, and that ſo often and ſo many and great offences as they themſelues durſt not looke for, or thinke that he would: and in that many who bare ſhew that they are troubled for their ſinnes ſometime, doe not magnifie God for this truth and doctrine with all their might, it is becauſe they are not they whom they would be taken to be, that is, ſound-hearted. But then could it not be a priuiledge properly belonging to the children of God, if hard-hearted or double-minded perſons might be partakers of it. But they labouring to ſhake off godly ſorrow for their ſinne, and checke of conſcience, all that they can, and as long as they are able, by mirth and paſtime or in continuance of time to forget it: if for all their ſhifting & fencing it off, the lord ſomtime ſtrike them with terrour, and hold them vnder by ſtrong hand, and cauſe them to quake: yet they do not ſeeke his face, but either bow themſelues onely for a day like a bulruſh, as *Ahab*, or elſe they are ſwallowed vp into vtter deſpaire, as *Iudas*.

The hard-hearted haue no benefit by it.

J

K

1. Sam. 28. 5.

Neither

A Neither can ſuch haue any releaſe at all. So much the greater fauour let others (I meane, Gods ſeruants) count it, that they may in their repentance for their ſinne, hope ſtedfaſtly for pardon; yea, and they ought to ſay (euerie one) vnto their ſoules: *turne vnto thy reſt, O my ſoule: for the Lord hath heard thy grones; and reiecteth not thy prayers. Why art thou caſt downe and diſquieted within me? wait on God, he is my preſent helpe: for he is more ready to grant, than we to aske.* For if the ſonne of God make them free, than are they free indeed. An exceeding priuiledge is this to them; and therefore who ſeeth not, that they reſting thus perſwaded, may be of good comfort? Pſa. 43. 5. Iohn 8. 36.

For indeed, this priuiledge is giuen of God as a remedie, and therefore
B may and ought of all that haue need of it, to be receiued, and by all meanes to be imbraced. Which if it be, forthwith the wound & ſore is healed, which yet without ſuch a medicine and helpe had beene deſperate and vncurable: a remedie farre vnlike to popiſh contrition, confeſſion auricular to a prieſt, and their blaſphemous ſatisfaction. Oh therefore, that this might enter deepely and were throughly ſetled in the hearts of ſuch, as mourne and pine away for that they haue prouoked God to anger. Oh that they knew, that their teares are put into the bottle of Gods remembrance, and how readie he is to receiue them into fauour, and to blot out all their offences; who hath therefore ſaid: See that yee deſpiſe not one of theſe little ones. And againe, Reioyce and be
C glad, yea that mourne in *Sion*, &c. for I will dwell in the middeſt of you, and to his prophets and miniſters; Comfort my people, comfort them at the heart. *It is to be lamented, that the poore Chriſtians ſhould looſe this benefite.* Math. 18. 10. Zach. 2. 10. Note. Iſa. 40. 1.

And further I ſay: Oh that ſuch had beene rightly grounded in faith at the firſt, which hath beene as much, or rather more, the fault of the vnskilfull builder and teacher of them, then their owne. For this may moſt truly be affirmed, that for want of well grounding them, they haue vpon euerie light and ſmall occaſion beene ſhaken and vnſetled in their faith; as, in the leaſt accuſation of their conſcience, in any affliction, or in the feare of death. But if they could ſee the bountifulneſſe of Gods loue towards them, how vnwoorthy ſo-
D euer they ſeeme in their owne eies, they ſhould not goe ſo long heauie and diſquieted, ſuffering the enemie to oppreſſe them, and as though there were no hope for them in their God. But yet I ſay this on the other ſide: Oh that ſome did not looke too haſtily to be receiued into fauour, and vſe meanes too ſlightly for the ſame, yea, I ſay againe: Oh that ſome did not too prophanely, or blockiſhly and ceremoniouſly ſeeke to God, and returne to him in hollowneſſe of heart: which manner of abaſing themſelues, doth hold them in a worſe caſe than the other. *The teacher is many times more in fault than the learner. The want of ſeeing the bountifulnes of God, is the cauſe of great and continued lasineſſe. It is pitie that any doo arrogate to themſelues vniuſtly, that which belongs not to them.*

And thus (to draw to an end of this matter) I truſt it doth appeare what a ſingular priuiledge this is, that the Lord granteth free acceſſe to thoſe, who
E after their conuerſion haue ſinned any way againſt their conſcience, to bewaile their ſinne before him, and to be perſwaded of forgiueneſſe of the ſame: which being knowen of them, they need not hold backe from him, as manie of his deare children for a long time haue done, but come home againe, and that earely, ſeeing God who hath ſmitten them, will heale them, and he, who hath called himſelfe a God of great compaſſion and mercie, would haue his poore people to feele and inioy it. The ſame I ſay likewiſe of dulneſſe, idleneſſe Exod. 34. 7.

of mind, vnprofitable, barrenneſſe of the heart, and ſuch other corruptions which are wont to quench the worke of Gods ſpirit in his children, and to be the ſeed of many curſed euils: the Lords will is, that they ſhould beliue, that he will giue them ſtrength to weaken them, as well as forgiue them; and that they ſhould thereby be incouraged to ſhake them off, and breake out of them: which if they were perſwaded that they might doe, would incourage thē more heartily to reſiſt thē, or if they ſhould not be able to preuaile; yet to be more bold to riſe out of them, with perſwaſion that they ſhould be forgiuen them.

Chap. 7.

Of the fifth priuiledge: namely, The gracious helpes by which God hath appointed his, to grow in faith and godlineſſe.

ALL this that hath been ſaid of theſe foure priuiledges laſt mentioned, will be graunted ingenerall to be true I doubt not. But whē this doctrine ſhould be brought to vſe of them in particulars, and when they are to be preſſed with the practiſe of it, then manie will anſwer: They hope that it doth not appertaine to them, neither are they able (they ſay) thus to hold ſtedfaſtly the certaintie of Gods fauour by faith, and to ſubdue and ouercome their ſins, and to lead a godly life, nor to riſe vp againe when they haue fallen dangerouſly: (thereby ſhewing, that they do not looke to be led by the word in their actions:) but I goe not about to perſwade ſuch, that they haue anie part in theſe priuiledges. And they might ſpeake with good reaſon, obiecting thus of all other as well as of themſelues, if God had not appointed and taught them by what helpes and meanes, they may do this. But therefore weare to know, that God hath beſtowed this priuiledge vpon his children, ouer and beſide the former, that by ſuch meanes and helpes as he hath acquainted them with, and taught them to vſe, they may be able to inioy the foreſaid liberties (which without them, & by their owne ſtrength they can not ſo much as goe about) and to preuaile ſo farre by enioying them, that they may find their liues more ſweet & comfortable, then other can in what eſtate or condition ſoeuer, if they haue not their part in them.

It is a great priuiledge, to vſe the helpes which God hath giuen to his.

And that it may be ſeene that theſe helpes are priuiledges, (as I haue ſaid) behold it briefly in the particular helpes, and eſpecially ſuch are to be vſed daily; as for example: what a benefit is it, that by prayer we may come vnto our God for whatſoeuer we haue need of, that is good for vs, and may obtaine it? that we may come to him, (I ſay) breake our mind, lay open our griefe, & commune familiarly with him as with a friend, when we will, he neuer being wearie of vs, nor taking ſcorne of vs, or reiecting vs? when yet, to haue this acceſſe to an earthly Prince but at ſometime, and for ſome one pleaſure or other, is few mens caſes to obtaine, and hardly enioyed. But this is yet more, that we know how to come before the Lord with cō-

And namely prayer:

Note. Ioh. 15, 15. Matth. 7, 7.

fidence

A fidence and reuerence, ſo as we need not doubt but he will heare and regard vs, and ſo to come with delight; when yet prayer is counted a cold helpe to men of the world to be vpholden by, they being glad when they haue done, and finding no other comfort in the time of their praying, but that they looke to be hard for their much babling. *If we knew how to pray.* Mat 6,7

Of watchfulneſſe to ſay a little alſo: what a treaſure is this, that whereas the diuell deceiueth thouſands, they being not wiſe & warie to eſcape his ſleights; yet God teacheth his, farre greater wiſedome and care to take heed to themſelues? for Sathan draweth ſome to whoredome and vncleanneſſe; ſome to vaine and dangerous expence of the precious time in play and follie; ſome to
B hunt after the wealth of this world, with pined and hunger ſtarued ſoules that I ſay no more: and vndoeth others after ſundrie other waies; when yet our God directeth vs by watchfulneſſe to ſhift and ſhunne them, and not to be taken in the ſnare, as others are; and the oftener that we haue preuailed againſt them, to be the better able to preuaile ſtill for hereafter: and that we thus reſiſting and ouercomming in the greateſt danger, we may much more be able to auoid the ſmaller. But neither our gaine by it, nor their loſſe who are not acquainted with it, is greatly conſidered of them till they haue throughlie ſmarted for the neglect of it. *Alſo it is a goodly priuiledge to be watchfull.* *Note.*

And ſo I may ſay, of the viewing of, and looking backe vnto our whole courſe
C of life in the daie, when we are readie to lie downe at night: what a ſweet liberty is this, that whereas the moſt are either ſtung or wounded at night with the remembrance of their euill ſpending of the day or a great part of it, or ſome euill that they haue done in it; or elſe, thinke not of it at all, but digeſt it merily and forget it (which, of the two, is farre more dangerous, as that which ſurfiteth the) yet we may by this priuiledge of looking backe to our beſtowing of the day, auoid both the one and the other of theſe daily ſickneſſes, or if we remember anie thing to haue eſcaped vs amiſſe, we are readie to bewaile and acknowledge it to our God, & to pray for pardon in faith, and renounce our ſinne. And yet who ſeeth not, that for the moſt part, we ſhall oftimes find little to accuſe vs
D fearfully at our lying down, or to hinder our ſleep, becauſe we were watchful againſt it through the day, while we were awake? the ſame I may ſay of the reſt. *An other is, to view the day at our lying downe.* *Note.*

For as he hath promiſed to bleſſe the vſing of theſe helpes, ſo he draweth our hearts to beleeue it that he will do ſo indeed, and therby to looke for the accompliſhing of his promiſe euen as certainlie, as if it were alreadie performed, euen as *Ioſua* did in all the Lords battels which he fought for the people of Iſraell, when God had ſaid of the whole land of *Canaan*, *I haue*, or (which is all one in God) *I will giue it into thy hand*, for he beleeuing that he would doe ſo indeed, was incouraged thereby to fight for it, and to goe againſt their
E enemies and make warre with them, in an other manner of proceeding, either in cheerfulneſſe or confidence, then they which came againſt him. And ſo (to ſay the ſame of the particulars) when the Lord ſaid, *I haue giuen* Iericho *and* Ai *into thy hands, the king of* Ieruſalem *with his band of other kings and their men of warre, the king of* Haſor *with all the kings and people that came with him, whoſe multitude was as the ſand of the ſea ſhore*, what was his munition or armour, but his faith? wherein lay his ſtrength but in this, that he beleeued, that the God of heauen and earth was ſtronger than all they, and that he which *For we beleeue that which God hath promiſed,* Ioſ. 1. 3. Ioſ. 11. 6.

had promiſed, would alſo doe the ſame although he was inuiſible? For the which cauſe, it is written in the Scriptures, that by faith the walles of *Iericho* (a thing in reaſon moſt abſurd) yet by faith, and not by batterie or ſtrength or pollicie, fell downe. The ſame I might (but for auoiding tediouſneſſe) ſay of many other; who beleeuing, that God would bleſſe the ſame meanes which he commaunded them to vſe, haue with great courage put in practiſe the ſame: as *Noah* in making the Arke, *Abraham* in offering to kill his ſonne, who if they had not beleeued, that God would bleſſe their indeuours and turne them to their great good, would neuer haue attempted the ſame. F

Heb,11,30.

Gen,6,22. Heb,11,17.

And thus hauing made this matter plaine by example, I will now proceed in applying them to the preſent occaſion. Therefore, as *Iesus* hauing promiſes giuen him of God, beleeued them and thereby preuailed againſt difficulties and diſcouragements: ſo Gods ſeruants hauing the like promiſes, are ſtrengthened by God to beleeue them, as he was, and by beleeuing them, obtaine that which is promiſed. For God promiſeth, that by the helpes which he hath giuen, he will inable his people to get victorie ouer their ſinnes, to lead a godly life, and when they fall by anie infirmitie, not to ſuffer them either to faint and diſpaire of forgiueneſſe, on the one ſide; or to make light of their ſinne and to be careleſſe about it, on the other ſide. Theſe promiſes therefore whoſoeuer beleeue, they by the helpes which they vſe, obtaine the bleſſing, namely the thing that is promiſed. So that it is not the bare vſing of theſe helpes which effecteth, much leſſe meriteth any ſuch fruite or bleſſing; but that they are vſed in faith, and the parties who vſe them, looke conſtantly for bleſſing vpon the ſame, and power alſo and ſtrength from God, to helpe their weakeneſſe. G H

1,Ioh,5.4. Note. Mich,7,8. Dan,9 5. 1,Sam,12,19.

No fruit of the beſt helpes, if we vſe them not in faith.

This was neceſſarie for me to ſay, how and in what caſe the meanes and helpes, which we vſe to the conſtant practiſing of a godly life, become effectuall vnto vs; namely, when we beleeue God that he will bleſſe them to vs. And indeed otherwiſe, let not men looke to receiue any thing thereby, which the Apoſtle *Iames* affirming of one eſpecial help, namely of prayer, is as truly ſaid of all the reſt: For he which doubteth and wauereth (when he ſhould beleeue) whether by thoſe helpes he ſhall be furthered and bettered or not, let not that man looke to receiue any thing. Therefore we muſt learne to be acquainted with faith, euē as we deſire to be acquainted with God, (for by no other meanes can we know him, or haue acceſſe vnto him:) and thereby we receiue power and ſtrength through the helpes which we vſe, to liue well and godly. Theſe helpes what they are, and which ought to be vſed euerie day, and which by other occaſions, I haue before ſet downe in the third and fourth part of this Treatiſe. I

Iam,1,6.

Note.

Now, foraſmuch as God hath giuen this libertie, as a ſingular priuiledge to his people; to vſe theſe helpes conſtantly, and continually, it is our part to ſee, whether we do ſo or not, or whether we ſuffer our ſelues to be plucked away with the errour of the wicked, and ſo fall from our ſtedfaſtneſſe. For if we finde not our liues, and our whole courſe in all dealings and affaires through the day, to be ſo paſſed as that we haue peace to God-ward throughout, and with peace lye downe at euen, it is our owne ſinne, God hath taught vs, and alſo prouided how it might haue beene otherwiſe with vs, if we had beene but K

2,Pet,3.17.

as

A as carefull to find it, as we were carefull about our liuing and maintenance, or to seeke vp a stayed beast which we had lost, and to bring it into the pasture againe.

And to speake more plainely, if we doe not so begin the day with thankf- *How the day is to be begun and continued.*
giuing, confession of sinne, and prayer when we may do it conueniently, and so arme our selues with the whole armour of a Christian, so watch and pray after, so vse Christian exercise in family, and remember Gods bounty towards vs; and lastly so looke backe to our passing of the day, that we may see by all these that we haue beene guided by God, and that we haue beene holden in Note
our course without anie iust cause to wound our cõscience; then it is the diuel
B who hath detained and kept our right from vs, and depriued vs of so good a portion as our God hath bequeathed vs, when he shewed himselfe willing to haue had it otherwise.

And whither through ignorance, we know not how to be safely led through *What it is to neglect dutie, or to commit offences.*
the day, or that which is little better, although we know, yet for sloath, or, for that we loue darknesse more than light, we let passe manie knowen duties, or suffer sundrie offences to passe from vs in the daie: it is all one, as if we would suffer our selues to be depriued of our owne proper inheritance by some cousener, who shall tell vs that it belongeth not vnto vs, when yet we Reuel. 3. 11.
are able to shew cleare and sufficient euidence for it. For when the Lord shall
C say: Let no man take away your crowne; then the diuell sheweth himselfe manifestly in detaining it from vs. And therefore we must remember that to *The sweetest liberties of a Christian are wretched bondage to a man of the world*
vse these helpes rightly, is no bondage nor seruitude; as men of the world count it, who staine themselues and striue mightily to be deliuered from the holy and spirituall vse of them, and not to be tied thereto: we must rather be perswaded, that they are most pretious liberties, peculiar to Gods deerest seruants; and a singular benefit of God, that in such a dead world, and frozen age as we liue in, we may be counted meet, and made able to honour our God, (which to most men is tedious) and to haue peace with him throughout the day; and that we may be taught of him to vse the helpes therto, which
D others are well content not to be acquainted with.

And if we be throughlie perswaded of this, that it is a libertie, a benefit, and honour to vs, to hold our mindes willing from day to day to the reuerent vse of them, and be resolued, that we haue no worke more needfull to be done of Note.
vs anie day than this: we shall not need to doubt of such fruit thereof, as is not to be repented of, euen such, as will cause vs to confesse that the meanes and helps to grow in godlinesse, and a minde to vse them daily against the discouragements and hinderances of the day, are a singular prerogatiue to a Christian. And otherwise, how pretious soeuer they be in themselues, yet if we thinke not so of them, but shall be well content, by euerie light occasion to o-
E mit and neglect them, or sleightly and houerly to passe them ouer, I testifie, *A sleight and formall vsing of the meanes will not profit.*
that we shall get no good by them, no more than the common sort do, but as they haue lost their beautie with vs, so we shall lose our fruit of them. Consider what I say, and the Lord giue thee vnderstanding.

For be this knowen to the prophanest and proudest contemner of God, *The beautie of the worship of God is too glorious for the*
which seldome, and onely for fashion doth pray or heare a sermon, that these helps, wherby we grow constant in a Christian life, are not of little account

dim eyes of prophane persons to beholds

because they are so with him; but that they are so glorious, that he is not worthy of them, nor to reape the profit that commeth by them: and his light esteeming of them causeth me to set the more by them: his vnsauourinesse that he findeth in them and wearinesse of them, causeth me to commend them the more highly, and the more to admire the Lords kindnesse to me, who maketh them so sweet and gainefull to me, which are to him very gall and wormewood. For otherwise, how could they properly be called priuiledges, if they were a like pretious to good & to bad? or if they were in as good reckoning with the one, as with the other? But the euill sort are not perswaded thus of them, therefore they finde nothing. They either know not these helps, (which may truly be said of the most of them) or if they do, yet they know not how to vse them in faith, especially (I may say) not constantly, one day as another, or one of them aswell as another, (that it may go better with their soules therby:) but think, that though they vse them not at all, it is no great matter; and if they doo vse them, (though it be but in ceremonie & neuer so houerly,) then they thinke, that euen for that verie cause they highly please God. Which maner of vsing them, is neuer able to proue to them, what fruit & benefit may be reaped by them.

That which is common to all, is no priuiledge. Note.

Who they are that are cōstant in the seruice of God.

But we who beleeue in him, may know them, and rightly practise them, (though full weakely at some time we do it) and looke for fruit by them, & inioy it: and when we see what blessing he giueth vs thereof, (as he doth & that verie great, to the end that we may haue the better experience how manie waies he keepeth promise with vs, and how he inricheth vs) then we wax more constant therein, and are the more hardly withdrawen by anie prouocations frō holding out in the same. This (I say) we may do, although with griefe it may be spokē, that manie euen of vs, are too far off frō inioying this libertie as we might. But let all such know, that it is their owne sin, who cannot therefore praise God for this sweet helpe, while they be not the better for it. Therefore to shut vp this point, let this be perswaded to all Gods faithfull seruants, that he hath of singular fauour giuen the helpes which settle them in a Christian life, as a great prerogatiue and priuiledge: and therefore, when vnder colour of weakenesse we yeeld to the waiwardnesse of our hearts, which are soone vntoward to the right vsing of these gratious helps, and wearie of them, we must repent of such vnthankfulnes, and of the nourishing of such fleshly libertie as shaketh off so needfull dueties. So shall we shew our selues wise, though the world count vs fooles; and be in good safetie, when their danger shall be great.

Now I would haue proceeded to lay forth before the Christian Reader an other priuiledge, which in this place would verie fitly come in; and that is, that God hath surely prouided, that they who are thus far beautified and blessed of him, shall thus continue in the end: but seeing it is the last that is inioyed in this life, it shall haue the last place among the temporall priuiledges. But yet I thought not amisse to mention such a thing here, both to staie them which after the hearing of so blessed beginnings and proceedings, would be glad to heare of the end answerable to them both; & also that they may looke for it in the place assigned.

CHAP.

A

Chap. 8.

Of the sixth priuiledge: namely, of the right vsing of prosperitie.

B NOw the next priuiledges that I thinke may most fitly be ioyned with the former, are, how the Lord hath taught his, the right vse of prosperitie and aduersitie, and how they may carie themselues therein with peace, and be vpright in both estates. Two of the most principall parts of our life, seeing the greatest part of it doth go through them: for the most of it is accompanied with blessings or chasticements. The right vse of both, although in some sort and in generall may be gathered out of the former discourses, and namely, of the third priuiledge, yet because they are distinct points, and it is hard to vse them aright, and as precious as it is hard; I know it is verie necessarie to make a particular Treatise thereof. And first, more clearely to speake of the one, in this Chapter, I say: God hath exceedingly declared his mercy and kindnesse this way to his people, that although prosperitie be a slipperie path, *Prosperitie a slipperie estate.*

C and riches and honour, health and friends, with all the other lawfull pleasures, profits and liberties of this life do deceiue and vndoe the greatest part of the world, which inioy and possesse them; yet the beloued of the Lord may be free frō this danger, and so directed, that they need not be taken in these snares, nor make them their bane which are giuen them as blessings: this grace therfore if any shall be found to enioy, they may be worthilie said to be priuiledged aboue other men. Now to prooue this, that Gods children may vse the world rightly (which is impossible for any other to do:) I do not meane, that because they haue right vnto earthly things through Christ, and are heires with him of the blessings of the world, that therefore they do soberly and as they ought vse

D the same; for many euen of them, are (I confesse) farre from it, and therefore that which they want I labour to helpe them to: but as they are the persons which may be perswaded and brought to the right vse of these outward liberties, (and not the wicked,) so God draweth their hearts thereunto by his mightie power, wherby he is able to do all things. *God teacheth his to stand in this slipperie way. Note.* *The wicked cannot.*

For when he causeth this doctrine to be taught them, of the contempt of the world, of contentation in their estate, of moderation and sobrietie in lawfull pleasures and profits &c. he imprinteth it in their hearts by the holy ghost; he maketh them able to beleeue that it is spoken to them, and therefore to appply it to themselues, he maketh them prooue how this doctrine worketh *How he teacheth his to do it.* *First by the Scriptures.*

E in them, and trie themselues by it, that where they see they haue gone beyond their bounds, they may returne and bring their feete backe into the way of his testimonies: and he, through the same doctrine, seaseneth their hearts, and greatly possesseth them with the loue of it, that so their wants may be supplied, and they thereby may grow better practised in this sobrietie. And although the inioying of earthlie commodities be an alluring bait, and easie to make a man forget his mortalitie, as we see in *Nebuchadnezzar*, *Herode*, and Luke. 14. 19.

others

others: yet the Scripture giueth greater grace, as to *Daniel*, *Iob*, and many mo, who determined and made a couenant with themselues not to set their hearts on them. F

Dan.4.27. Act.11.22.

also by experience and obseruation of things. Psal.102.26. Dan.1.8. Iob.1.12 Note

But besides this, through further benefit of the Scripture, God causeth his, to set oft before their eies, the daily changes of all things vnder the sunne; the death of noble personages, friends and acquaintance; and how the most flourishing flowers doe fade, and loose their beautie, and nothing to continue in one estate: and by the oft and deepe considering of these, their hearts are much appalled, and the pride of life greatly abated in them. And as they grow daily to see more cleerely their gaine heereby; and that without these meditations vpon examples and doctrine of death and mortalitie, &c. they cannot keepe their hearts freed from infection by the world and earthly dealings: so doe they more resolue with themselues daily, to thinke of them still; and to purge out their old and accustomed delightings in worldly things, their dreames of long life, desire of ease, and increase of earthly commodities; with all which the diuell so stuffeth and filleth their braines and hearts, that while they begin to giue themselues ouer to these, they may be perswaded strongly that there is no other happinesse to be attained vnto, and so thereby, destruction may sodainly come vpon them. G

By meditation also of their gaine heereby.

Thus (I say) the Lord frameth his, to the contempt of the world, and to temperance and contentation, to desire no more than their most wise & prouident father thinketh meet for them, nor no longer to enioy any of their temporal liberties, than he shall see it to be expedient. Thus he teacheth them both in wanting, to thinke themselues (yet) neuertheless beloued of God; and in hauing and inioying of aboundance, not to thinke themselues the better for it, nor to be proud of it. I say, he teacheth them, for neither bring they this grace with them from their cradle, but learne it; and studie how to learne it so, as they may practise it: and yet they learne it not by their owne wisedome, but by God, who is onely able to teach it them. Who by the meanes that I haue shewed, doth bring to passe, that they so buy, as if they possessed not; and so vse the world, as that they abuse it not; so vse mariage, as they are not hurt nor hindered from godly life by it, more than if they were vnmaried, but much furthered and helped by it, neither neglect they thereby the caring for the things of the Lord: but as two are better than one, so finde they (as God hath appointed) much helpe therby vnto euetie good worke. Neither, though they haue much in the world, do they therfore loue it much, but are glad to follow holy *Iob* in that, when he said, *If I haue made gold my hope, or haue said to the wedge of gold, Thou art my confidence: If I reioiced because my substance was great, or because my hand had gotten much, this had been an iniquitie to be condemned, for I had denied the God aboue.* Therfore if these be great riches, liberties, & priuiledges to inioy, I meane, to haue contentation in our estate, yea to be thankfull to God in all things, not puffed vp with prosperitie, but to acknowledge the vncertainty of our cōmodities, & therfore not to rest nor put confidence in them, nor to desire the increasing of thē simply, much lesse by any indirect means, but to let thē serue for the necessities of our brethren as well as for our owne vses: if these I say, be the precious gifts of God, & yet he frameth his seruāts to indeuor, and in some sort to do these & such like, I hope it may truly be said, that he doth honour

The effect heereof. H

Phil 4.12.

I

Iob.31.24

K

Note.

A honour them highly, and priuiledge them greatly, in working thus graciouſly in them.

Obiection. But when all this is ſaid, me thinkes I heare diuers to obiect thus: we doubt nothing of the truth of all this, but that there haue beene ſuch mentioned in the Scriptures, but what is that to vs? where are they in this our age who may be brought foorth for ſuch examples? *Anſwere.* I anſwere, if the men could not eaſily be found, yet that hindereth not the doctrine to be true: but further I ſay as the truth ſaith. As God hath done to others, ſo he will do to vs, and his goodneſſe is not abated toward vs, more then it was in the ages paſt: yea rather, we haue more neere acquaintance with the will and minde of God, then ma-

B ny of them who are highly commended in the Scriptures; and in this latter age, God hath viſited his people in a moſt gracious manner, beſtowing his gifts and powring out the graces of his ſpirit vpon them aboundantly. All which laid together, what can be gathered leſſe than this, that when his children heare by the preaching of his word, all things vnder the ſunne to be tranſitorie, vaine, and ſoone flitting away, and themſelues alſo with them daily drawing vnto an end, riches to be vncertaine, beautie deceitfull, health euer changing, friends alwaies dying, &c. what (I ſay) can be gathered leſſe than this, that he cauſeth them to beleeue it, and therefore not to reſt vpon them? So when they heare, that they may not vſe them as they liſt, (no not the lawful-

C leſt of their liberties, as poſſeſſions, recreations, friends, time, &c.) that is, to pride, wantonneſſe, idleneſſe, exceſſe, and to the wronging and hurting of others, but as helpes for themſelues and many others vnto godlineſſe; they are glad to heare their ſhepheards voice, and they know it and beleeue it and follow it, vſing theſe lawfull benefits of God accordingly: I ſay, when they know by Gods word, how they may vſe them, which ſometime they did not know, and that God giueth ſuch grace to his, (and cauſe the ſame to be publiſhed and preached) wherby they may enioy all theſe outward bleſſings of God to their right ends, and ſo, as they become not baits and ſnares vnto them; they reioyce and beleeue the ſame with thankfull hearts, vſing their praiers and

D watch with their other helpes, to practiſe this point of godlineſſe (namely, moderation and the true vſe of their lawfull liberties) as they endeuour after all the reſt.

For when they once be reſolued, that it is the worke which God ſetteth them about, and that he will ſtrengthen and fit them for it, it doth mightilie incourage them to take in hand and go about it: euen as on the contrarie there is no ſtronger diſmaier of them, then when they ſet vpon either this, or anie other part of Gods ſeruice by their owne ſtrength: that is, not knowing whether they may be bold to beleeue and be perſwaded, that the Lord will giue them power, and harten them vnto the right performance of it, (for of

E that point the moſt of Gods poore children are ignorant, or not ſetled in faith about it) and therefore they doubt and feare, that they ſhall neuer come neere or attaine to that which they ſeeke: by occaſion of which weakeneſſe, the diuell holdeth them in great diſcomfort; that although they would doe the will of God in that which they go about, yet they ſtand at a ſtaie, and are holden vnder manie heauie diſcouragements for a long time. And yet are theſe farre more faithfull and ſimple hearted, howſoeuer they are feared by their

Note.

It is moſt falſe that ſome ſay: My goods are mine owne, and therefore I may do with them as I liſt.

The Chriſtian muſt be perſwaded that it is Gods worke which he goeth about: & alſo, that God will ſtrengthen him therein.

Note.

owne

owne weakeneſſe,then they who thinke they pleaſe God highly,if they do anie thing in their owne opinion more than others,how little warrant ſoeuer they haue for it. F

How the godly do rightly vſe their lawfull liberties.

But to returne to that which I ſaid,that the Lord inableth his to gouerne themſelues in the vſe of their goods and lawfull liberties, (which is a great priuiledge:) that I be not vnderſtood amiſſe, I thinke good to expreſſe my mind more cleerely. If anie ſhould gather or thinke, that I meane all Gods people do enioy this libertie and prerogatiue, I anſwer; that I am far from that iudgment. But as may be well ſeene by that which I haue ſaide, they who beleeue it,that God will make them fit for it,how vnfit ſoeuer they are of themſelues, they ſhall enioy it. I haue propounded to proue no other thing. For by this it may appeare, that ſeeing Gods children may be made partakers of ſuch a treaſure, which but few of them do inioy (& of the vnregenerate not one can:)therefore they beholding what he hath bequeathed them, they ſhall ſhew, that they prouide ill for themſelues, if they attaine not to that, being ſo great a benefit which God hath ſo freely beſtowed vpon them. There ſhould need no more vnto ſuch,but this: that they may know,that he hath granted it out vnto them freelie, and calleth them euerie where, to the partaking of it: which being ſo, what ſhould hold thē backe from enioying it? that whereas the moſt are as bruit beaſts, ſeruants to their luſts,yet theſe(of whom I ſpeake)may captiuate & ſubdue them;eſpecially; ſeeing it is greater honour to them,to ouercome their vnruly paſſions,than to win a Citie. G

Who ſhall enioy this foreſaid priuiledge.

They that attain not to this benefit,prouid ill for themſelues.

Pro,16,32. H

As for thoſe who count this honour, preciſeneſſe; and this imbondaging of their vnruly affections to be more than Chriſtians need to be vrged vnto: what haue I to doe with them? They are the enemies of the croſſe of *Chriſt*, they turne the grace of God into wantonneſſe,they make lawfull liberties to become vnlawfull through their ill vſing of them. Of whō this I ſay, which I will only ſay: that they will bring vnto thē the ſwifter damnation. To which kind of people, & to their like obiecting thus & demanding: what? do theſe whom you commend ſo highly for their good gouernement & temperance in the vſe of lawfull things, alwaies keep one and the ſame courſe? I ſay, they moſt of all indeauour after that; and how full of ſadneſſe ſoeuer it be and tedious to others,yet to them it is ſweet and pleaſant:inſomuch,that although they be ſometime deceiued by the deuill, and driuen from their hold, yet as ſoone as they perceiue that they haue gone too far, and haue paſſed their bounds in the vſe of their lawfull liberties, eating, drinking, recreation, mariage, taking pleaſure in goods, truſting in friends, and making fleſh their arme;they returne ſpeedily as out of open and manifeſt ſins, and thereby become more carefull another time: and when they ſee how manie buffets light vpon others, who haue ſmall regard of ſobrietie or meaſure keeping; they ſeeke their portion to bee great in reſtraining themſelues from that exceſſe in lawfull things, which the other keepe no meaſure in. And thus much be ſaid of this priuiledge. Wherin may be ſeen,that the Lord hath offred great fauour to his childrē (to ſo manie as eſteem of it) that the glorie of preſent things & proſperitie in this world(which vndoe manie) ſhall (yet) not bewitch nor deceiue his, but

7

Phil,3,18,19.

The cauillers at this doctrine are vnder heauy and ſpeedy condemnation.

I K

A but they ſhall be able to eſcape theſe ſnares by the ſpirituall wings that he hath giuen them for that purpoſe, to mount aboue them, as godly *Ioſeph*, *Moſes* and many of Gods deare ſeruants did before them.

But if it be asked, Why hath hee giuen this grace to one and not to another? I anſwere: Seeing one ſetteth more ſtore by it than another. I ſpeake it to the ſhame of thoſe who giue occaſion, though they be otherwiſe well to be hoped of. For the cuſtome and boldneſſe in this ſinne of intemperancie and worldlineſſe which we ſee in the moſt men, doth draw after them and their example, ſome euen of thoſe which are religious, cauſing them to haue their teeth ſet on edge, ſo eagerly to follow them in their prophane courſe; and the
B abundance of iniquitie doth coole their feruencie in ſeeking to weane their hearts from ſuch poiſoned and deceitfull baites and dainties as they ſee them ſo greedily to deuoure. For otherwiſe, though they are fraile, yet hauing receiued a taſte of the heauenly doctrine, which is the onely mother and nouriſher of true ſobrietie, they ſhould not ſo eaſily forget themſelues and be ouercome of their vaine deſires. For if popiſh dreames and fantaſies without all ground of Gods word, haue ſo inchanted princes and other perſons of great poſſeſſions, that they haue drawne them from their pompe and many ſolemnities, into Monaſteries and Nunries, for the deceiuable hope of ſaluation: ſhould not the word of truth much more preuaile with them who haue had a
C right taſte of it, to renounce dangerous & vnlawfull liberties? And although they were led from one errour to another; yet if errour might doe ſo much with them, ſhould not the truth doe much more with the children of the truth, to abide in it and be gouerned by it? It is pitie, that any of the Lords beloued ſhould offer ſuch diſhonour to the glorious word of God, as to refuſe the gouernment of it, and giue occaſion to the vnbeleeuers to ſay: That God dieteth his people ſo meanly in his owne houſe, that they be driuen to eate with the intemperate at their table (as it were) their poiſoned dainties. But let this reproofe make any ſuch of Gods ſeruants aſhamed, as haue giuen occaſion of it, and let them not follow the exceſſe of ſuch as know no better. And when
D they ſhall finde this doctrine hard to be practiſed, that is, to vſe their proſperitie rightly and ſoberly; if then ſuch matter as this is, were read and well weighed of them, and the examples of thoſe which are contrarily minded, what bondage they are in; I doubt not, but that the hardneſſe which they complaine of, ſhould in good meaſure be aſſwaged.

Why ſome of good hope want their part in this priuiledge.

Note.

Note.

E

F

CHAP. 9.

Of the ſeuenth priuiledge: Concerning the afflictions of the godly; and namely, of the firſt branch of the ſame; that is, How they may be free from many of thoſe troubles, which doe light on and meete with the vnreformed.

NOw followeth the prerogatiue that they haue about afflictions. Of the which although they are not void, yet if we diligently marke Gods dealing with them herein, we muſt G
needes confeſſe, that hee ſheweth exceeding fauour vnto them. Which ſeeing it is not one way but many and ſundrie, declared vnto them: I will in ſome order (as I can)

Three branches of the priuiledge.

lay them forth particularly. And they may all be referred to three kinds. For firſt, hee holdeth many tribulations from them altogether in that they be his children, which others by their ſinnes doe pluck vpon themſelues. Secondly, he deliuereth them out of many, which otherwiſe would ſore oppreſſe them, when yet he leaueth others in them ſtill. And thirdly, he teacheth them, aright and well to beare them, when he thinketh it not meete to deliuer them. And of theſe three, I will handle the firſt in this chapter. H

Pſa.32,10,11.

Prou 11,8.

1.Pet.1,6,7.

The firſt branch. The godly eſcape many troubles altogether.

Concerning the which point, it may eaſily be gathered by that which hath beene ſaid of the former priuiledges, how true this is; that many troubles neuer take hold of ſuch as walke after thoſe rules which I haue ſpoken of, and which inioy the ſaid priuiledges: and ſeeing all Gods children be ſuch as may doe ſo, therefore euen they may be deliuered from many troubles and afflictions (one as well as another) which yet the vngodly and vnregenerate cannot eſcape. For they whoſe hearts are cleanſed and ſanctified, ſo that they truly hate all manner of ſinne, and more ſpecially renounce in their liues the ſinne which they know, who alſo indeauour to haue a good conſcience in all things, and doe all this with delight; and with delight alſo doe daily vſe the meanes I
to grow forward in this courſe: how can the plagues and calamities take hold on them, which doe on other men who are ſtrangers to ſuch a courſe? For the greateſt and ſoreſt puniſhments and troubles that fall vpon any, are brought vpon them by their ſinne, (contrarie to the erronious opinion of them, who think that religion is the chiefe cauſe of troubles) and they are nothing elſe but the fruite thereof; and the greater ſinners that men are, the ſharper and heauier iudgements outward or inward doe meet with and take hold of them, and the deeplier doth God draw his bowe againſt them: and wherein is the ſcripture more plentifull, than in this argument and matter? For ſinne, came the first puniſhment into the world, namely, death and Gods curſe, which without ſinne had neuer beene knowne in all the world, with the caſting off our first parents & their poſteritie out of the fauour of God. Through ſinne, came all kindes of plagues and puniſhments vpon men; as hunger, nakedneſſe, diſeaſes, the peſtilence, bondage to enemies and inuaſion of them, impriſonment; loſſe of goods, loſſe of life, and ſuch like. For ſinne, both perſon & place, whole Cities and Villages haue beene deſtroied: from the King to the begger, both

Note.

The greateſt ſinnes bring the greateſt puniſhments.

Gen 3,17,24.

Deut.28,44.

Gen.19,5,24.

K

Pharao

A *Pharao* and the raskall ſouldiers that pierced Chriſt through and platted a crowne of thornes vpon his head, and *Iudas* the purſe-bearer who was alſo the traytour; euen all theſe did by ſinne purchaſe to themſelues the reward of iniquitie. All which plagues, they which were voide of thoſe ſinnes and the like which they committted, were freed from.

But I ſhall not neede to ſay much of this matter which is cleere in all mens eies: and yet I muſt ſay that which I doe in this place, becauſe it is the ground of this diſcourſe. For if this be true, that troubles and puniſhments are the fruite of ſinne, and that they who decline and goe aſide from the way of ſinners, ſhall not taſt of them; it followeth that the children of God who doe ſo, *The freer from ſinne, the freer from trouble.*

B haue a ſingular prerogatiue aboue others, and may be free from manie ſore vexations. Neither ſhould this ſeeme ſtrange or admirable, foraſmuch as they forſake many vnlawfull liberties and vaine pleaſures which others hunt after.

But as I haue ſaid in handling the former priuiledges, ſo I muſt ſay in this: 3

that the ſeruants of God may inioy this libertie; but not, that all doe ſo. For *All the godly do not auoide the ſorrowes which they might doe here.*

experience prooueth the contrarie; namely, that ſundry of Gods people doe draw vpon themſelues many troubles through their owne default, which they might haue beene voide of, and doe trouble themſelues when God doth not trouble them: and it is one cauſe why I did enter into this worke, to teach ſuch

C how they may liue more at eaſe and in ſafety and without many incumbrances in this world, then they doe or many thinke they may poſſibly doe. For a great number, euen of Gods children, doe perſwade themſelues through ignorance of the Scriptures, that foraſmuch as they heare, that we muſt goe through manie tribulations to the kingdome of heauen, therefore it can be no otherwiſe with vs, but *that we muſt of neceſsitie ſmart and be afflicted as oft and as manie waies as we are; which is nothing ſo*: for many troubles and dangers we might ſhun and auoid by taking heed to our ſelues, as Gods word teacheth vs, yea and as his ſpirit inableth vs alſo to doe; which yet through our folly, ſecuritie, ſloath and ſuch other faults of ours, too often doe vexe and diſquiet vs, and

D make our liues vtterly vnſauorie & vnpleaſant vnto vs. For who can denie this, that many honeſt Chriſtians as well as worſe perſons, doe cauſe a great part of their liues to be filled with vnquietneſſe, anguiſh and irkſomneſſe, (than the which what can be reckoned greater troubles?) and that, through impatience, anger, fretting, raſhly medling in other mens matters, and intemperatly following and dealing in their owne; which vnbridled affections others of their brethren wiſely and carefully ſeeking and labouring to reſiſt, preuent and gouerne, are not moleſted nor troubled with? *Note.* 2. Tim. 3. 12. Math. 22. 39. *Many trouble themſelues greatly by their corrupt affections.* *Note.*

Or who ſeeth not this; that, euen men who deſerue to be well thought of for many cauſes, yet in ſome particular things refuſing to be directed aright, *And many o-ther, with thoſe which ouer-rule them another way.*

E but rather following their owne will, and being caried by their euill affections, take libertie to themſelues to miſſpend the time in fooliſh ieſting, idle and harmfull talking, in lightneſſe, in wantonneſſe of the eie, euill companionſhip, &c. for the which ſweet meat they haue afterwards ſower ſauce? and by thoſe meanes onely, raiſe vp in their hearts ſecret accuſations, checks of conſcience, horrour and feare of death and the iudgement day, quenching of the ſpirit of God, and ſuch like; and the better men they be, the ſooner and certainlier

they are thus rewarded. Are not these troubles? which if they had been carefull to auoide, they might haue liued merily and with good contentation, as other good seruants of God haue done, and doe, who haue set more by true peace & quietnesse with holinesse, (without which no man shall see the Lord) than to loose it for a little peece of their will, and for the inioying of the pleasures of sinne for a season. F

Heb.1,24.

But these troubles because they are inward, are not of so many, not so easily seene and discerned as were to be wished, although too many, both godlie and wicked, doe oft both finde and feele them. I will therefore shew this in outward troubles; how many Christians doe as well through their sinne trouble and incomber their liues with them, as with the other kinde. For by their sinne (as wilfull blindnesse, careles nesse and vnbrideled affections) euen they as well as men vtterly vnreformed, doe bring vpon themselues shame, sutes in law, pouertie, debt, diseases, imprisonment, losses, ill report, wicked posteritie, &c. These & such like (I am sure) the ignorantest and worst sort of people doe count troubles and miseries, and crie out of them, till they doe oftimes depriue themselues of life to the end they may be rid of them. But to prooue that they trouble themselues with all these by their sinnes, is it not a shame to them, when they be found to haue beene deceiuers, lyers, boasters, slaunderers, and in such other behauiour offensiue and scandalous? and doe not the same bring ill report with them also? doth not rashnesse, hot and hastie speeches betwixt men, prouoking one another; cause sutes and controuersies which need neuer haue beene, and a rendering of like hard measure againe, as hath beene offered? doe not debt and pouertie arise of needlesse and excessiue spendings, going aboue our abilitie in diet, apparell, purchasing and building; and doth not he which loueth pastime, prooue a poore man? So by surfeiting come diseases; and ill posteritie by ill education, with too much conniuencie and libertie giuing; and by rash and vnequall marriages comy hastie repentings, with deepe conceiued griefes, if not departings one from the other; and an haughtie minde causeth him that nourisheth it, oft times to take vp his aboade within the prison walles. These are a few of a great many which might as well be reckoned vp, but that I would say no more than I must needes.

They bring also vpon themselues outward troubles by their sinnes.

G

It is proued by many particulars.

H

Prou.22,17.

Note.

I

And what are the troubles of the world, if these be not? and yet who seeeth not, that all these and their like are drawne vpon manie Christians by their sinne, as sore corrections from GOD, seeing they doe, and may easilie, through want of care and watchfulnesse, oft offend thus. And true it is, that they might be well auoided, if sinne were taken heede of and resisted, and by labour and watchfulnesse the vnrulie heart subdued. Neither let anie answere me, that this cannot be attained; for I affirme, that GOD giueth such grace vnto fraile men whereby it may be attained to, and teacheth how; and many there are (GOD haue the glory thereof) which comfortably finde it, who because they hate to be seruants to any sinne (although they cannot walke without sinne) receiue no such wages of sinne and iniquitie as others doe.

God giueth grace to ouercome these sinnes.

Iam.4,6.

Note.

K

And by this which I say, let it be considered, what ease, peace, and freedome from manie troubles this sort of men inioy in their liues, which

others

A others goe without; and what ſorrow and calamities ſome fill their daies with, for pleaſing themſelues amiſſe, which they might well be voide of. So that it is not as many haue ignorantly thought, that their troubles cannot be auoided; but (as I haue ſaid) many of them might be ſhunned, and their liues might be many waies and in ſundry reſpects more pleaſant and quiet than they be: which cauſeth ſome that ſee it to be thus with diuers Chriſtians, (and yet that theſe their troubles are not for well doing, but by their owne folly and procuring) cauſeth them (I ſay) to be ſo farre from the loue of true religion as they be: for whoſe ſake, if we will not do it to make our owne liues more comfortable, wee ſhould abſtaine from offences; ſeeing the woe that is pronounced, will otherwiſe, certainly come vpon vs; Woe to him that cauſeth another to fall. *What quiet ſome haue in their liues more than other: and how, Note*

B Math. 18,7.

But ſuch men are readie to excuſe and anſwere for themſelues, ſaying, that all cannot be alike, nor all cannot doe as ſome may; which obiection vnleſſe it be of pure ſimplicitie, is a ſigne rather that they will goe forward, then ſeeke to recouer. But whatſoeuer, or whoſe ſoeuer it be, I anſwere, Let the weake indeauour to follow the ſtronger: and if any haue attained to more than other, in knowledge and experience of the minde and will of God, of them let others learne and take ſuch for their example: but let none pleaſe themſelues in that which they doe, as though they could not attaine to any better, but *Obiection.* *Anſwere.*

C aime at further ripeneſſe and meaſure of perfection, deadly diſliking their ſmalleſt ſinnes, rather than excuſing and defending thoſe which are great: and then it ſhall be verified that is written, to their no ſmall comfort, *To him that hath, it ſhall be giuen, and hee ſhall haue abounda nce*: and hee that ſeeketh in humilitie, ſhall finde and inioy plentiouſly; and he that reuerenceth the gifts and graces of other, ſhall haue a part in them himſelfe, and not enuie other for them. Luc. 8,18.

And as for the troubles which we ſpeake of, let no man thinke that we may reioice in them, ſeeing we are dehorted from them by the Apoſtle *Peter*, ſaying: Let no man ſuffer as an euill doer; ſeeing they are for iuſt cauſe vpon vs

D to vexe and diſquiet vs, rather than that they can be any matter of ioy and gladnes to vs, except by godly ſorrow they bring vs to repentance, which (alas) is the leaſt part of their thought who commit them. The Lord taketh no pleaſure in ſeeing vs to trouble our ſelues, and by our ſinnes to bring vexation into our liues; but ſheweth vs in his word how greatly it diſpleaſeth him, that we ſhould be ſo much our owne foes, and vnwiſe for our owne benefit, and that we ſhould by our ſinnes hold ſo many good things from vs. For ſo doth the Prophet tell vs, that they are our ſinnes which keepe many bleſſings from vs. And if they be our ſinnes, that is, our knowne ſinnes, our wilfull ſinnes, and thoſe which are committed through our owne default and folly, then let vs Iam. 1,2. 1. Pet. 4,15. Ier. 5,25.

E thanke our ſelues, and let vs charge our ſinnes, and not the Lord; in that, while we ſuffer ſo great and many troubles by them, we haue reaped thereby the iuſt fruite of our owne labours. And ſeeing the ſinne might and ought to haue beene auoided; therefore ſuch troubles as they haue cauſed, might alſo haue beene preuented.

And this is that which I haue gone about to proue, for the comfort of my bretheren: that many of vs who belong to the Lord, doe finde more troubles

and afflictions then we neede to doe, and that through our owne ſinne. And F
therefore I conclude, ſeeing it is ſo, that the Lord who guideth his ſeruants in
a more holy courſe than many of the other ſort are content to be guided in,
doth thereby graunt them this priuiledge and libertie; that they doe eſcape
and are deliuered from infinite troubles and calamities, which others who
count godlineſſe too ſtrict and preciſe a courſe for them, doe oft ruſh & runne
into.

To whom chiefly the comfort of this doctrine doth appertaine.

Oh that this might enter into them deeply and doe them good, for whoſe
cauſe chiefely I haue ſpoken it; I meane, many of Gods people: who although
they haue ſome loue to their brethren, and imbrace the Goſpell heartily and
reuerently, and haue many other good things in them, (it behooueth me ſo to G
iudge of them) yea generally they propound to themſelues a good courſe,
namely to liue after the Goſpel: yet particularly, are ſuch in their liues as bring
ſmall glory to the Goſpell, but paſſe ouer many parts of their lines with very
ſleight examination, as they doe alſo the gouernment of their hearts. Which
faults notwithſtanding they be conuinced of, yet will they not yeeld, but goe
Note. forward in them ſtill: and as for thoſe things which they may lawfully doe,
although they offend neuer ſo manifoldly in and about the ſame in manner of
2,Sam.8,19. compared with 22,19. doing them, yet will they by no meanes be counſelled to redreſſe that which
is amiſſe; in whom it is no hard thing to ſee, how deare they pay for their li-
berties, which they will needes inioy, whatſoeuer they coſt them. And yet H
they would hold peace with God, and doe ſometimes finde comfort in good
things; but when that faileth, (as it doth very oft) their liues would become
very irkſome and tedious vnto them, if they made not themſelues merrie in
ſome earthly and tranſitorie thing; and ſo they make fleſh their arme, which is
to denie the Almightie.

Excuſes for mens ſinnes.

Their defence, for that they doe not more particularly direct their waies
aright, is; that Ieſus Chriſt hath giuen them libertie & ſet them free; and that
they haue no diſcretion, who vrge their bretheren ſo ſtrictly; and ſuch like:
which all are but figge-leaues to couer their nakednеſſe. For they ſee (though
they would not) oftentimes, that thus liuing, they pleaſe not God; neither (if I
Note. they aduiſedly marke it) do they pleaſe themſelues. Their diſquietneſſes, checks
of conſcience and ſecret accuſations they cannot but feele, and many outward
troubles doe meete with them, as hath beene ſaid: and while they ſeeke the
cauſe a farre off, behold, it is neere vnto them; yea at hand, euen within them:
their will, their vntamed affections, the ſturdineſſe and vnrulineſſe of their
hearts, and this their ſinne hath found them out.

Theſe therefore I exhort to conſider with no worſe minds than I haue writ-
ten it, what hath been ſaid; and the Lord giue them grace ſo to doe: yea, & let
ſuch godly Chriſtians whoſe teeth yet doe ſometime water at the dainties of
thoſe, though they ſee what ſorrowe and reproch they ſuſtaine for them; K
thanke GOD heartily that they taſte not of ſuch poiſoned dainties with
them.

Many ſhun to be truly religious, becauſe they would auoid trouble.

But now that I haue ſhewed, how the Lord doth preſerue them from ſun-
drie, yea infinite troubles, who ſet their hearts to walke with him in one thing
as in another, (behold, ſuch honour and prerogatiues his ſeruants may haue)
I cannot paſſe by the diſelliſh (and yet fooliſh) policie of ſome who doe ſhun

to

A to be religious of purpoſe, becauſe they would be void of ſorrow and trouble. They ſing the ſong of the rich man in S. *Luke*, that in their life time they will haue their pleaſure whatſoeuer it coſt them when their reckoning commeth in: and of the Epicure; Let vs eate and drinke, &c. and ſay with the young man in *Eccleſiaſtes*; *They will reioyce in their youth, and inioy the delights of ſinne, though it be but for a ſeaſon*. But they marke not that anſwere to him in the Goſpell. *Thou in thy life time receiuedſt thy pleaſure, therefore now thou art tormented*; nor to the young man, by the Preacher, what was ſaid; *Know, that for all theſe things, God will bring thee to iudgement*. No ſuch thing (I ſay) they doe conſider; but all that they obſerue, is this: How the better that men are B for the moſt part, the leſſe they are ſet by, as it is ſaid; *I haue ſeene the iuſt to periſh in his iuſtice*: and the leſſe men faſhion themſelues after this preſent world, the leſſe they may (they ſee) depart from a good conſcience, and be merrie after the common manner; which theſe obiecters count an irkeſome and tedious thing.

Luc. 16, 25.

1. Cor. 15.

Eccleſ. 11, 9.

Againe, they ſee that as the moſt part of men among whom the godlie liue, haue them in ſome indignation and vile account; ſo that they doe by meanes thereof, ſuſtaine mockes, taunts, checks and complaints before their betters, with cruell threatnings, and in time of perſecution that they are conuented, impriſoned, railed on, yea and oft times put to death. Theſe things (I C ſay) they onely looke at with carnall eyes, and therefore are eaſily brought to beware, that they come not neere their courſe: but they neither conſider, that they ſuffer for righteouſneſſe ſake, and therefore that they are bleſſed; neither, that they themſelues and ſuch as they are, liue in darkneſſe and after the luſt of their eie and heart, and that their pleaſures wanze away as the cracking of thornes vnder a pot, and afterward they muſt come to their heauie and vnwelcome account. Beſides this, though they haue ſorrow and vexation dailie in their liues, by meanes of their ſinne, vnleſſe they breake it off through fooliſh mirth and vanitie for a while: yet partly they ſee it not, neither count it any; as to be caſt into fretting, frowardneſſe, ſtrife, debate, &c. And if they doe D purchaſe any trouble by their deſerts and ill doings, as ſhame, charge by the purſe, and other puniſhment; yet they will chooſe to ſuffer much this way, rather than they will be driuen from their will, and the inioying of their fond liberties.

The fooliſhneſſe of them that are ſo.

Mat. 5. 11.

Eccleſ. 7. 8.

Iob, 21, 13.

And now let all wiſe men iudge, what theſe kindes of men haue gained by following their ſinfull courſe: let (I ſay) the vttermoſt of their gaine and pleaſure be conſidered, and what troubles they haue ſhunned in ſhunning to liue godly. But when they haue done, ſeeing the Lord hath ſufficiently confirmed Pſa 32, 10. this: that plagues abide the vngodly, and (that they may be ſure of it) that their Num 32, 23. ſinne ſhall finde them out; let none looke to prouide well for himſelfe that way, E namely, to ſhunne and be farre from the ſincere practiſe of a religious and godly life, to the end he may be free from troubles; for hee can no other way more certainly and ſpeedily multiplie them. And whereas it is obiected, that the beſt of Gods ſeruants are not free from troubles, but ſuffer much for their profeſſion and a good conſcience; it is granted. But their troubles for thoſe cauſes, are of another kinde, namely, fatherly chaſtiſements to holde them in from periſhing with the world; or trials of their patience, faith and other gra- 1. Cor. 11, 32.

1.Pet,1,7. Iohn,16,20. Rom,8,28. Eccles,8,12

ces of God in them; or such as they suffer for good causes; and so weepe & lament, when the world is iocond and merrie: and therefore they turne euer to their profit, as I shall haue occasion to shew more plentifullie in another place more fit for that purpose. And to conclude, let all know this, that though a sinner do euill an hundred times, and God prolongeth his daies; yet that it shall be well with them that feare the Lord, and doe reuerence before him. And thus much of the first branch of this priuiledge, that the godly may liue voide of manie and great troubles; and therefore, that such as do not, may thanke themselues for it, whether we vnderstand inward distrust and feare, or outward punishments that are fruits of sinne.

F

G

CHAP. 10.

Of the second branch of this priuiledge, concerning the afflictions of the faithful: namely, That God deliuereth them out of manie, when the wicked still remaine in theirs.

THE second point is, that they may also assure themselues, that the Lord will deliuer them (and that of verie fauour) out of manie troubles, though they see not how; euen as I haue shewed, that some shall not touch them at all. For although they themselues see not how nor anie other likelihood, but that they shall long oppresse them, yea vtterly consume them; yet euen then doth the Lord know how to deliuer them, and hath manie waies, which they could not see, to rid them out of so great calamities: and so he doeth, either before they haue long lien vpon them, or at least, before they haue bin driuen to anie extremitie by them, & before they haue had their course as in the deliuerances of *Dauid* mentioned 1.*Sam.*19.20.23.24.& 26.chapters throughout, is to be seene. And this he doth as oft as it is expedient, when in the meane season he dealeth not so with the vnbeleeuers, but whē the other escape, they come manie times in their roome, as the wise man saith: *The godly escape out of trouble by the Lords deliuering of them, and the wicked are come in their stead.* Now for proofe of that which I said, (that God deliuereth them out of manie) what is more plaine than that which the Prophet speaketh, *If the Lord had not been on our side, (may Israel now say) if the Lord had not been on our side whē men rose vp against vs, they had then swallowed vs vp quicke, when their wrath was kindled against vs, &c. But praised be the Lord, who hath not giuen vs a prey vnto their teeth. Our soule is escaped as a bird out of the snare of the fowler, the snare is broken, and we are escaped.* The Apostle prooueth it also in his words: *We would not haue you ignorant (brethren) of our affliction which came vnto vs in Asia, how we were pressed out of measure, passing strength, so that we altogether doubted euen of life, but God deliuered vs from so great a death, and doth deliuer vs, in whom we trust also that he will deliuer vs.*

God oft deliuereth his altogether.

Iohn,16,7 2,Cor,12,9 Prou,11,8. *And the wicked come in their roome.*

Psal,124,1.

2,Cor,1,10

H

I

K

The

A The dangers of Gods people vnder the gouernment of King *Ahaſhuerosh*, who knoweth not? How had that wicked *Haman* by malice and ſubtiltie obtained of the king, commiſſion to take their goods and put them to death? The day was ſet, and all preparation made for the bringing of it to paſſe: and yet before it could be effected, how did the Lord at the humble ſute of *Mardochaeus* and the Queene *Heſter* in prayer and faſting, ſeeking vnto him, turne away the plague from them; and deliuering them, bring their enemies and *Haman* the firſt of all the reſt (as hee was the chiefeſt) into their roome? euen as *Daniel* was deliuered out of the Lyons denne, (the Lord ſhutting their mouthes that they ſhould not hurt him:) *but his accuſers being throwne in after that he was deliuered, the Lyons had the maſterie ouer them, and brake their*
B *bones or euer they came at the ground of the denne.* The whole ſtorie of the Bible
D is full of ſuch examples: wherein this is moſt cleerely to be ſeene, how God hath deliuered his, truſting in him, from and out of many and great dangers and calamities. So that if God doe this for his, then his ſeruants may aſſuredlie looke for it.

Heſter, 3, 13. &c, & 7, 10.

Dan. 6, 23.

And yet I would all ſhould know, that I doe not bring theſe, as I might manie others to this end, onely that I might proone that God hath deliuered his children out of troubles: for ſo hath he done the wicked alſo (as *Iſhmael* in the wilderneſſe, and the Philiſtims from *Saule*:) neither is that the thing which ei-
C ther I intend; or if I did, were that any priuiledge or peculiar bleſſing to the godly, foraſmuch as the wicked may haue their part in it as well as they. But I bring theſe examples to proone, that Gods people may be ſure, that he will of fatherly loue deliuer them from many tribulations, namely, when they haue ſought vnto God in them, (to God, I ſay, and not to creatures;) aſſuring themſelues, that as it is he that hath ſmitten them, ſo he alſo ſhall heale them. And when they haue vſed thoſe meanes for their deliuerance, which GOD hath taught them to vſe, namely, faſting and praier with confidence, as *Mardocheus*, *Iehoſaphat*, &c. and haue reſted vpō God, as they did in the *Pſalme* 124. 8. & 20. 7. and not on a bruſed reed, as oft-times Iſrael did; and when they doe looke for
D deliuerance certainly, hauing firſt a promiſe thereof from God, as *Ioſua* had againſt the king of *Hazor* and his companie; and *Gedeon* againſt the Amalekites and the Midianites; when they doe (I ſay) obtaine deliuerance thus, and after this manner, this is a ſingular priuiledge vnto them: for then they know that it commeth from God, and therefore they may haue great comfort therein, and receiue ſuch deliuerances as pledges of his fauour.

Gen. 21. 19. 1. Sam. 31, 3, 4.

The godly are deliuered in gods fauour.

Hoſ 6, 1.

Eſter, 4, 16. 2. Chro. 20, 3.

Hoſ 14, 4. Note

Ioſua, 11. 6. Iudg. 7. 9. 15.

And thus are Gods ſeruants onely deliuered out of their troubles, the vngodly haue no part with them in this fellowſhip. And yet I doe not ſay, that euen they are alwaies thus affected and furniſhed with this grace, alwaies to beleeue and looke for it, as oft as God deliuereth them out of any daungers
E and troubles, (that is it indeed which they ſhould daily aime at:) and yet they can haue no ſound comfort to their hearts more than other men haue, vnleſſe they doe thus waite vpon God by ſound hope, and ſeeke to him in their neceſſities and diſtreſſes after this manner; but haue onely outward helpe and ſuccour, or an end of their troubles, as the wicked may haue; little conſidering from whence they come, or whether they haue them in Gods fauour or diſpleaſure.

The wicked not ſo.

Yet the godly do not alwaies beholde this.

But

Obiection.

But before I goe any further, I must here answere an obiection. For it will be demaunded of me, what profit may wee reape by the examples before alleadged? (whereby I proued, that deliuerances out of aduersities and dangers are not priuiledges, except they haue a promise thereof from God before, and beleeue the same:) What is that to vs will these men say, forasmuch as God doth not at any time speake vnto vs, as hee did in ages past vnto our fathers? 2. Chro. 20. 17. *Iehosaphat* indeede, they say, might well and easily be perswaded, that GOD would giue the Moabites (his enimies) into his hand, when he by his Prophet had said to him: To morrow goe out against them, and the Lord will be with thee. So *Iosua*, and in like manner *Gedeon*; but where hath God thus spoken to any of his faithfullest seruants in this last age of the world, personally or particularly in trouble (say they) that he will deliuer them and remoue his afflictions from them? Therefore none of them can be certaine thereof, nor (by consequent,) so well ordered in their troubles as they were.

The fathers had particular promises, but so haue not we.

Iosu 11. 6. Iudg. 6. 14.

Answere.

I answere: That God doth not indeede speake to vs after that manner that he did to our fathers, as wee are certified in the Epistle to the Hebrewes; but hath left his whole mind to vs in his word, wherein he hath so fully declared his will in all things as is sufficient, and in the weightiest matters he hath spoken as plainly to vs as to them. And concerning this one thing, namely, of deliuering vs out of distresses and afflictions, if they be inward (as sinnes and corruptions) he hath promised (if we beleeue the same) that he will giue vs grace to mortifie our sinne; and if wee doe not ouercome and subdue the same as wee would, yet that his grace shall be sufficient for vs; and the best of our forefathers had no more. If they be outward visitations, and crosses, as sicknesses, pouertie, &c. he hath promised also, that if it be expedient and for the best to vs, he will pull vs out of them; and howsoeuer he doe in our sufferings, that which he doth, shall be the best for vs. And there was no other thing said to the body of the Church in the former ages, but generall promises which were made to all the faithfull (excepting that for some especiall causes, some particular promise of deliuerance was made to some certaine persons, and for waighty causes; and yet those were not made for all times, nor in all troubles:) as may be seene by the answere of *Dauid*, who being driuen out of *Ierusalem* by his sonne *Absolon*, rising vp against him most trayterously and vnnaturally; said vnto *Zadok* the Priest, Carie the arke of God againe into the Citie: *If I shall find fauour in the eies of the Lord, he will bring me againe, and shew me both it, and the tabernacle thereof: but if he thus say, I haue no delight in thee, behold heere am I, let him doe to me as seemeth good in his eies.*

Answere.

2. Tim. 4. 8. Heb. 1. 1.

God in the chiefest matters hath spoken as plainly to vs as to them.

Rom. 7. 25. Iam. 4. 6.

Iohn. 14. 13. & 15. 16. Rom. 8. 28.

2. Sam. 15. 25.

It is cleare by this, that *Dauid* in his trouble did not know whether God would deliuer him or no; neither did hee know what the end should be; nor had any promise from God, that hee should returne againe to *Ierusalem* in peace, and behold the arke and tabernacle any more: yet *Dauid* sought to the Lord, and humbled himselfe, and was not so amazed with the affliction (as strange as it was) but that he remembred the Lord, and prayed to him, & worshipped in token that he had made God his stay and defence, whatsoeuer the issue of his sore triall should be. The like is to be seene in the example of *Sidrach, Misach & Abednego*: who when they heard the straight charge of King *Nabuchadnezar*, That whosoeuer should not at the sound of the instruments of musicke

A muſicke fall downe and worſhip the image which he had ſet vp, ſhould be caſt into the midſt of an hot fierie furnace immediatly, anſwered the King and ſaid: *O Nabuchadnezar, we are not carefull to anſwere thee in this matter. Behold, our God whom we ſerue, is able to deliuer vs from the hot fierie furnace, and he will deliuer vs out of thy hand, but if he doe not, be it knowne vnto thee (O King) that we will not ſerue thy Gods, nor worſhip the golden image which thou haſt ſet vp.* We ſee they knew not whether God would deliuer them or no: but this they were perſwaded of, that he had a moſt tender and fatherly care ouer them, & would ſhew the ſame in the time of their need; and yet if it were for his glory he would doe the other alſo. Dan. 3, 17.

B And now (to returne to our ſelues) if we in our tribulations be thus vpholden by the generall promiſes of God, if we ſue and ſeeke to him with this condition to be deliuered (if it be expedient in his eies) indeauouring to be contented with that which ſhall fall out on either ſide, we haue behaued our ſelues as it became vs, we haue ſought to him aright as his word teacheth vs: and if wee after this obtaine deliuerance, God hath heard vs, hee hath kept promiſe with vs, and we haue receiued good proofe of our faith. And who can denie, but that it is a great priuiledge when wee obtaine deliuerance thus? and thus doing, although we be not deliuered, yet we reſt perſwaded, (howſoeuer our weake nature hold backe) that the Lord hath done iuſtly & well; hoping with C ſuch confidence, as of fraile fleſh may be obtained, for anſwerable ſtrength and conſolation vnto the meaſure of our afflictions in our greateſt neede. And if men ſeeme great matter in this, let them wade a little deeper, and weigh how they are vpholden by their faith that they fall not to ſhifts & vnlawfull means, (when otherwiſe they ſee no way to eſcape) as the vnbeleeuers do; and namelie, *Saule* with other, who waiting vpon lying vanities, forſooke Gods goodneſſe: neither are ſtriken with deadneſſe, as *Nabal* when hee heard heauie tidings; nor with diſtruſt and diſpaire, as *Iudas*; neither with complaining and murmuring at God, as his owne children ſometime when they are not vpholden by faith, are forced to doe. And yet if we haue deliuerance any other way, D as by carnall pollicie, ſubtill ſhifts, or the like, (as I doe not denie, but by ſuch meanes it may come) it is ſo farre off that wee ſhould count that a priuiledge, or any matter of reioicing, that it maketh our affliction double, yea ten-fold thereby, which was in a manner none at all before. 1. Sam. 28, 7. Ionas. 2, 8. 1. Sam. 25, 37. Math 27, 5. Pſa. 73, 13, 14. Ionas. 4, 4.

And thus I conclude this other point, affirming, that as it is a ſingular prerogatiue to vs, that we may be kept from many troubles altogether, which other cannot be freed from: ſo it is no leſſe honour, priuiledge & fauour, that we may be deliuered out of many (which others ſhall not be deliuered from) as I haue ſhewed & proued in this preſent point; but yet then only it is a priuiledge (as I haue ſaid) that we may be deliuered; not when wee vſe vnlawfull meanes E for it, but when we looke for it thus (if God will, and if he ſee it good and expedient) and therefore doe wait patiently vntill he ſend an iſſue; which grace the vnbeleeuers neuer haue, neither can haue: onely Gods children are capable of it; but for all that, few euen of them inioy it, as either neuer hauing learned it ſoundly and cleerely, or not beleeuing that they may poſſiblie attaine to it: which cauſeth ſo much vnchearefulneſſe, diſcontentment, &c. in our troubles, as grudging againſt God, yea and indirect ſhifts to auoide them; and much

much hollownesse, coldnesse and negligence in the seruice of God and christian cariage of our selues before trouble commeth, for feare that whē it commeth we shall be inconstant: wheras, if it were otherwise, much heauenly comfort might be reaped in our liues, which now is not. F

Note.

Chap. II.

Of the third branch of this priuiledge: That we may haue much good by our afflictions. G

THE third branch now followeth, which is no lesse than a great priuiledge it selfe beside the two former, and that is: that the Lord teacheth his children aright & well to beare those afflictions, with which he thinketh meet to trie them & to hold them vnder. So that they may not onely indure and goe vnder them patiently and contentedly, but also receiue much good by them, as they themselues be constrained to confesse. And as the Lord teacheth his people to make this vse of their afflictions: so euerie one of his, may also learne the same, if they be wise enough to thinke so; that is, to be H resolued that for their exceeding benefit and profit he sendeth them. For then and neuer till then, they frame & addresse themselues to receiue them from God thankefully and meekely, when his word hath throughly setled this thought and perswasion in them: which wisdome few haue or attaine vnto, thus to thinke, but their owne foolish reason; which (while they seeke nothing but ease and freedome from trouble) leadeth them a cleane contrarie waie, that is, to bee vtterlie vnwilling to beare them, euen discouraged and heauie hearted as oft as they thinke on them. This Wisdome therefore must bee sought for, euen of the good seruants of GOD: That they looke for them daily, and be readie to receiue them I from God. This it is, that must suppresse and checke all contrarie power of carnall reason, which will be otherwise in the way at all times to annoy them.

Psal. 119, 71.

Iohn. 16, 5. 7. *1. Pet.* 1. 1, 6. *We be resolued that God sendeth afflictions for our good.*

Luke. 9, 23.

It followeth therefore next and most consequently to declare, how the poore people of God may come by this wisdome: and then to shew, how it guideth them to make such profitable and good vse of their crosses and chastisements, as no other but they are able to doo the same. Saint *Iames* going about to perswade the Christians which were dispersed by reason of persecution, to receiue their afflictions meekely and ioyfully, (fearing that there were not manie which could doo so) shewed them, that it was K for want of this wisdome in them, whosoeuer rebelled vnder the hand of God; and that they ought to be throughly perswaded that God sent them for their benefit and good. And then he goeth forward to teach them, how they might come by it: and that he teacheth them thus; *If anie man want wisdome, let him aske it of God, who giueth to euerie one plentifully, and casteth*

Ia 1, 5.

no

A *no man in the teeth*: but this watchword he giueth; That they must see, they aske in faith, and then they shall obtaine it. Then for our instruction and edifying let vs know; that if wee desire to be partakers of this priuiledge, to welcome our afflictions, to beare them chearefully, and to haue them turne to our great benefit, (which the most doe thinke will turne to their vndoing:) then as we hold this principle of the Apostle to be a truth; that *All things worke for the best to them which loue God*; so wee must be wise to thinke the same of our owne afflictions: and if wee cannot easily be so perswaded, (as no man is for the most part) we must be earnest with God, and that oft and from time to time, that our will may yeeld to Gods will, and wee may thinke that good for B vs which he thinketh so.

How we may take good by our afflictions.

Rom. 8, 28.

Psal. 3.

And to the end we may bring our hearts to this, let vs weigh to and fro what we can obiect against it, why we neede not submit our selues vnto God: that when all our carnall reasons shall be answered, as being too weake to preuaile with vs, we may refer the whole course of our liues to be gouerned by him; and what corrections soeuer he shall thinke meet for vs, and to trie vs with, and to keepe vs from further hurt; (for he hath no worse end in chastning of vs) that then we may remember, in all things so be thankfull, and take vp our crosse readily and welcome it, seeing we know the end of it. And let it not be thought much that I say, He hath no worse end in afflicting vs: for we ought to be perC swaded throughly of this, that the Lord our God louing vs, he cannot intend H our hurt in the least manner, howsoeuer it shall please him to exercise vs. For we may be sure, that he afflicteth not willingly, nor at any time but when it is meet and expedient for vs. And as our Sauiour said to his beloued Apostles of his bodily departing from them, (which was the greatest outward crosse that could befall them:) *It is expedient that I goe away from you, for otherwise the comforter cannot come vnto you*: so would he haue vs to thinke, that if it were not for our troubles we should neuer haue such comfort as wee haue, which doth certainly follow the patient bearing of them.

For God sendeth them in that end.

Note

I am. 3. 33.

1. Pet. 1, 6.

Iohn. 16, 7.

Heb. 12. 11. A

And here consider the causes why God sendeth them to his beloued ones: D which being knowne & rightly weighed, are of sufficient force to worke their I great benefit and comfort. First, that they may haue experience from how manie troubles he deliuereth them; and know after, how to looke for the like helpe in the like trouble. Secondly, that they may haue proofe of their faith & patience, which worketh vnspeakable comfort: thirdly, that they may not be condemned with the world: fourthly, that by them, as the body by physicke, they may be purged from their sinfull drosse, and feare him: and fifthly, that the Lord may thereby weane them from the world, (to the which they are so glued) as a child is from the breast (by bitter things) which would not otherwise leaue it. So that if we be thus taught of God and learne this wisdom of him, to beleeue, E that to these ends, and of very loue & faithfulnesse he afflicteth vs, whensoeuer K he doth it, we shall be sure to find it so, to our exceeding comfort.

Reasons why God afflicteth vs.

Isa. 34. 17. 1. & 2. Cor. 1. 10.

Rom. 5. 4 5.

Ier. 3. 8.

2. Cor. 11. 32.

Psa. 119. 67.

2. Cor. 4. 9. & 6. 9.

And although for a while we be tried, and therein may seeme to be neglected and forgotten of him, when others shake off the Lords yoke, and shunne the troubles by an euill conscience, which he laieth vpon them: yet when they shall after be plunged into dangers without recouerie, then shall ours be at an end, and our reioicing neuer cease nor be taken from vs. Through this faith

Gods children are neuer forgotten, though they may seeme for a time, to be neglected.

Psal. 10. 8.

Ioh. 16. 22.

1,Sam.30,6. *Dauid* comforted himselfe in his God, when wicked men consulted to take away his life. Through this wisedome which I haue spoken of, (an inseparable companion of faith) he said when his troubles were sore and great, *I haue held my peace, because thou (O Lord) haddest done it: and that God was most louing vnto him for all that.* And so when by this wisedome and faith he had waited patiently on God, he reaped experience and gladnesse as the fruit thereof, which Psal.73,1. Psal.119,71. he himselfe expresseth in these words, saying: *It is good for me (O Lord) that I haue beene afflicted.* And the like speeches he vttered at sundry times in many of his Psalmes, which for breuitie sake I omit: whereby it may be gathered, that from time to time hee was thus vpholden in his troubles; and therefore that he inioied this libertie and priuiledge in his life, to finde his very crosses profitable and good vnto him.

The same may be said of *Abraham*, both at many other times, and namely when he left his owne Country and his fathers house, to goe to a place which God should shew him: where he being a stranger & had not a foot of ground Heb 11,8. to possesse, yet hauing leasure to returne, would not; but waited vpon God to know his pleasure: which he would neuer haue done, if he had not beene perPsal.105,19. Psal.105,18. swaded, that the affliction was best for him, which God did trie him with. *Ioseph* had no other thing to vphold him when he was sold, put in prison, and his feete pinned in the stocks.

And to be short, if this trouble vs, that although these worthie seruants of God, and many other, had this wisedome to take their troubles aright, and in such meeke manner that they seemed not greatly to trouble them; yet we may not looke to doe so: for answer to this, let the Apostles words direct & counsell vs: he saith, *If any man want this wisedome, let him aske it of God, and it shall be giuen.* Loe, he excepteth none (which doe not except themselues) of such as know what faith is, and who are able to aske in faith: (as all the Lords may Act 2,21. be bold to doe;) for he addeth, *But let him aske in faith.* And againe, *Whosoeuer* Rom.10,14. *shall call on the name of the Lord, shall be saued*; for, *how can we call vpon him, on whom we haue not beleeued?* So that if any such be destitute of this wisdom, they may thanke themselues, it is their owne fault.

But to satisfie some, (who, I know, are many) which looking to the Apostles words, (*that all turneth to the best to such as loue God*) looke no further: whereupon they conclude, if God will haue our troubles turne to our good, what needs wee take any further thought about the matter? I answere: They which beleeue that, will not be careless in their afflictions, how they be affected vnder them; whether they lie downe blockishly & senselessly vnder them, or whether they storme and be impatient in them; but will doe as *Dauid* did in all his troubles, who laied them to heart, and praied for grace to beare them and for deliuerance out of them, though he was sure God would giue a good end of them: euen as *Daniel* also did. And if they behaue themselues wilfully, Dan.9,5. carelessly or foolishly in them, they shall see them turne to their exceeding hurt Psa.18,26. and vexation: so farre is it off, that they should reape good thereby, they know not how. For the Scripture, which teacheth that afflictions are sent Heb.4,2. them for their good, doth not profit them, if it be not mixed with faith in them that heare it.

Though God promise to turne our troubles to good, yet wee must not be careless vnder them. Note

But if they beleeue that Scripture to be written for them, and apply it; then they

A they receiue their croſſes from God as ſent to them in his loue, they murmure not againſt him, neither refuſe to be chaſtiſed of him, but are thankfull, and therefore labour for patience, that it may haue her perfect worke: yea and further, if they can finde any ſinne in themſelues which might draw theſe corrections of the Lord vpon them, they heartily turne from it with all poſſible ſpeed, that ſo they may more confidently intreat the Lord to turne away all the tartneſſe of their afflictions from them. And they which after this manner behaue themſelues vnder the croſſe, although they performe theſe duties but in weakneſſe, ſhall finde their troubles, howſoeuer for the time irkeſome vnto the fleſh, yet to be gainfull manie waies and in manie reſpects vnto their
B ſoules.

How they may profit by afflictions.

Heb.12,11.

For they ſhall giue them a proofe of that grace, as meekneſſe, truſt and confidence, which otherwiſe they could not know to be in them. They ſhall teach them alſo experience of greater acknowledging Gods fatherly kindnes, which worketh and bringeth forth theſe ſweete graces in them, by as vnlikely occaſions, as the ſoft waters guſh out of the hard and ſtonie rock: for in others, what doe afflictions cauſe for the moſt part that haue them, but rage & fretting and ſuch like? Beſides, being rightly exerciſed in the bearing of them, they hold them from many ſinnes which others runne into. They make them more humble and thankfull: they hearten them by cuſtome therein to beare greater, yea
C greater than they thought poſſible that euer they ſhould haue gone vnder; and with all theſe, commeth moſt ſound and exceeding comfort, in the end at leaſt, with hope in the middeſt of them, which ſhall not make them aſhamed.

Vſes of afflictions.

1

2

3

4. 5.

Lam.3.27.

6

Iam.1,2.

Col.1,11.

Rom.5.4.

Therefore if the ſeruants of God may inioy theſe with many other ſuch commodities by their afflictions, and haue ſo good liking of the Chriſtian life that they will not forſake it for the greateſt of the, I conclude this third branch as the two former: That the Lord hath not left their afflictions vpon them to vexe them, and make their liues wearieſome and vnpleaſant to them; but that they ſhould receiue much good and benefit by them. And although they be
D not without ſharpneſſe, and bitterneſſe, yet the Chriſtian life hath ſo manie ſweet fruits of them therewith, that as men are not wearie of the pleaſant ſpring time though it be anoied with the flea: ſo we doe not loath our afflicted eſtate being ſo many waies gainfull, for ſome bitterneſſe that accõpanieth the ſame: for holy ſecuritie through the fauour of God, a good conſcience, and confidence of our cauſe that it is good, maketh euen a hard ſtate eaſie, or at leaſt tolerable. And theſe priuiledges which I haue now ſpoken of, who can ſufficiently maruell that our glorious God doth communicate to mortall men, yea vile ſinners, which were once without God in the world? I confeſſe in ſetting them downe, that I am much aſtoniſhed to thinke of his vnſpeakable kindnes;
E eſpecially becauſe I haue mentioned no vaine ſpeculations or dreames of mans braine which vaniſh in the aire, but vndoubted truths out of the word of God, and found true by experience of many good Chriſtians. ſo that we may worthily be prouoked to ſeeke a part therein amongſt them. And yet ſo much the greater they are, and better to be accounted of, inaſmuch as the longer they be inioyed, the more fruite and comfort they bring to him that hath his part in them. And when wee finde not this doctrine ſauourie and ſweet to vs,

Note.

Animi ſecuritas, conſcientia bona, cauſa fiducia, plurimum valent ad ſuſtinendas afflictiones.

nor the vſe of it in our afflictions, let vs not charge & chaleng the Lord for it, but conſider what we haue loſt through vnbeliefe. F

Chap. 12.

Of the eighth priuiledge: Of growing in grace.

NOw as it cannot be denied but that theſe forementioned graces are ſingular priuiledges; ſo (to paſſe to the next) we are not to be ignorant of this, that whatſoeuer good things Gods people alreadie haue and inioy, yet he hath more in ſtore for them, & will giue more grace & greater meaſure of his heauenly gifts, than they before they had them, could either aske or thinke. And this is worthie to be conſidered with the former, as a further increaſe and higher degree of the fruits of his loue, that he doth ſo largely and bountifully reach out his hand vnto them, that thereby they may be inriched as farre beyond the beginnings of their true happineſſe, as their beginnings were beyond their firſt condition before it, in the iudgment of all men. G

Eph, 3, 19. *The 1. point. God giueth to his greater grace then they could aske.*

Note. H

As in particulars may be ſeen.

For cleerer proofe hereof, we are to know, that he maketh them to grow in ſounder vnderſtanding of his will, in more aſſurance of faith, & ſtrength of hope, in more patience vnder the croſſe, more moderation in the vſe of their lawful liberties & benefits of this life; he giueth them better rule ouer their hearts and affections, and that in more things than at the firſt, and often & eaſilier; and ſo ouer their liues and actions, their tongues, their hands, their eies, their eares. The Lord giueth them far more inlargement in praier, than in times paſt, and conſtantly to beſtow more time in all the helps to godlineſſe, and to ſcoure off much ruſt and rubbiſh of the rebellious old man and their euill qualities, as they haue and ſee greater reaſon why they ſhould doo ſo: yea, hee worketh more ſound comfort by the holy Ghoſt, and more conſtant continuance thereof in them, than they were wont to be acquainted with. And (to comprehend much in few words) the whole courſe of their life is much better gouerned, than it was wont to be, and the image of God more liuely, and cleerely reſtored. And are not theſe (think we) priuiledges farre aboue their expectation, and greater then they could looke for? Note. I

All which the Apoſtle knowing that they were dainties prepared for the Lords beloued ones, and a great treaſure, (although hidden from the World) did daily wiſh & pray for, that they might be giuen to the church of Coloſſa, as he ſheweth in theſe words: *After that I heard of your faith in Chriſt Ieſus, and loue towards all the Saints, I ceaſed not to pray for you, that you might be filled with all knowledge of his will in all wiſdome and ſpirituall vnderſtanding; that you might walke worthy the Lord and pleaſe him in all things, bringing foorth fruite in euery good worke, and increaſing in the acknowledging of God, ſtrengthened with all might (according to his glorious power)* K

Matth, 13, 44.

Col, 1, 9, &c.

vnto

A *vnto all long ſuffering, and lenitie of mind with ioy*. What haue I ſaid concerning this priuiledge, which the Apoſtle hath not fully contained in theſe words? And yet what people are there, (being but lately turned to God as the Coloſſians were) which might not thinke, that the graces which he put them in hope of, and incouraged them to looke for, were not more and farre greater than they might poſſibly be partakers of? Ioh.16,13.

Which thing may liuely be ſeene in *Moſes* example, if wee compare the time wherein God did firſt call him to goe to *Pharao* to bring away his people from the bondage and ſlauerie in the which hee held them in Egypt, with the daies which came after, when hee brought them from thence. For when hee Example.

B ſhould firſt goe, he ſhewed great weakneſſe to be in him; himſelfe an vnmeete perſon to goe before a King; and the burthen too great for him to goe vnder; as by his owne words may appeare when he ſaith: *Who am I, that thou ſhouldeſt ſend me vnto* Pharao, *and that I ſhould bring the children of Iſraell out of Egypt?* Exod 4,11.

But afterwards, how boldly did he his meſſage vnto the King, neither fearing his threats nor countenance: but rather (as it plainly appeareth) *Pharao* was ſore afraid of him? as in that he confeſſed to him (in great anguiſh of heart) his ſinne, and deſired that he would ſue vnto the Lord for him, (acknowledging that he could much preuaile with him) that his plagues might ceaſe. Behold herein one of the greateſt matters (as is the feare & face of princes:) he which Exod.10,17.

C was afraid to looke *Pharao* in the face at the firſt; was afterward, through ſtrength of faith by cleauing to the Lords commandement & promiſe, able to do his meſſage to him with exceeding courage & boldneſſe. And if in this one grace & gift of God he ſo increaſed, (which of all other ſeemeth the hardeſt) thereby ouercomming that timorouſneſſe and faint heartedneſſe which would (if it had not beene by ſpirituall manhood and courage expelled) haue made him vtterly vnfit for the diſcharging of ſo weighty a duty; what doubt is there, but that in other graces of GOD he increaſed alſo proportionably? Which doth further confirme that which I haue taken in hand to ſhew; that is, that the Lord giueth that grace vnto his beloued, from which they were moſt farre Note

D off, both in their owne ſight and in the iudgement of others, and therefore (as I haue ſaid) more than they ſometime could aske or looke for.

And no other thing did our Sauiour Chriſt meane, when *Nathaniell* acknowledging him to be very God for that he ſaw a token thereof in him, hee ſaid; *Nathaniel, becauſe I ſaid: I ſaw thee vnder a figge tree beleeueſt thou? Behold, thou ſhalt ſee greater things than theſe. For thou ſhalt ſee the Angels of God aſcending and deſcending vpon the ſonne of man*. That is to ſay, thou ſhalt ſee farre more cleere ſignes of my Godhead; thou ſhalt ſee my father from Iohn.1,52.

heauen, vpon earth to witneſſe and teſtifie the ſame in moſt familiar manner: ſo that the light which now thou haſt thereof, & the faith by meanes of it, and

E thy loue to me, and the comfort which thy ſoule hath thereby with other graces, are in compariſon nothing to that they ſhall be; euen as a graine of muſtard ſeed is vnto a tree that hath boughes & branches. And what other thing would the Lord haue vs to learne but this, by theſe ſpeeches that the prodigall ſonne deſiring but to be receiued of his father into his houſe as one of his hired ſeruants, was taken againe as his naturall ſonne? and the woman of *Canaan*, which deſired but with the whelps to be refreſhed with the crums which Note. Math.13,31. Luc 15,17. Mat.15,27.

fell from their masters table, had graunted her, for her great faith, all that she would, euen the childrens dainties? Euen so hath the Lord prouided wonderfull things for them that feare him; as it is said in the Psalme: *Very glorious things are reported of thee, O thou Citie of God.* And as it is written: *Who would haue said, that Sarah should giue sucke?* and that the barren should be fruitfull? so who would say, that they which had in a manner nothing, should abound in many graces? What was *Iosua* before he was chosen in the roome of *Moses* his master, to be gouernour of such a mighty people? but after hee beleeued him which said, *Euen as I haue beene with Moses, so will I be with thee*; he found that faith, courage, wisedome, experience and neare acquaintance with God, which he in no sort was like before to haue been partaker of. What was there in *Salomon* to discharge so great a prouince as he entred vpon in his father *Dauids* stead? but after that the Lord had granted him his wish and choise, he obtained the gracious wisdome which inabled him thereto, and which was marueiled at throughout the world.

Numb. 11, 28.

6 Ios. 1, 5. Ios. 24, 15, &c.

1. King. 3, 12.

The Apostles themselues the first three yeeres after they were called to follow Christ, had no great matter in them aboue other Christians: but after that our Sauiour had sent them greater measure of heauenly grace frō aboue, who doth not see by the historie of their actes, how vnlike they were vnto such as they had been? I do not meane, in the visible gifts of the holy Ghost which were extraordinarie; but in faith, in ioy, and well performing the duties of their callings: as he told all the eleuen at his departure from them; *I haue many things to say to you, but you cannot receiue them now*; yea rather, you hardly vnderstand me; *but the day is at hand, when ye shall not needs to aske any questions.* And *Peter*, after he feared God, yet was dismaied at the words of a seely damsell: but after greater grace receiued, he was not afraid of the mighty, no not the high Priest. So were sundry of the churches: as that of *Thessalonica*, who for al that their beginnings were famous, (as appeareth in the first Epistle of Saint *Paule*, which he wrote to them) yet did they increase mightily, as may be seene in the second. For thus he writeth to them, *We ought to giue thankes to God alwaies for you (brethren) forasmuch as your faith increaseth exceedingly, and the loue of euery one of you each toward other, aboundeth: so that we reioice, yea we boast of you to other churches, because of your patience and faith in all your persecutions and tribulations that ye suffer.*

John. 16, 12. Note. ver. 23, 24, 25.

Luc. 22, 57.

Act. 5, 29.

1. Thess. 3, 7.

2. Thess. 1, 3, 4.

And therefore from so many testimonies (which in this matter so hardly beleeued, haue been alledged) I think I may boldly affirme, that this is another, yea and that a most worthie priuiledge, which the Lord granteth out vnto his children (and he that is wise will regard it:) That they may grow and multiply daily in the graces of his spirit; yea, that they may excell themselues by many degrees: except we will say, that Gods hand is shorned in these latter daies more than in former times; or his promise vntrue.

Esay. 59. 1.

This priuiledge easeth much discomfort, if it be duly considered.

Note.

But I confesse I am glad to know this priuiledge for mine owne comfort, and to speake of it to the stirring vp of many my good brethren in this colde and frozen age: that wee may take some triall of our selues, what part we haue in this so great a prerogatiue, which we may inioy aswell as any other. And as well for their iust rebuke I speake it, who thinke it madnesse for men to contend and striue to goe before others in godlinesse, faith and the fruites thereof, (though

A (though we are commaunded to excell one another:) as also to awaken them who hauing made good and commendable beginnings long agone, yet haue taken discouragement from making answerable proceedings, although it be written, *Let thy profiting be seene of all.* And I denie not, but that the diuell raiseth occasions enough of fainting, sloath, deadnesse of spirit, of earthly mindednesse, neglecting of meanes, &c. in such as haue well begun in a Christian life: but (God be thanked) they are not left vnfurnished, nor vnprouided of all helps against the same, if they were acquainted with the will of God but as they might be. Such therefore as see themselues faultie and weake this way, let them learne of them which haue better experience in the waies of God than themselues, and which doe more chearefully goe before them, that they by their example may more soundly & constantly goe forward. For why should it not be with the Lords plants in his Orchard, as it is in an husbandmans? that as grafts and plants being set in good ground doe spread their branches and shoot forth their boughes apparently in a few yeeres, so might the Lords plants doe?

Ephes 4.1.

1. Tim. 4. 15.

Though there be many things to hinder it, yet there is also much to helpe to greater grace.

B Moreouer, we see in all societies one commeth awke and vntoward to an occupation, to learning, or any trade; yet in few yeeres he is able to guide others: which plainly sheweth how hee hath profited himselfe. And can anie thing be truly said, why he which is but a yong Christian only, such an one as

C is a liuely member of Christ, though as yet hee haue neede to be throughly grounded in the principles of religion; yet can any thing (I say) be truly alledged, why he should not in a few yeeres be well growne and increased himselfe, and be able also in those matters to instruct and guide others? that as hee was inexpert in the word of righteousnesse, when he was a babe, so after experience he may be stablished?

Note

Heb. 5. 12, 14.

For to what end are all those goodly things reuealed in the Scriptures: How we may grow from faith to faith, and from grace to grace; and that such as are aged and well growne, should haue their inward senses of their minds exercised to discerne good and euill; and that we should, whatsoeuer we haue attained vnto more than others, yet seeke to increase daily more and more? To

D what end (I say) are such Scriptures and many other of like sort? Are they not written for our instruction and edifying? Or else, do we thinke that they should lie by vs vnknowne, and we not to meddle with them? Which if we will not affirme, (as indeede no wise or well aduised person will) why should wee not looke to thriue and prosper in our spirituall husbandrie, and that with much more assurance than in the earthly, (wherein yet many thousands doe exceedingly increase,) and the rather, for that our gaine and the blessing of God is farre more certaine in that, than in the other? Why (I say) should not wee of the ministerie first and principally; and then the seuerall congregations and

Rom. 1. 17. Psal. 103. 5.

Ps. 119. 11, 12. Rom. 15. 4.

The Scriptures are plentifull in proouing this.

Note.

E people which are taught and guided by vs, not only shine as lights in the darke world, but daily more and more, as the morning light doth vnto the perfect day? And to be so farre beyond our first beginnings in louing and obeying that which we know, that as we were then readie and forward in a little, (when we knew no more,) so wee may now giue occasion to many to praise God for vs, while they see the same readinesse and forwardnesse to continue in vs, as our knowledge is increased? And as wee were then carefull ouer others for the

Prou. 4. 18.

good of their ſoules, ſo why ſhould we not be ſtill of the ſame mind, exhor- F
ting one another daily with comfort, and prouoking to loue and to good
works, & not neglect that dutie for the care of our bodies and wealth? The
which I heartily wiſh were done but with that alacritie and cheerefulnes,
which I my ſelfe haue ſeene manie yeeres agone.

But alas, how rare a thing is this to finde either in the one or in the
other? Which cauſeth this and other ſuch worthie prerogatiues of the
faithfull, as are ſpoken of in the Scripture to bee in ſmall account, ſeeing
fewe examples are found of this practiſe. And by this it may be ſeene
what is to bee vnderſtood by growing, and what this priuiledge is, in the
laying foorth of the which I am now occupied: namely, that a true Chri- G
ſtian may bee able to ſee and in truth to affirme, that hee inioyeth farre
better liking, greater freedome, much more eaſe and ſweetneſſe in ſer-
uing GOD, and in the Chriſtian courſe, than ſometime he was able to
doe or euer looked for. That hee ſeeth farre greater light in the will and
Word of GOD, and beautie in the Godly life; and hath much more
conqueſt ouer his rebellious heart in ſubduing the affections thereof, then
euer he thought had been poſſible for him; which who ſo inioyeth not, is
iuſtly depriued of ſo great a cõmoditie, as beſide the ſaluation of his ſoule,
hath none like it vpon the earth, and yet cannot be ſeparated from that nei-
ther. H

The Lord thinketh it not too great, for him.

And yet as great as it is, I haue ſhewed that the Lord thinketh it neither
too great nor too good for his children, but hath bequeathed it vnto thẽ, &
giuen them free graunt of it, and ſo they may haue their part in it, although
the greater the benefit is, the more ſtrongly the diuell keepeth men backe
from poſſeſſing it, yea, euen manie of Gods deare Children themſelues,
whom he holdeth in the cordes of ſinne and baites of vanitie; ſo that ther-
by they loſe and forgoe a great part in this heauenly priuiledge and liberty.
But how hee and they doo ſtoppe their proceedings in grace and Godli-
neſſe, may bee ſeene in the former Treatiſe of the lets. Yet I cannot o-
mit here to put them in remembrance of this one let againe, that without I
great heede taking they ſhall weaken their loue to their brethren through
conceits and taking of pritches one againſt an other, and that oft times
without anie iuſt cauſe: ſo that they ſhall bee much feebled thereby from
duties of loue, which (if it were well conſidered) had little need to be ſo, be-
ing ſufficient to hinder euerie good enterpriſe, than the which there need
be no greater.

But if theſe and ſuch like be not their ſtops and ſtaies, let not anie ob-
iect and ſay, that they deſire with their hearts to be partakers of this priui-
ledge and benefit, if they knew how: for if they were willing to be perſwa-
ded, to vſe thoſe meanes with that free and readie heart, conſtantly & daily, K
which they ſometimes are willing to do, their deſire ſhould quickly be ac-
compliſhed, and they made partakers of that which they wiſh; and that is,
alwaies to make reckoning of that to be their chiefeſt treaſure, To grow
Read in grace and in the knowledge of Chriſt: and therefore without ceaſing
to keepe their hearts vnto it, and to thinke there is nothing more to be re-
garded, nor of greater weight and neceſſitie, than to beſtow the day & the

ſeuerall

A seuerall parts of it as they are directed, and as many of them also haue done sometime, that they may see themselues to goe forward.

I appoint to them no new or strange way; but faithfulnesse and constancie in keeping of that which alreadie hath beene shewed them; and the same or like direction for the daily gouerning of themselues, which hath already beene set downe to them; assuring themselues, that God will not be wanting from time to time in giuing good successe in the same, vnto them. Then as the corne rooted in good ground, through the blessing of God by seasonable weather, becommeth farre vnlike that in few moneths, which it was at the new comming Note
B vp and appearing aboue the ground: so shall they by the same meanes daily continued reuerently and in faith, become farre vnlike themselues, which they were at their first beginning; and they shall finde (as I haue said) through the sunne-shine and dew of Gods blessing, that increase, which before they neuer looked for.

But seeing there are many of Gods deere seruants, who being by the malice of the diuell either altogether depriued of teaching, or seldome taught, or not so taught that they may grow; here I am inforced to bewaile their estate, and mourne with them, exhorting all such, that as they see any further light and libertie then in times past, so they indeauour to goe forward, though they can- All must be readie to grow to
C not attaine to that which others may. And withall I say vnto the other which that grace which they may attaine vnto.
may profit better, as hauing greater helpes, that they forslow not the time, nor neglect to reape the benefit daily, which thereby is offered them. For as in the glory of the kingdome of heauen the highest degree of happinesse shall be inioied, because men shall then be wholly subiect vnto God, and obey him willingly in all things; so the next is, to be more subiect to his will in this present world, and in more things and vpon better ground; and to be better acquainted with the mind of God and his secrets, than in times past: which may make them more forward, than when they first beleeued.

As for them, which thinke there is no nearer fellowship to be inioied with God, while they are heere on earth, than they themselues haue attained vnto;
D nor any greater measure of grace than they are partakers of, let them inioy their opinion alone, till they be ashamed of it: let vs rather hope (to the further glorifying of God) to set that to be our ordinarie diet, which hath been Note.
sometimes our banquetting chere; I meane, to be able better and better to reioice in all things that we goe about through the day, whereas sometime we could scarsely doe it at any time in the day; and in nothing be discouraged whiles we haue the Lord both in precept and promise to goe before vs. Little perswasion should need hereunto, if mens hearts were set vpon this Christian course, as they are vpon deceitfull vanities. It is not seene with bodily eie, and therefore slender credit is giuen to it. It is almost vnknowne, what beauty and
E contentation the beleeuing soule findeth in it, and therefore in small request, no not with many of the better sort: and therefore few grow vp to that which they might. But O earthly peace and prosperitie! (an especiall occasion of this through the deceitfulnesse of the heart) how hast thou wounded many with thy outward and flattering looke, by meanes whereof they cannot loue that which should bee their greatest glorie? And of this priuiledge thus much.

CHAP.

F

Chap. 13.

Of the ninth priuiledge: That the beleeuers ſhall perſeuere vnto the end.

NOw out of this proceedeth another as neceſſarily, as it ſelfe ariſeth out of the former; and that is, Perſeuerance vnto the end, and continuance in faith & repentance. For as he which groweth to excell himſelfe in all goodneſſe, muſt firſt of neceſſitie make a beginning, and be rooted and well ſetled therein: ſo hee which increaſeth daily more and more, ſhall at length make a good end, proportionable at leaſt vnto his courſe of life. For the faithfull Chriſtian hauing obtained of the Lord a delight in his ſeruice, and by the ſame a proceeding from grace to grace; hee maketh an eaſie way for him to perſeuerance, granting this vnto him as another priuiledge; That he ſhall not reuolt and turne aſide with the workers of iniquitie, but ſhall hold out in this holy courſe vnto his end. This appeareth to be true by the Scripture which ſaith, *He which hath begun this good worke in his, will alſo finiſh and make an end of the ſame.* Agreeable hereunto is that ſaying of our Sauiour: *This is the Fathers will which hath ſent me, that of all which he hath giuen me, I ſhould loſe nothing, but ſhould raiſe it vp againe at the laſt day.* And againe: *None ſhall take them out of my hands.* Therefore if God will finiſh the worke that hee hath begun in his children, if he will keepe them ſafe vntill all danger be paſt; that is, to the day of the reſurrection; and if none ſhall take them out of his hands; it is manifeſt that all ſuch as are grafted into Chriſt by faith, and who haue beene effectually called into the number of Gods children, through the preaching of the Goſpel, vnto the ſure and certaine hope of eternall life, ſetting their faces daily toward the ſame; ſhall be ſafely conducted home, and abide in the ſame eſtate vnto the end.

G

Note
The godly ſhall continue to the end in a good courſe.
Pſa. 37. 37.

Phil. 1. 6.

Ioh. 6. 39. & 10. 28.

H

But as great a benefit as it is, That they ſhall continue to the end; yet if the Lord would hide it from them, and keepe them from the knowledge of it, it ſhould be much leſſer: and therfore this is further to be added, that they which know themſelues to be the Lords; may alſo know, that they ſhall be preſerued and kept ſafe againſt all aduerſarie power of the diuell & his inſtruments, and ſo perſeuere vnto death. For although it ſeeme to be a myſterie and a ſecret, that the determinate will and counſell of God concerning this matter ſhould be knowne; yet it is a ſecret vnto ſuch onely as lie in darkneſſe and in the ſhadow of death, which through vnbeleefe are not able to ſee into it becauſe it is a myſterie: but the ſecret of the Lord is not hidden from his owne ſeruants, but ſhall in time be reuealed vnto them; whom becauſe he calleth his friends, therfore he ſheweth them his will and minde in the moſt precious ſecrets which it is expedient for them to know. For by often hearing the doctrine of perſeuerance plainely preached vnto them, God draweth their hearts to beleeue it: that as they heare the Lord will perfect the good worke which he hath begun in his people, and withall as they doe know themſelues to be his people; ſo they

I

God letteth them know it that they ſhall.

Though it be a ſecret to the world.
2. Cor. 4. 3.
Pſa. 25. 14.
Ioh. 15. 15.

K

Note

A they hold this in perſwaſion, though they ſee not how by anie thing in themſelues, that he will continue his fauour towards them vnto their end. For they which know that they ſhall haue eternall life, muſt needes alſo know that they ſhall be kept by God in this preſent world from all power of the diuell which might hinder them from it. But all beleeuers may and ought to know, that they ſhall haue eternall life, as S. *Iohn* teacheth, *I write vnto you that beleeue, that ye may know that ye haue eternall life*: therefore they may know, that they ſhall be kept to the end that they may alſo inioy the ſame.

Reaſons why they ſhall know it.
The firſt.
1. Pet. 1. 4. 5.
1. Iohn. 5. 13.
1. The. 5. 9.

Furthermore to perſwade this point more ſtrongly to Gods children, (of whom many are long held in doubting of the ſame) and for that it is by the church of *Rome* flatly denied, wee ought not to doubt of this, but that as God B hath beene with other of his ſeruants in all ages; ſo he will be with vs which are his in this age, or which ſhall be his hereafter. And therefore as he hath giuen them a good end of their pilgrimage, although not without many combats and conflicts: ſo will he doe alſo vnto vs which remaine, after we haue ſuffered a little, as the Apoſtle ſpeaketh. Euen as *Moſes*, *Caleb*, and *Ioſua* with others, ſuffered many things after they firſt became faithfull vnto the Lord; yet becauſe hee had choſen them, and had promiſed to be with them, therefore hee alſo did gather them vp to their fathers, and they finiſhed their courſe in peace.

The ſecond.
Ioſ. 1. 9.
1. Pet. 5. 9.

C Beſides this, all ſuch as in whom the Lord maketh his word to take roote, framing their hearts to be good and honeſt to receiue the ſame into them, and ſo to be fit to all Chriſtian duties; they through patience continue and holde the confidence and reioicing of their hope vnto the end, (euen as the good ground yeeldeth her harueſt in due ſeaſon:) when in the meane while, ſundrie giue ouer, recoile and faint, who ſeemed for a time to be as forward as the beſt. And to conclude theſe reaſons, what is hee amongſt the people of God, who for any long time hath had proofe of Gods fatherly kindneſſe, in graunting him increaſe of knowledge, faith, peace of conſcience, and the like, but in his firſt entrance into the Chriſtian courſe hee thought it wonder-

The third reaſon.
Luc. 8. 15.
Heb. 3. 6.

D fully vnlike, that hee ſhould euer attaine to any ſuch meaſure of the gifts of God as he now inioyeth? nay, it ſeemed vnto him vtterly impoſſible. And yet being nouriſhed vp by the Lord vnder a good diet, and once learning to know by what helpes and meanes he doth cauſe his to goe forward, hee hath growne vp to ſtedfaſtneſſe and conſtancie, hee hath found much libertie and eaſe (as I may ſay) in the true worſhipping of God: euen ſo, it ſeemeth not a ſmall matter (doubtleſſe) to any of Gods faithfull ſeruants when they deeplie conſider of it, to thinke that they ſhall paſſe ſafely through all temptations and tribulations, eſpecially ſeeing they finde within themſelues many wants and weaknesſes, many feares and likelihoods of fainting and giuing ouer; and doe

Note.

E ſee without them, ſundrie diſcouragements, allurements, perſwaſions, threatnings, and both by the diuell and world, many hinderances from going ſtill forward: I ſay, it ſeemeth not an eaſie and ſmall matter to them, to thinke, that they ſhall ſee a good end of their conflicting daies; yea ſurely it may be truly affirmed, that they who are not troubled about this or haue not beene, neuer made any good beginning. But yet when Gods children ſet a deepe and due conſideration of the mightie power of God againſt their owne timorouſnes

and

How they perswade themselues of a good end.

and frailtie, & against the strength of the diuell & world againe, when they weigh the force of Gods promise, who hath warranted a good end vnto them, & the manie helps by which God hath prouided to bring them well home; they rest quietly, cast their care vpon him, and trust that hee which hath said it, will also do the same. F

4 *The fruit of the knowledge of perseuerance.*

The which perswasion when they haue once fastned vpon, (& the oftner they thinke on it, the more surely they shall hold it) it is hard to say, how it reuiueth and gladdeth their hearts: it is a treasure inualuable, when they once soundly know it (as they can best tel the price & value of it, who haue sometimes doubted of it and haue felt extreame anguish thereby:) who if they might haue bin assured of it in some former feares & distresse, would haue preferred it before the greatest commodities. G

Note.

These therefore, when they once know & beleeue it, receiuing it with such ioy as I haue said, do not (as carnall men imagine they will) abuse this precious libertie to looseneſſe and licentiousnesse, little regarding what they do, or how carelesly they looke to themselues, seeing they haue a promise from God; that they shall perseuere in his fauour and in a godly life vnto their end. They do not (I say) by this occasion wax sloathfull, worldly, idle, vaine, or anie other waie seeke to shake off the Lords yoake, as wearied of the same (and yet I denie not, but that this doctrine is thus abused of manie) but as they know that perseuerance commeth not but by daily good proceeding, so they gather strength & incouragement from thence to goe forward more cheerefully, yea they goe about all duties which they know to pertaine to them, and the meanes also which helpe thereto much more willingly and readily, because they are perswaded, they shall not loose their labour, beeing assured that God hath ordained the varietie of helps that they should grow therby. And indeed so they do grow: for the same meanes being daily continued with reuerence, by which they haue attained to anie measure of Gods grace alreadie, they become faster setled in the christian life, & wax more sound and constant; as also more fruitfull in faith, loue, patience, obedience, &c. and withstand all hinderances on the contrarie, and thus make an end of their life accordingly. H I

The 2. fruit of it.

5 *We must not alwaies iudge of men by the manner of their death.*

It must needs the lesse appeare, (I grant) how glorious the death of many good Christians is, because they do not liue vnder the ordinarie preaching of the Gospell, who, except God do worke in them the more extraordinarily must needs die with lesse signification of faith, patience and comfort: neither doth he grant to all a like ending of their daies, nor to shew the like tokens of an happie departure, neither ought we to iudge of men thereby. But this is more certaine and sufficient to vphold vs; that of a good life cometh a good death, according to the saying of the Psalmist: *Marke the end of the righteous, and ye shall see that the end of them is peace.* And so it shall goe well with the people of God, howsoeuer anie of them may as a fatherly correction, and for the example of others, receiue such a manner of death, as might breed question and doubt of the fauour of God and of an happie end: as the Prophet of GOD which came from *Iuda* to *Bethel* to rebuke the Idolatrie of King *Ieroboam*, for that he was not obedient to the commandement of the LORD, but did eat bread in that place which was forbiden K

Psa. 37.37

A forbidden him; and therefore was ſlaine by a Lion in the way. And *Ioſia* the good king of *Iuda*, who for his raſh going out to fight with *Pharaoh Necheh* king of *Egypt*, was ſlaine of him. So it may pleaſe God for cauſes beſt knowen to him, (but yet alwaies iuſt and moſt certainely for his owne glorie) to take away ſome of his good ſeruants ſodainly: and to viſit ſome other of them with loſſe of their inward ſenſes, vnderſtanding, the vſe of reaſon, memorie, &c. for ſuch effects ſome kinde of diſeaſes doth worke; ſo that, in that eſtate they ſhall ſpeake they wot not what. In the which condition it may be, that Sathan may (euen as he doth in the time of ſleepe occupie their braine, and delude them ſometime with fearefull dreames, ſometime with filthie and de-
B ceitfull:) ſo (I ſay) he may when they are waking and whiles they walke about, draw them to that, which in good aduiſednesſe they would not for the worlds good be brought vnto; namely, to lay violent hands vpon themſelues, by drowning, by knife, or any ſuch like way.

1. King 13 24
2. King. 23. 29

Note.

A good Chriſtian may poſſibly offer violence to himſelfe, not knowing what he doth.

Which I do not ſpeake, as minding in the leaſt manner to mooue men to thinke, that it is but a light and ſmall matter to cut off vnnaturally the naturall life, which God as a moſt ſingular earthly benefit hath giuen: for as it is fearefull ſo much as to heare it named; ſo all that doe it, being in perfect remembrance and knowing what they doe, ſhall be ſure to ſmart for it, as for committing the higheſt degree of murther.

He that doth ſo aduiſedly, is a murtherer in the higheſt degree.

C But as no man blameth a young infant, nor rateth it for caſting the hat or coat into the fire, as he would a childe of fiue or ſixe yeares of age; the one hauing ſufficient diſcretion to know it doth euill, the other not: ſo it is with the two kindes of people, which may poſſibly depriue themſelues of life: the one knoweth what he doth, and therefore ſhall be ſure to pay deare for it; the other doth not: and hauing before that pangue and diſtraction in times paſt witneſſed an holy and Chriſtian heart by an vnrebukeable conuerſation, he is not to be iudged according to that one action, the which he alwaies abhorred when he had perfect and ſound remembrance; and when he did it, did he knew not what.

Ezech. 18.

D And if we doe what we can to comfort him, which againſt his will and through the malice and tyrannie of the diuell, was ſodainly forced to vtter ſome blaſphemous word againſt the maieſtie of God; and we thinke that by good right we ought to do ſo: how much more ought we to haue a charitable iudgement of him, who hauing euer ſince he firſt gaue profeſſion to the goſpell, been well reported of the brethren and of the truth it ſelfe; hath at one time when he wanted his right and ſound iudgement, fallen into this hainous treſpaſſe?

And thus I hauing anſwered that which might ſeeme to breed greateſt queſtion of the perſeuerance of the godly in the fauour of God, (which caſe
E through Gods goodneſſe doth not fall out verie oft:) I may much more boldly affirme of other Gods children, that he will neuer forſake any of his: no, although he load them with ſome hard burden of ſorrow end paine, yet will he will not forget them, (they being deare vnto him,) neither doth he forget himſelfe in bringing a more ſore death vpon any of them, but thereafter hee maketh their conſolations to increaſe alſo. And whereas perſecution amongſt all kindes of death is counted moſt grieuous, yet it is our weake faith

Note

2. Cor. 6. 1. &c.

that driueth vs to that opinion. For neither is any death more happie, than to F
ſuffer for righteouſneſſe ſake; and the paine of bodie vpon the death bed hath
beene found oft times farre to exceed it.

No cauſe to deſire to liue, when we muſt needs diſhonour God. Note.

But if corrupt and ſloathfull fleſh ſhould thinke it great gaine to accept
of life in that danger by denying Chriſt and renouncing the truth, wee
ought to conſider, what anguiſh we ſhould liue in, & what a hel, when we haue
depriued our ſelues of all comfort from God, as hauing renounced him; and
when we could not liue but with thoſe, who ſuppreſſing and perſecuting god-
lineſſe, muſt needs make our life more tedious and vncomfortable than any
death: which being conſidered, what ioy (thinke we) is this to a godly ſoule,
to ſee that day when an end of all miſeries is come? when he ſeeing that his G
departure is at hand, may ſay: This day is that, which is better to me than all
that are paſt, ſeeing I am now going into euerlaſting glory?

Eccleſ 7.1 Laſtly it ought to be conſidered, that as the three children ſaid; *We haue a God that can deliuer vs, but if he doe not, yet we will fall into his hands, and commit our ſelues vnto him, as vnto a faithfull keeper.* Not being vnmindfull of his
Pſal.5.15 Mat.10.19 promiſe, which is, *Call vpon me in the time of need, and I will deliuer thee*: And againe, *When they ſhall draw you before rulers, for my ſake, be ye not carefull what ye ſhall ſay, for it ſhall be giuen you in that moment, what ye ſhall ſpeake.* And this which the Lord ſaith of his preſent helpe in our neceſſitie, he will
moſt certainly performe, we beleeuing his promiſe, and waiting for the ac- H
compliſhing and fulfilling of the ſame.

So that in the partaking and inioying of all our priuiledges, we ſee, that this faith is required to be as the hand by which we ſhould receiue them, and whereby we hold and poſſeſſe them, and all the comfort that commeth with them: and without it, we haue no part nor portion in any of them; neither thoſe which more eſpecially concerne the life to come, as the ſaluation of our ſoules; neither this preſent life, as the other fruits of the ſpirit, which I haue alreadie ſpoken of, ſeeing the word which propoundeth theſe from God vnto
Heb.4.2 vs, muſt be mixed with faith, for we haue not more vſe of the aire, fire nor water, than we haue of it. I

Heere therefore I thinke verie meete to admoniſh the Reader of this one thing, that ſeeing the diuell hath no greater aduantage againſt vs in our weak-
Reaſon. 1 neſſe, diſgrace and feare, than by ſetting before our eies the terrible conceit and cogitation of perſecution & cruell death therby: that therfore (I ſay) thou ſtore and ſtuffe thy ſelfe with ſtrong munition, I meane, variety of thoſe Scriptures which may animate thee, & which haue inabled the worthy and holy Martyrs
Mat.10.28 of God to ſet light by the fearefulleſt torments, particularly theſe: *Feare not them which kil the bodie, but are not able to kil the ſoule, but rather feare him*
2.King.6. *which is able to deſtroy both bodie and ſoule in hel*: And againe, *we haue more with vs than againſt vs.* And, *Greater is he that is in vs, than he that is in* K
the world. And that in the Epiſtle to the Corinthians, *There hath no temptation taken you, but ſuch as appertaineth to man; and God is faithful, which will*
1.Chr.10.13 *not ſuffer you to be tempted aboue that yee be able, but wil euen giue the iſſue with*
1.Theſ.5.24 *the temptation, that yee may be able to beare it.* Theſe laid together do mightily preuaile, (we beleeuing withall, that he is faithfull who hath promiſed, and calleth vs heereto; who will alſo do the ſame) to quicken vs to the bearing

of

A of the burthen, though otherwise heauie and in it selfe intollerable.

Also in another sort these: *The afflictions of this present life, are not worthy of the glorie which shall be shewed vnto vs.* And againe; *Our light affliction which is but for a moment, causeth vnto vs a farre more excellent and eternall weight of glorie, while we looke not on the things temporall which are seene, but on things not seene, which are eternall.* Also, *If we suffer with Christ, we shall also be glorified with him.* All which duly considered, with the like, are able to make vs bow to the bearing of such difficulties, as our mercifull father shall see meet to trie vs with. 2 Reason. Rom. 8. 18 2. Cor. 4. 13 Rom. 8. 17

The examples of our Sauiour, his Apostles, and other holy Martyrs, whom 3

B we count blessed which haue suffered for a good conscience, haue no small force to perswade vs. Of our Sauiour it is said, when the holy Ghost wisheth Christians to run with patience the race that is set before them; Looke *to Iesus the author and finisher of your faith: who for the ioy that was set before him, indured the crosse, and despised the shame, and is set at the right hand of the throne of God. Consider therefore him that indured speaking against of sinners, least ye should be wearied and faint in your mindes.* Of the Apostles, *Paule* writeth this: *We are afflicted on euerie side, yet are we not in distresse, we are persecuted, but not forsaken, cast downe, but we perish not, alwaies deliuered to death for Iesus sake, that the life of Iesus may be made manifest in our mortall flesh.* And againe, *Cha-*

C *stened, but not killed, sorrowing, yet alwaies reioycing, as poore, yet making many rich, as hauing nothing, yet possessing all things.* Of the Martyrs this is said: *They were tried with mockings and scourgings, yea moreouer by bonds and imprisonment, they were stoned, they were hewen asunder, they were slaine with the sword, they wandred vp and downe in sheepe skinnes and in goat skinnes, being destitute, afflicted and tormented, whom the world was not worthie of, they wandered in wildernesses, and mountaines, and dennes and caues of the earth.* Oh how should these glorious examples, with those who suffered death ioyfully in our remembrance for the gospell, I say, how should they draw our hearts, and incourage vs to set light by our liues, when the Lord will require them at our

D hands?

Hebr. 12. 2. & 3 2. Cor. 4. 8. 9. 10. 2 Cor. 6. 9. & 10. Heb. 11. 36. 37 38.

And to add the fourth and last kind of perswasions, to set vs forward in this worke of the Lord, which is hindred in vs not a little, by thinking what we forgoe and leaue behinde vs, (if we should be readie to suffer persecution for Christs sake) as our pleasures, profits, preferments, friends, to this I answere: Besides that our Sauiour saith (*Whosoeuer forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospels, shall receiue an hundred fold now at this present, and in the world to come life euerlasting:*) I say, beside this, alas what a poore life is this that we lead heere? where few haue any great store of pleasures & commodities if they be religious: yet if

E they haue, they haue them with much sorrow, feare and vnquietnesse, though they haue lawfully come by them. And yet, besides the vncertaintie of them and of life it selfe, if wee consider the reproch, vnkindnesses, malice, ill will and disdaine of our betters, the lewde tongues of our inferiours, and the repining and emulation of our equals, and the wearying of vs by all sorts, vnto the which we are subiect, why should there be such shrinking and going backe at the hearing of persecution and death? I confesse, if it were not

4 Mark. 10. 29 Non

for the communion of Saints which we haue in this world with God and his Church, there is nothing of anie weight to mooue a christian to desire to liue here, especially when the Lord calleth him hence and yet the forgoing of Gods presence in this world, is recompenced largely with the inioying of it in the life to come, which is alwaies to be preferred before the best estate that may be here inioyed: Oh, it is not the least piece of our miserie, that we seeing what little good may be done of vs here, but contrarily, how great cause of complaining we haue, for that we are led by the law of our members so manie waies to euill; that we be not for all this able to say euetie day, *Come Lord Iesus, come quickly; we desire to be dissolued and to be with Christ.*

Note.

Reu,22,20.

But to end this discourse, seeing God hath taught his childrē to prouide for the hardest, & how they may perseuere in a good course vnto the end, euen through great tribulations and persecutions, and much more, when they haue an easier passage without them; let this be holden as the greatest of all the rest, that they haue this as a singular prerogatiue granted them of God, and that thereby they may say in reuerence and confidence; *Nothing shall separate vs from God, neither life nor death, neither things present nor things to come.* And let not this honour and libertie be lost, which all the goods of the world cannot redeeme nor buy againe. And therefore let vs nourish daily the hope of this perseuerance: First by keeping in vs a willingnesse to die, as sometimes we do, and so shall we be fit to liue.

Ro,8,38.

How to nourish our hope of perseuerance.

Secondly, that we vse oft to meditate of the vanitie of all things, and of the contempt of the world, & set our minds on things heauenly; that so we may preserue and continue that libertie.

Note.

Col,3,1,& 2.

Thirdly, that we hold fast our reioycing in Christ daily.

1,Cor,5,31.

Fourthly, that we mortifie all sin, and keep it out of loue with vs; which is a plucking out of the sting of sin.

Col,3,5.

Fiftly, that we inure our selues to beare smaller afflictions, which is a part of denying our selues, so we shall welcome and go vnder greater whē they come, yea euen death it selfe. And let vs know, that he who indeauours not to hold fast these, is like to find anie other estate harder and full of wearinesse.

Lam,3.

And thus much be said of this priuiledge, Of the perseuerance of the godly vnto their end: and so of all the other which are inioied in this life. All which although they be of so singular price as I haue declared, yet if they had not other adioyned vnto them which are immortall & perpetuall, and should then be inioied, when these temporarie prerogatiues shall be at an end; our liues should be but miserable, as the Apostle speaketh, when he saith; *If in this life only we haue hope in Christ, we are of all men the most miserable;* and yet both together, vnmatchable.

1,Cor,15,19

CHAP.

A

CHAP. 22.

Of the tenth and laſt priuiledge enioyed in the life to come.

SO that when we haue had our part in all theſe, then commeth the greateſt, & that which maketh all theſe great: & that is, the pleaſures at Gods right hand for euermore, and the glorie, the vnſpeakable glorie, which was prepared and laid vp for vs before the beginning of the world. And amongſt all the other, although this be by many degrees the chiefeſt, yet I confeſſe that for the excellencie thereof, and for that I cannot ſee into the beautie of it, as I doe ſome what into the other, whereof I haue ſome experience, I confeſſe (I ſay) that I cannot expreſſe to my contentation, my mind about the ſame; and do feare that in ſpeaking of it, I ſhall rather make it ſeeme leſſe, than if I ſaid nothing: yet ſomewhat ſeeing this place doth ſo require.

B

What this priuiledge is.

Note.

Pſal.16.11. Math.25.

It cannot be conceiued how great

It is ſhadowed out by earthly compariſons.

This eſtate therefore of the faithfull after this life, the Scripture ſetteth out by earthly compariſons and ſimilitudes, to our capacitie, for that we are not able to conceiue the ſame, if in it owne nature, it were deſcribed vnto vs: and eſpecially, by the reſemblances of thoſe things which we do moſt affect and delight in, as honour, treaſure, riches, beautie, friends, pleaſure, ioy, inheritance and poſſeſſions of our owne. Behold therefore heere prepared for thee (O happie Chriſtian) an habitation, not made with hands, but euerlaſting in heauen: an inheritance immortall, vndefiled, &c. not purchaſed with gold and ſiluer, but with a farre more excellent price. For what is more deſired than to liue with our friends? But lift vp thine eies, and ſee how God hath prepared for thee the companie of the celeſtiall ſpirits, namely, his holy Angels, and elect people, to eat and drinke with at his table for euermore; I meane to haue fellowſhip with them, and to dwell with Ieſus Chriſt and his bleſſed Apoſtles, Prophets, Martyrs, friends, kinred and acquaintance; which is the higheſt degree of the communion of Saints. But beſides this, pleaſure and ioy, how are they ſought after? yea, what is welcome without them? And that thou muſt know, that the Lord hath liberally prouided for thee this way, vnderſtand, that the ioy which there is poſſeſſed, is ſuch, as it cauſeth a continuall ſinging and thankeſgiuing, and is the ioy that paſſeth all ioy.

C

Heb.r.13.14 1.Pet.1.18

With whom their fellowſhip ſhall be,

What ioy they ſhall haue in heauen.

D

And what honour can be greater, than to be the kings ſonnes and daughters, yea to raigne triumphantly after we haue ouercome death, ſinne, hell, & the diuell, the greateſt enemies that euer were conquered? The like I might ſay of the reſt. And all theſe priuiledges are ſo much the greater, becauſe as their habitation it ſelfe is permanent and euerlaſting, ſo are all the treaſures which are inioyed therein, euerlaſting alſo. And therefore the precious things of the kingdome of heauen are ſaid to be ſuch, as no eie hath ſeene, no eare hath heard, neither is the heart of man able to conceiue. The happineſſe of princes hath beene inioyed, and therefore is knowen what and how great it is;

E

Their honour.

Note

An amplifying of thoſe prerogatiues.

A further commending of the.

1 Cor.2.9

Farre greater than princes,

which prooueth, that it is in no ſort to be compared to this. Neither is it any F
maruell, ſeeing one day in the courts of the Lord, euen in this life, is better
than a thouſand elſewhere, euen in a princes palace: therefore, in the eſtate
of glorie after this life, how much more? And yet further, this is not to be neg-
lected, that when the wicked ſhall be at their wits end, and ſmitten with hor-
ror, weeping, wailing and gnaſhing of teeth; euen then ſhall the faithfull
enioy this infinite varietie of heauenly bleſſings, which, if it were poſſible for
them to haue but a dreadfull feare of loſing and forgoing them, would be
an exceeding and intollerable torment vnto them.

Note

Beſides, we that liue now in this corrupt eſtate of the world, (for it was
not ſo in the beginning) and doe behold the varietie of Gods creatures reple- G
niſhing the world, the beaſts of the field, the fiſhes of the ſea, the foules of the
aire, the Sunne, Moone and ſtarres furniſhing the vpper parts aboue vs: the
trees, corne and graſſe, beautifying theſe inferiour parts of the earth beneath
vs: if we might haue ſeene all theſe in their perfection with him, which was
made Lord of them, euen man when he was yet without ſinne in the world,
what a glorious habitation ſhould it haue beene? And yet, but as a court-yard
or entrie into a kings palace ſhould it haue beene, in reſpect of the heauenly
manſion, which is the celeſtiall Ieruſalem; for this is called but his footſtoole,
but heauen is his throne.

The pure eſtate and vncorrupt of things in Adams innocencie, but a ſhadow of hea-uen.

And therefore if the Lord did ſo adorne this earth, as that it is yet full of H
admiration to ſee but the prints of his glorie, his power and wiſedome there-
in; (and yet this is but for a ſeaſon, euen a while to be a place of refreſhing for
vs:) who can thinke how magnificent the kingdome of heauen is, which with
all the infinite commodities he hath made to be a perpetuall habitation and
dwelling place for all his beloued ones? And ſo likewiſe it is an high degree
of proſperitie, to be inlightened to ſee by faith but in this world the ſweet life
of a Chriſtian; yet is this but a taſte of heauen. When *Paule* was rapt into
the *third heauen, and had heard things that were not to be vttered*, it is ſaid, that
he was lift vp with the aboundance of reuelations: and *when Chriſt was but tranſ-*
formed, that his garments did ſhine as the ſunne, &c. Peter *was aſtoniſhed*: how I
much more than with this glorie, which in the former is but dimly repre-
ſented.

Pſa 14.10.& 89.3. 2 Cor.5. Mat.17.2

As for the further deſcribing of it by the particular kindes of pleaſures and
delights to the bodie and euerie part of it, and euerie ſenſe pertaining to it;
and to the ſoule likewiſe: (which ſome haue taken vpon them to affirme and
ſet out, the Lord hauing ſaid no ſuch thing himſelfe of the kinds of pleaſures
which are to be inioyed there:) I leaue it as a bold coniecture of mans braine,
and fitter for the popiſh cleargie to teach to their ſuperſtitious companie.
Who as their whole forme of their worſhipping of God is outward, groſſe &
carnall, with Sonnets and ſounds to pleaſe the eare, and prater-like ſighs to de- K
light the eie, but that worſhip which is in ſpirit and truth, is not in vſe with
them: ſo they imagine as groſly of the delights which are in heauen, that part
of them are in the exceeding ſweetneſſe to the ſenſe of ſmelling, maruel-
lous pleaſure to the ſenſe of taſting, and ſo of handling they ſpeake an-
ſwerably. I will not (I ſay) wade further then I may wade ſafely, what the
kindes and varietie of pleaſures are particularly, which the righteous are parta-

Of things vncer-taine we may not ſpeake boldly, nor reſolutely.

Note.

kers

A kers of in the kingdome of glory, the Lord hath not reuealed vnto me, & therefore I am not aſhamed to ſay, I know not: It is enough, that I am ſure they are ſo great and many, that they cannot be once thought of according to their worthineſſe, no not of the wiſeſt, who can ſee furtheſt and enter moſt deepely into matters. *The ioyes of heauen cannot be conceiued.*

Onely this I will ſay, and with this I will end; That the Lord ſhall there wipe away euerie teare from the eies of his children; and they which ſowed in teares before heere on earth, ſhall there reape in ioy; death ſhall no more raigne, neither ſhall there be any more lamentation, nor crying, nor ſorrow: and for the glorie, beautie, pleaſure and eternitie which ſhall be found there, Note.

B it is compared vnto a goodly citie; whoſe ſhining is like vnto a ſtone, moſt pretious as a Iaſper ſtone, cleere as Chriſtall, &c. And after the ſoule in paradiſe ſhall in her kinde haue inioyed the pleaſures there, then ſhall the bodie be adioyned to it, (for inioying the ſame thereof) *and made like to the glorious bodie of Ieſus Chriſt*; and ſo be glorious it ſelfe alſo. The vſe hereof is comfort, and ſuch a waiting for the comming of the ſonne of God for our laſt and full deliuerance, that we may well teſtifie, that in theſe our houſes of clay we are but ſtrangers. So that if we lay this priuiledge with the reſt which I haue mentioned in this treatiſe, (all which are, and properly belong to the true beleeuers) who can denie but that their part and portion is great? But oh, that it were ſo Reuel. 21. 11. &c Phil 3. 20. 1. Cor 15. 43 1. Theſ. 4. 18 2. Theſ. 3. 5

C accounted of, euen among ſuch, and yet when I, or any haue ſaid what we can, we haue ſaid but a little: for it is farre greater than we can ſet it out to be. For as the Queene of *Sheba* ſaid to *Salomon*, when ſhe had heard his wiſedome. It was a true word that I heard in mine owne land of thine eſtate and wiſedome, howbeit I beleeued not this report, till I came and had ſeene it with mine eies, but loe, the one halfe was not tolde me; for thou haſt more wiſedome and proſperitie, than I haue heard by report: So it may be ſaid by Gods people (who haue alreadie in heauen a taſte of the glorie of the kingdome:) It was a true report which we heard by the mouth of his preachers, concerning the tidings of ſaluation, and our other prerogatiues, yet the Note. *It may be ſaid of the priuiledges, as the Queene of Sheba ſaid of Salomon.*

D one halfe of our proſperitie and happineſſe was not declared and made knowne: for we haue greater than was reported in their meſſage. And if they finde it ſo great in heauen, can the taſte thereof chooſe but be ſweet & great, which we haue heere on earth? euen as *Balaam* by the ſpirit of God, prophecied of his people the Iſraelites, when he looked vpon them dwelling according to their tribes: How goodly are the tents, O *Iacob*, and thy habitations, O *Iſrael*? as the valleis are they ſtretched forth, and as gardens by the riuers ſide, &c. Numb. 23. 5

And as all theſe priuiledges are great, and we haue good proofe that God hath giuen his deare children libertie to inioy them: ſo this further commends

E their happie condition, that they may know that all theſe belong to them, and they haue the word of God among them, and they may alſo approoue of, imbrace, and delight in the ſame, and be able to ſee thereby, how they are made partakers of them all by faith, and how thereby they haue moſt ſweete communion with him and with Chriſt by his ſpirit (which the world cannot haue) and moſt heauenly comfort and peace thereby, and hauing learned experience for the time to come, may get wiſedome to carrie themſelues in euerie eſtate *God reueales all theſe to vs, and other things that go with them.* Ioh. 14. 17

and condition after the best manner of Christians: all this (I say they haue F
given them of God.

And concerning the effectuall knowing of the will of God out of his word to become all the forementioned priuiledges, that it is a peculiar gift of God to his elect, and that no other (no not the greatest & most iudiciall clarks and Deuines) haue it, that saying of our Sauiour to his disciples, is a
Mat,13,11 & 11,25. 1,Cor,1,26. Esai,6,9. plaine and cleere proofe: *To you it is giuen to know the mysteries of the kingdome, but vnto others not*; that the prophecie of *Esay* may be fulfilled, *in hearing they shall heare and not vnderstand, and seeing they shall see and not perceiue; least they should turne & I should saue them.* Whereby we may vnderstand, that it is a singular prerogatiue to Gods Children to haue the effectuall G
knowledge of the word of God, wherby they may see their liberties, which others cannot haue.

Vnbelieuers cannot behold the beautie of them as Gods children doe.

And therefore the Lord saith in *Ezechiel*, that he will take awaie from his children their old hearts & giue them new, and write his law in them, that they may see the excellent things & wonderful which are contained therein: which others do not. So that, although the vnbeleeuers and vnregenerate may haue knowledge in the letter, yet are they not led after it by the
Rom,2,28. spirit which is the life of it. For what will not hope of promotion, liuing & credit do, euen with naturall men, in drawing them to take paines to seeke for knowledge, as experience in all ages hath and doth teach? when yet, for H
anie great matter of sound practise & comfort that manie of them haue by the scriptures besides, it is not worth the speaking of. For when by studie & learning they haue gotten the wealth and glorie of this world, they haue
Psal,50,16. 2,Tim,3,5. that which they sought: & as for the scriptures & the power of godlinesse, though they haue a shew of it, their hearts tell them, that they are not the matters which take them vp in the delight of them; for they hate to be reformed by them, neither are they so precious in their eies, as that which they haue gotten by them, though it be but base and temporarie.

2 Whereas the word of God that reuealeth his will about all these, is more
Psal,19,10. Psal,119,35. sweet to his seruants, then the hony comb, yea, all the pleasures of the world I
are not in their account to be compared to the wisdome thereof: but that
Ps,119,part 2. which is said of the man of God, that he had more pleasure in the word of God than in all manner of riches, & that they were the ioy of his heart, his matter of song and his companions to talke & solace himselfe with, it is far from the other, I meane the men of the world. Therefore when the blessed
Psal,1,2. Rom,7,22. Iob,21,14. of the Lord are set forth in the Scriptures, to delight in the law of God, the wicked on the contrarie, are described to speake thus: *Depart from vs (O Lord;) we desire not, nor are delighted in the knowledge of thy waies.*

And is not this a royall gift then, that whereas mens hearts naturally can take no pleasure in the heauenly Manna of Gods word, but soone loath K
Psal,119,54. Ps,119,77,& Psal,16,3. & wax wearie of it, that Gods people who know the price of it, may make the same their song, their ioy and their delight, that so they may draw out of it all good things as they haue opportunity? which seeing others cannot do, therefore they seeke vaine delights to pleasure in, and that which ministreth sound delight indeed, they can in their greatest need and heauinesse haue no benefit by it.

Note

And

A And through this knowledge and delight that they haue in the Scriptures, which certifie them of all theſe heauenly prerogatiues, they get experience in themſelues of the things which they learne therein, what is the happieſt eſtate of life that heere can be inioyed, euen that, which hath the promiſes of this life and of that which is to come. They grow wiſe in obſeruing, that God verifieth indeed all that he hath ſpoken in his word, and not a iott thereof doth faile; and therefore they become more reſolute euerie day againſt all euill and ſinne, becauſe they ſee that God will be reuenged vpon euerie euill way; and that it is certaine, if they ſinne as others doe, he ſmiteth: and they grow to ſee, that he keepeth promiſe towards his, who reſt on him, euen in
B their greateſt ſtreights. Which how great a benefit it is, may be gathered by this, that it bringeth moſt neare communion with God by his ſpirit, which worketh in them, (and which the world cannot receiue) as our Sauiour ſaith: *He that loueth me, ſhall be loued of my father, and I will loue him, and will ſhew my ſelfe vnto him. He that keepeth my word, as he ſhall be loued of my father, ſo we will come to him, and abide with him*: whereby he meaneth, that he will make knowen his minde and will to them as familiarly, as they which vſe to conuerſe one with another, and eate and drinke together. For the which cauſe alſo he calleth them his friends, which doe the things that he commaundeth them, as to whom he will open euen his ſecrets, as men vſe to doe to their friends, and
C not to ſeruants. For he loueth *Zion* (his militant Church which he hath choſen, and will dwell there and delight in her) more than all the habitations of *Iacob*, that is, than all other beſide it.

Iohn. 14.17
Gods people get experience in themſelues of the things which they learne.
1. Tim 6 8
They grow wiſe thereby.
Mat 5.18. Note
Pſa. 119 102
Pſal. 89.31
4
They haue moſt neare communio with God.
Iohn. 14.21
Verſ. 23.
Pſal. 87.2

And what fruit this neare communion with God doth bring, which his faithfull ſeruants haue offered them, it may eaſily be coniectured; becauſe, as *Salomon* ſaith: *The heart of a friend reſteth in his friend, and a friend is nearer than a brother.* And if the perfection of loue be ioy, there muſt needs be great ioy to Gods faithfull people, when they are ſo deare to the Lord and he beloued of them ſo intirely. Therefore, as God giueth to his, many comforts, and that alſo he doth many waies, and in many reſpects, through the hope of
D eternall life, through true praier, and by a good conſcience, (as hath beene ſaid:) ſo, in that they know his will and haue proofe of his familiaritie with them, (as it pleaſeth him to call it) their ioy is yet more increaſed, eſpecially after a longer continued acquaintance with him in his word. And what is happineſſe, (ſuch I meane as in this preſent life may be inioyed) if this be not; namely, to partake all theſe with him? thus to go in and out before the Lord, and to haue him thus the ſtaffe of our comfort in all eſtates? Which maketh readie to die and fit to liue, and giueth greater gaine in both, than in any other condition or courſe can be found and inioyed: yea, this maketh the in-
E ioyers of it happie heere, and certaine, that afterwards they ſhall be happie for euer; and though Sathan doth much quaile this by occaſion of troubles and our frailties, yet it is certaine, that it ſhall be recouered againe.

The fruit thereof, ioy vnſpeakeable.
Pro. 18.24
Luke 10.20
John. 16.24
2. Cor. 1.12.
Note

This in few words is that which I wiſh the true Chriſtian Reader to meditate on and conſider, which all Gods people haue ſo great need to inioy and partake by faith, as it muſt needs grieue all that doe vnderſtand & loue the excellencie of it, to ſee ſo many to be void thereof, to whom yet the Lord hath graciouſly and freely bequeathed it. And I pray God in moſt feruent manner

to

to inlarge the hearts of all his good seruants, that seeing many mourne in *Sion*, and are holden downe with sundrie and sore afflictions till they faint againe, (as though there were no comfort to be found for them, to the easing of their heauie hearts) that they may consider what the Lord hath prouided for the easing of them, euen this: to beleeue, that all the forementioned priuiledges belong vnto them, that though their sorrowes be many and great, yet they may not driue them from hope in God, but send them more earnestly to grone to him by prayer, that they may receiue and take these things to their comfort, which he for that verie cause hath committed to writing, that those his children which are brought low, and into distresse, and almost to vtter despaire, may lift vp their heads, and reioyce for so great hope of redemption and deliuerance at hand comming towards them. F G

Note.

And this will recompence aboundantly all the labour that hath beene taken, and need no more be lost, when it is once inioyed. And therefore if the beleeuers may know by Gods word, that they haue a part in all the forementioned prerogatiues, and therefore delight in his word which bringeth such tidings to them, if they may thereby be made acquainted with that maner of conuersation which pleaseth God best, and maketh most for their owne comfort, and by his spirit may haue communion with him (which the world cannot haue:) I conclude (I say) that the beleeuers haue great prerogatiues bequeathed them, and that the priuiledges which God hath granted out vnto his beloued, are most precious, and worthie all labour and trauell to be come by. H

And that I say no more of this, it is no hard matter to conceiue, what sweete consolation a beleeuing heart inioyeth, which hath experience of this: for he beleeuing the promises of these things, from day to day, and hauing most sweete peace of conscience with confidence, as a fruite of beleeuing them alreadie, how great must his comfort needes be, which ariseth from both, and especially for the hope which he hath of that which is yet to come?

Note.

Rom. 15. 13

Oh that all who feare God did beleeue this, as they may boldly and ought confidently to doe, that they might inrich themselues by hauing their part in it from time to time. So that nothing is more to be lamented in the world than this: that God hauing called men to be partakers of so excellent priuiledges, and appointed for them such varietie of blessings, (whereof I haue mentioned but some part) that they should be so ignorant, as not to desire to know them, so careless as to reiect them, so obstinate as to tread them vnder foot, and so to lead a life (I may truly say) full of miserie for want of them. I

All these excellent priuiledges as they may, so they should be knowen by experience.

But whiles I set downe this, me thinkes I heare some obiecting thus: How can we be perswaded that God hath prouided this liberty for his in this world, when both Scripture calleth our life heere (when we be in greatest prosperity) a wandring vp and downe heauily, as in a pilgrimage or wildernesse? and a sowing in teares, that is to say, full of griefe? and Christ telleth his, that in the world they shall finde tribulation, and that by many afflictions and persecutions we must enter into his kingdom? And experience also teacheth, that these things are euen so? To the which I answere, affirming all that is said to be most true: K

Obiection.

Psal 126. 5

true:

A true: and therefore seeing our troubles and sorrowes are many and great, through the diuels malice, whiles we seeke to keepe our selues vnstained in this wretched world, we haue the more need of the greater comfort: neither were it possible for any godly man to goe through them, if he were not fully resolued, that God is with him to helpe him, and comfort his soule many waies, and namely in this, wherein he feeleth his need greatest. And therefore these afflictions which our gracious God hath appointed and promised to bring vs through, are a most sure proofe of this which I say: namely, that he hath giuen most precious promises and prerogatiues to vs, by the which onely we can be able to goe vnder them. For all of vs must needs faint, if we did
B not confidently beleeue, that he setleth our hearts in most sound ioy and gladnesse; partly by the testimonie of a good conscience, which is a continuall feast, and an experience of his fatherly loue towards vs; and partly through the daily successe and blessing which we looke for from him, the hope whereof maketh vs not ashamed.

Note
Psal. 34. 13
Psal. 130. 7
Afflictions vnto the children of God, proue the truth of his promises when they are made able to go vnder them.

Therefore seeing God of his vnspeakeable loue hath bequeathed to his children so large a portion, euen a taste of the heauenly ioyes in this life, which maketh his chastisements sweete, and the yoke of his commaundements easie vnto them, and all difficulties to be ouercome of them, and poureth such great peace and comfort into their hearts that loue him, and this
C from day to day, restraining them of it at no time (except it be more expedient for them to want it:) what shall I say more, but bewaile that so few find it; and pray God to inlarge their hearts, that they may be able to comprehend, and so inioy it, and to giue all praise to his maiestie, who hath thought no heauenly comfort too good for his, euen in this world, which is a vale of miserie?

And as for such as thinke, that it is weake reioycing, that is and may be accompanied with so many afflictions, as our life is subiect to, they must know, that such corrections are seene by our heauenly father to be meete for vs, and to keepe vs from vaine and deceitfull reioycings; and that these fatherly cha-
D stisements do not take away this heauenly comfort from vs, but they rather cause it to be seene greater benefit, than without them we could easily perceiue it to be.

Afflictions accompany the correctiones of God, not that they can or do extinguish their ioy, but to keepe them from all vaine and deceitfull reioycing.

Others obiect thus; Are there so many commodities in the Christian life? How commeth it to passe then, that they shew it not forth, and that the godly of all sorts, poore and rich, one and other, do not let their light so shine among men, that they may cause them, by seeing such admirable things in them as are not to be found cõmonly in the world beside, to aske and haste after them? For where are they, (say these Obiecters) which haue so much grace appearing in them aboue other men? In their dealings we find it not; in their
E liues we see it not; neither are any parts that we behold in them such, as deserue so great commendation. To whom I answere, that all these things are true, which haue beene said of the great priuiledges and prerogatiues of the people of God, and much more according to that which is written in the Psalme, *Wonderfull things are spoken of thee, O thou Citie of God*: but yet not so easily descried nor perceiued in the persons who inioy them; and that for these causes.

Obiection.

Note.

Answere.

Psal. 87. 3

First

Spirituall things are not easily discerned. Psa,45,14

First, seeing their most pretious gifts are spirituall and inward, (according to that which is written; *The kings daughter is all glorious within*) and therefore not easily seene and beheld of such as haue but outward and bodily eyes: their comlinesse and beautie is like the curtaines of the tabernacle, the outward and vpper couerings whereof were of goates haire, rams skinnes, and Badgers; but the inward were of fine twined linnen, blew silke, purple and scarlet, with the most exquisite imbrodering of the Cherubins vpon them: so is the outward estate of Gods seruants in this world, ill fauoured and deformed in the eyes of men, but inwardly, beautifull as the lilie, and sweet and pleasant as the rose. Their graces therefore which God hath giuen them, as faith, hope, confidence, a pure heart, a good conscience, a well gouerning of themselues; and with these, meekenesse, patience, mercifulnesse, loue, &c. being not perceiued of them who neither know them, nor haue them, nor loue them: what maruell is it, though they aske for that in them, which yet is before their eyes, (as the souldiers that sought Christ euen when they spake to him) and though they say, They behold no such grace in them; which they cannot discerne? The same may be saide of the inward comfort and ioy in the holy Ghost, which is more worth than the world.

The beautie and happinesse of Gods children is especially inward. Note.

What the inward beauty of a christian is.

Ioh,18,5.

F

G

The children of light contrary to the children of darkenesse, cannot seeme lowely in their eyes.

The second cause why these obiecters see nothing worthy the following in a manner, or commendable in them, is: because the gifts of God which appeare outwardly in their liues, do the more prouoke them to wrath and rage, because they see their course is not like their owne, but contrarie vnto it: for they thinke themselues disgraced by them, seeing they walke not after the same excesse of riot that they themselues doe; & therefore speake they euill of them. Their innocencie and harmelesse liuing in the world, & that they will haue no fellowship with the vnfruitfull works of darkenesse, but rebuke them rather, and their Christian carrying of themselues in their waies with moderation, wisdome and constancie, is charged to be hypocrisie, precisenesse, and new fangled singularitie.

1, Pet, 4.4

H

A third cause why the happinesse of Christians is not known. Pro,14,9.

Furthermore, the comfort which they haue in their liues, being rather felt in their owne hearts than seene of strangers, and their reproch in the world great, and their condition counted vnfortunate: how can the happines of them be knowen, as I haue said, although it be no lesse, yea rather far greater, than I haue set it downe to be? No, no, they must haue eies as cleere as chrystall, who can see and behold this.

I

A fourth cause why the godly seeme not beautifull in the eyes of the wicked, is, because of some infirmities which they espie in them.

And that I may leaue no doubt in anie mans minde about this matter, I must desire them to thinke, that my meaning is not, that Gods children, for all the priuiledges wherewith God honoureth them, both heere, and especially will do in the life to come, are therefore without their seuerall infirmities and blots also, (some of them) vnto the which the rest (through their owne corruption yet remaining in them, and the diuels malice) are subiect: which (though they debarre them not of the forenamed prerogatiues, seeing they are willingly brought to repent of them) is one great cause, why these obiecters see so little in the godly life, as either to cõmend it, or to be themselues incouraged to imbrace it. But yet while these mark not these things, but onely beholde the slips and blemishes in the men themselues,

K

A themselues, though in some more than other, & do not beleeue nor regard the doctrine of the scripture, which teacheth the truth more soundly than it can be seen in the holiest persons & perfectest patterns; therefore they grow to these absurdities. And yet when their infirmities appeare, & afflictions take hold of them, (God seeing it expedient that it be so for a season) euen then is their estate more to be desired than the other in their greatest flourishing. For they 1.Pet.1.6 Note.
are beloued of the Lord * yet still for all that, and most deare vnto him, as it * Read Isay. 63.9.
is written: *I am black, O ye daughters of Ierusalem, yet comely, &c.* And of their Cant.1.4.
falls and infirmities, I say, that therefore they departed from the good and perfect way for a moment, that they might therby see and bewaile their vilenesse, *Why the Lord suffereth the godly to fall.*
B. and so returde againe to stand more constantly after. Yet this watch-word I would giue to many which are of good hope, that diuers grosse and ranke corruptions do so broadly appeare & so mightily preuaile in sundrie (as frowardnesse, vncharitablenesse, conceitednesse, rash iudgements, breach of promise, *The fruit of the infirmities of professors, what it is.* and other heat and intemperancie of heart, &c.) to the offence of many, that they do exceedingly abate the beautie and glorie of their profession. And it Note.
must needs be confessed and granted, that few Christians are as they might and ought to be: but goodnesse is too sparing, and grace is too sore dimmed and darkened in most, euen of the best and forwardest; and few carie themselues as they might and ought to doe in their course, by giuing good exam-
C ple. And this maketh the Gospell to be lesse honoured and imbraced of many: whereas if it were a more common thing, that the well-willers of the *The fruit of the godly conuersatiō of professors, what it is.*
Gospell were more faithfull, wise, watchfull, louing, harmelesse, fruitfull, &c. it would cut and wound the hearts and consciences of the bad, and also incourage many of the weaker sort vnto their duties. But yet shall the liues of the be glorious before God, and shining lights to such as can see and discerne; whiles they that carpe at them, and seeke to disgrace them, shall be as the mists and clouds, that shine not, but hinder the light rather. And whereas it may be said, that some of them which are apparantly vnreformed, haue excellent gifts of God in them: yet to say the truth, they stinke in his nostrels, for where
D sanctification, the salt of grace, is not to season their gifts, they are but as a pleasant and beautifull flower growing on a dunghill; and (as *Salomon* saith) like a ring of gold in a swines snout. And thus much of the priuiledges of the true beleeuers.

The end of the sixth Treatise.

E

The seuenth Treatise of the OBIECTIONS AND CAVILS WHICH MAY BE BROVGHT AGAINST THE doctrine before set downe; and an answere to them.

CHAP. I.

Of the summe and order of this Treatise.

NOw that I haue set downe the summe of the matter which I tooke in hand, and haue shewed how it behoooueth the people of GOD to be directed and guided daily vnto the Christian life, and what impediments are in the way to hinder from it, and what priuiledges to incourage to it: I will now in the next and last place, (as I appointed in the entrance,) meet with the obiections and cauils which may arise from thence; that all the Lords inheritance may walke after that course more resolutely and boldly; especially when such obiections as may trouble them, shall appeare to be but weak and vaine. As I nothing doubt, but whatsoeuer shew of reason may come in the way against it, shall be seene to be but the froth of mans braine, and carnall, sensuall and diuelliſh. And I likewise hope, that such as shall be acquainted with the doctrine before set downe, shall not onely be incouraged by these answeres to practise it, but also inabled and perswaded to continue therein, till more light be giuen them for the well gouerning of themselues, and that in a more perfect manner than I can set downe: in the meane season, that this which I heere haue propounded, may helpe to direct the common sort of Christian people, as the godly learned haue beene taught of God to direct themselues. For who knoweth not this, that euen many of Gods deare children do and haue through ignorance and for want of direction, verie dimly seen into the beautie of a godly life, and vncomfortably gone about it, and haue made a meere toile of the seruice of God, which should be the greatest pleasure? And then, it may easily be guessed after what manner the common sort serue God. Therefore as it is not to

Note.

be

A be doubted, but that numbers will rebell against the doctrine which rangeth them within holy compasse, and will refuse to be subiect to it; and that they which do so, will frame their iudgement to their practise, to excuse and defend that to be good which they do; how grosse so euer it be in the eyes of others; & besides, as there is no doubt, but that questions will arise in the weake beleeuers about it to trouble them; I will therefore (as I said) in this Treatise set my selfe against such carnall reasonings, answering the cauils and quarrels which they shall raise and bring for the defence of their euill liues against the former doctrine, and then remooue the obiections which weake (but yet teachable) Christians would or ought to propound for their satisfying, before I end.

B And I will do it in this manner; First, to answere them who obiect, that there is no need of any daily directing of vs, as long as we haue the Scriptures, and therefore, neither this which is before set downe by me, nor any other, is of any vse, or to any purpose: and this I will answere in the next Chapter. Then I will shew the obiections and cauils of them, who say, that neither this, nor any other like it, can be obserued, that is, daily; & set downe their reasons; and shew what great inconueniences they thinke would follow: and to these I will answer in the three next Chapters. After both, I will mention sundrie of the particular doubts, which are like to rise in the minds of such as are teachable and well disposed Christians; and arme them against the same, to the C tenth Chapter. And last of all, I will shut vp this Treatise and the whole booke, exhorting all the faithfull to make vse of it, & the vnreformed, to repentance. *The order of this Treatise.*

CHAP. 2.

Of the first obiection: That there needs no direction daily besides Gods word, and therefore this is needlesse

D AND first, if any do maruell why I write any direction at all, as though God had not set downe in the Scripture a way for vs all to walke in, to this I answere, That if that were a good reason why no helpe for mens weakenesse should be set forth in writing, because it is the same which is in the Scripture, then it should follow with as great reason, that nothing should be preached, because all that which is preached (if we preach in the name and by the authoritie of God) is out of the Scripture. But seeing there can be no doubt made of that, and therefore that both preaching and writing are singular gifts of God, for the building vp of his Church, and that all helpes are not enough to holde E vs on still in our Christian course: therefore all men see that this doubt is soone answered, and will grant, that it is necessarie to haue daily direction for our liues drawen out of the Scriptures, though we haue them extant amongst vs. This being so, I will proceed to shew the cause, why I haue taken in hand any such thing in this booke, and will answere particular questions and obiections afterwards. I haue considered, being conuersant among the people, of whom, many haue receiued the gospell gladly, what great wants *Note*

The cause why this worke was taken in hand.

and infirmities are among them: and as diuerſe of them conceiue and vnderſtand that which is taught them with much a doe; ſo they as hardly keep it in memorie, and therefore make the leſſe vſe of it. So that, although all things neceſſarie to ſaluation and godlineſſe, be taught one time or other, where an ordinarie miniſterie is; yet, as I haue good proofe, it muſt be a verie long time to bring the moſt part, euen of the forwarder ſort, to be able to guide themſelues, & to lay together in one ſum thoſe things which haue been taught them at manie times: I did therfore indeauour my ſelfe, to lay before them a ſum of that in one view, which they haue been learning manie yeeres; that they hauing the ſame brought into ſome eaſie and familiar kinde of order, may through the bleſſing of God finde helpe and eaſe by it F G

2, Theſ. 3, 3.

Manie for want of direction, walk vnſtedily.

Note

And beſides, I haue knowen manie of great forwardneſſe and readie to receiue anie profitable leſſons, (euen as the Theſſalonians were) who hauing long wandred in ſorrowfulneſſe of heart, and found much vntowardneſſe in their life, haue complained bitterly; wiſhing moſt willingly, that they might haue found ſome direction to lead them into their waie, & to hold them conſtantly in the ſame. And this they haue done, for that they were ſo ſoone vnſetled and waxed looſe hearted in a ſmall time and ſhort ſpace, although a little before they felt themſelues in ſome good caſe, euen readie and willing to ſerue God; which men being directed how to keepe conſtant, ſhall not a little be eaſed. And if you will ſay, They may heare their preachers, and ſo learne to ſtay themſelues; who doth not know, that they muſt proceed in their teaching as occaſiō is offred by their text; which doth not fall out commonly ſuch or in ſuch maner to be handled, that it ſatisfieth thoſe which be in this caſe, being perhaps but touched briefly? & though it do ſomewhat comfort them which they heare, yet it abideth not by them, through forgetfulneſſe and other occaſions; and yet there are verie manie that neuer heare anie ſuch thing taught them at all, or to verie ſmall purpoſe; & therefore if ſuch may haue ſomewhat lying by them, to guide them in that their ſo great neceſſitie, ſhall it not be (thinke we) great helpe and contentment to them? H I

Men loth to open their griefes.

Note.

Can. 5, 7, & 3. 3

Now if you aske, why they doe not open their caſe & make their griefe knowen to their teachers; I ſay, ſome of them are aſhamed, ſome are affraide to ſhew their eſtate to others, the diuell holding them in ignorance and diſtruſt. Againe, manie of their miniſters, to whom they may haue acceſſe, either for want of knowledge, or of experience, or both, are not able; and others of ill conſcience are not willing to reſolue them, nor ſtaie their mindes, but wound and vexe them with mockes and diſcouragments rather, (as the watchmen which *Salomon* ſpeaketh of) calling them fooles for medling with the ſcriptures; & this is the comfort which they find at their hands. Theſe things when I haue weighed and thought vpon, what light, eaſe of heart, and conſolation manie of Gods deare ſeruants haue been depriued off for want of direction, and how many of them haue walked heauily, & with hanging down of the head, & al becauſe they haue ſeene their frailtie great, felt their wants manie and grieuous, and for that they were vtterlie vnable, by that which they had learned, to carrie forward themſelues K

A ſelues in their Chriſtian courſe by reaſon of their ſo many diſcouragements, and the ſame not prouided againſt; I wiſhed moſt earneſtly that ſome ſuch thing might come forth, as might ſettle men more firmely in a Chriſtian eſtate, that ſuch as are willing, may be able alſo to direct themſelues in their daily cariage: which how greatly it may benefit them that haue a mind to pleaſe God, and how much more fit it may make them to profit by the daily teaching which is among them, (that I ſay nothing what good it may doe others) it is no hard thing to iudge and determine.

Beſides this, ſuch as finde no want of it, becauſe they know not whether there be any eaſier way to guide them, than they alreadie vnderſtand, there is
B no doubt but many of them, if there were any extant, would keepe a more ſound courſe in their liues than now they doe, hauing (I ſpeake of many of them) none other helpe then their publike teaching, which in many places is both ſeldome and ſlight.

This direction may helpe other.

And to ſpeake plainely, (if it be expedient to ſpeake thus: for the loue of Gods people conſtraineth me) I haue my ſelfe languiſhed long agoe, (though not without Chriſt in the world, and therefore not altogether without ſtirring comfort) ſometimes to ſee ſuch vnſetledneſſe in my life, ſuch vncertaintie in my waies, ſo oft propoſing greater proceeding and more conſtancie in that which is good, with more exerciſe of my faith in prayer, and ofter reioycing
C in the Lord for the priuiledges which he hath granted to vs, and yet that I could not conſtantly be ſetled in them, as Gods word exhorteth. Many yeares (I ſay) theſe and ſuch like haue beene my deſire, and much longed after: but ſundrie alterations, diſappointments, vnſetlings of minde haue come, with no ſmall heauineſſe accompanying the ſame, for that I could not attaine to that which I ſought; vntill wofull experience draue me to tie vp mine affections ſhorter, and to obſerue my whole courſe of life more narrowly, and then for better ſtay of my ſelfe, I drew ſomewhat according to my ſmall knowledge and experience out of my reading and obſeruation, to be a more certaine manner of direction for me through the day and weeke, which I may aime at through-
D out my life, a coppy & ſumme of the which is ſet downe in this booke, if not ſo full & perfect, as it might be, and by ſome other might haue bin penned; at the leaſt, ſuch it is as Gods word doth lay out vnto vs, & ſuch as if men were as fit to profit by it, as it is fit to do them good, it ſhould not be as it is at this day with many well diſpoſed chriſtians. By the which whatſoeuer I haue attained vnto, I will not ſay, but I dare warrant the carefull & faithfull obſeruer of it, (the Lord being true of his word, who bleſſeth the meanes which are vſed in ſimplicity) that his labor in the practiſe of it, ſhall be plentifully recõpenced, yea, his gain by many degrees ſhall be greater than his trauell. This I ſay now, ſeeing by the importunitie of many I haue made it cõmon to others which I collected & ga-
E thered for mine own vſe. & therfore (to proceed) I may be bold alſo to ſay, that whiles men do ſerue god with ſome care, & being called home to repentãce, do deſire to ſet forth his glory, yet when they ſhall not propoũd to thẽſelues for this purpoſe, ſome certain courſe daily to walk in, but go on vncertainly, that is, one day giuing thẽſelues carefully to good duties, but an other day neglecting thẽ, & yeelding to the occaſiõs of ſin rather, thã reſolutely armed againſt the ſame; it both cauſeth great diſtractiõ & vnſetlednes in thẽ, thogh otherwiſe good mẽ,

Note.

The Authors owne experience.

Great value of the direction.

Hurt and loſſe for want of it.

and bringeth much barrennes of heart, and giueth more ſtrength to their corruption, and more aduantage to the aduerſarie, and therewithall deprieth them of much communion with the Lord and comfort thereby, and cauſeth that the godly life is not found and inioyed of them in many points as it might be. F

Priuiledges not inioyed without ſuch direction.

I haue ſpoken much of the priuiledges of a godly life in the former Treatiſe, though no tongue of Angels can ſufficiently ſet out the ſame: yet many (no doubt) of good hope haue not found it ſo, for that they haue had but weake helpes to ſet them forward, that they might haue their part in them, but are ignorant rather of the varietie of the good things, which God hath prepared for them that loue him, and therefore their faith and comfort are weake, when yet their diſcouragements and hindrances haue beene ſtrong and many. Theſe at ſometime haue felt the fauour of God ſhed into their hearts, that they might not turne from him altogether; but if they haue not attained to ſome good order and ſetled courſe to direct themſelues by, they muſt needs taſt the more of the corruption of the world, be the more in ſubiection to their rebellious affections, and therefore the leſſe feele the benefit of a Godly life. G

For from whence are there ſo many heauineſſes, complaints of vnſtledne, inconſtancie, yea and halting with God, but from hence in great part, that they do quench the worke of Gods ſpirit in themſelues, and cannot tell how to quicken vp themſelues againe, nor to ariſe when they are fallen, and to returne when they are gone out of the way, nor to guide themſelues from one dutie to another? H

Not the bare meanes haue ſuch vertue.

I know that it is not the vertue, nor the power of outward meanes vſing, nor of any direction that can bring our liues in frame: but yet for all that, whē they are reuerently and confidently vſed, God hath promiſed that they ſhall not be vſed in vaine, but they ſhall auaile much to our benefit. What meant the Lord Ieſus elſe, to charge vs to watch and pray, to heare and read? and the Apoſtle alſo, in the name of God to exhort vs, whiles we are in this warfare of the world to haue alwaies our compleat and full armour, and not to walke naked and hang that vpon the wall, but that we ſhould daily gird it vnto vs, and ſuffer no day to paſſe in the which we ſhould walke without it? and to what other end tendeth this direction, which I am now occupied about? For if euerie day and oft in the day we looke not carefully that we be armed with it, let vs looke for no other from him who is our profeſſed enemie, (and as able to hurt vs, as willing and watching for it) let vs looke for no other (I ſay) but to be dangerouſly foiled, as many euen of the better ſort are, though ſome of them through ſpirituall ſlumber feele it not, neither perceiue it in a long time, till it pleaſe God to awake them. I

Foiled by ſathan without this armour.

Order is in all other things, and ſhould be in Chriſtian life moſt of all.

Note.

But to returne to perſwade, that it is neceſſarie that Gods people ſhould be daily holden within holy bounds, it is not prepoſterous and lamentable that we can ſay, that where no order is in any thing that is taken in hand, there is confuſion and danger; and yet, although there be none taken for the daily gouerning of a Chriſtian mans life out of Gods word, which without daily direction is ſooneſt out of order; yet there we ſuſpect not, neither feare any confuſion and danger? The husbandman cannot yeeld his rent, nor reape his yearely haruеſt without his daily and continued labour: neither can the K

captaine

A captaine maintaine warre against his enemie except he rentie his band, and cause daily attendance to be giuen by the same, and necessarie prouision to be in a readinesse, and so I may say of the rest. In like manner, the Christian cannot looke to continue faithfull vnto the end, if he set not himselfe of purpose to continue daily his diligence in resisting his sinne, and if he gather not daily strength, by the continuance of some good meanes against the euils thereof.

Insomuch, that if a man had all the knowledge that many men haue, and should be ignorant of no necessarie point of dutie; yet if he should not with a well ordered minde, prouide and carefully looke for the right vse of his knowledge euery day, as he shall haue occasion to practise it; he might quick-
B ly be too farre gone out of the way in some grosse dishonouring of God, which though it do not prick and wound him by and by, yet a time will come, when he shall wish he had borne the yoke of Christ, and kept compasse, for the end of a thing is not like the beginning.

If any should thinke me vnaduised to call in this earnest manner, for daily directing of men priuately, as though I set little by, or made small account of the helpes which they haue in publike assemblies, I haue said before, that I preferre these before the other: yet it may please them to vnderstand, that besides the benefit of them, which is verie great and singular, euerie man shall finde it more than necessarie, that they be not idle nor vnprofitable at home,
C about the well gouerning of themselues in the seuerall and manifold affaires of the day, and yet shall not this be any derogating from the other, but the fruit of it, euen as necessarie for the soule, as to haue a daily good diet and ordinarie for the bodie, although it haue feasting once in the weeke. This I haue spoken generally hitherto, to perswade many that feare God, (and yet for want of knowledge doe serue him verie vncertainly, and see not therefore the excellencie & price of the estate that he hath called them vnto) that he hath not left vs so desolate and stranger-like from him heere on earth, that we should but seldome thinke of or heare from him, but that we should haue daily recourse to him, and throughout the day be with him, and not as the wandring
D man, who hath lost his way, so to be at any time out of his gouernment. And that it is not onely his pleasure, but also his commaundement, that we should so line in the world, and so haue to doe in it, that yet all the day long (as our frailtie doth permit) we may haue our meditation on him, and on our happinesse in conuersing and walking still with him.

Though publike meanes be of an excellent vse, yet priuate necessary

We are not lesse as strangers to beare seldome from God, but to walke with God.

If this state be thought too precise by some, let them consider the examples of those who are commended in the Scriptures for their constant walking with God: how they were taken vp with the loue of him, and possessed of faith, &c. for so the Apostle speaketh of the Thessalonians; that they 2. bound, in these, and were readie to doe whatsoeuer he commaunded them:
E and *Dauid* praied that he might not wander from Gods commaundements. What is heere commended in them, but that which these mislike and speake against at this day in vs, who labour for some measure of it. Is that ill in vs, which was good in them? There want no proofes nor examples to teach what we should do in this behalfe, but the flesh rocketh asleepe euen many good Christians. But whatsoeuer these Obiecters alleadge, who haue not tasted of these dainties, let vs be most glad to heare, and more glad to learne, that the

This is not too precise.
1. Thess. 1. 3
2. Thess. 3. 4
Psal. 119. 1

beloued of the Lord may dwell in safetie vnder his protection all the day F
long. And if we haue not knowen so much, as that God hath left vs such
direction to inioy his presence in some continuall maner amongst vs, then
let vs now learne, and beleeue it, that we may reape fruit of it accordingly,
and not be so haled this waie & that waie in the world with cares and vex-
ations, and snared and allured with earthly pleasures and delights; neither
vnsetled so with vnreasonable & vngodly persons, that we can hardly once
in the day, (yea, sometime through the weeke) haue libertie and abilitie, so
much as one quarter of an houre to solace our selues with holy meditatiō,
and remembrance of heauenly things: for thus it hath been with manie of
the deare seruants of God, (of such slauerie they haue bin holdē vnder) who G
yet I doubt not, but they shall without neglecting any necessarie businesse,
shake off much needlesse tediousnes in their liues, & see their estate much
altered by inioying the contrarie libertie & holy reioycing, if they will duly
regard what God hath said of this daily keeping of a good course; and not
what carnall obiectors say to discourage them. And thus much of the 1st
obiection.

Chap. 12 H

Of answering this obiection: That no such direction can be obserued daily.

BVt I hauing thus shewed the cause why I tooke this in
hand, & answered thē, who may think that no direction
for a christian through the day is of necessity to be impo-
sed vpon him: now I will proceed to satisfie the reasona-
ble about this particular direction, or the like in effect
by answering such obiections as may bee brought
against the same. Some perhaps will obiect and say: It cannot be daily ob- I
serued of anie man, neither haue they heard, that good men in other ages
haue been giuen to anie such speculatiue life, except the monks and friers,
& other of that rabble; they will not denie but it is good, sometime to giue
our selues to praier & other good exercises; but euerie daie to doe it, and to
be tyed vnto them and to other duties before mentioned, were a toile in-
tolerable (they say) which no man can like of, and a taking awaie of all de-
light from our liues. Againe, they sayw: hat should become of mens labour
and businesse in the world? how should it goe forward? Also they say: It
were a strange world to see men liue now after such a sort, all societie to be
broken off, and as it were, a bringing in of Monkerie againe. K
These and such like obiections although they proceed from verie euill
men, & are vttered of them with a scoffing spirit; yet for want of knowledge
and acquaintance with the Scriptures, they may be at the first, the thoughts
of manie simple well meaning men also; for whose cause I will answere
them, because I would be loath to leaue such in anie doubts, which might
trouble & hinder them. But they who obiect thus, might more iustly haue

alledged

A alleadged other reasons, why they thinke it so hard to keepe any such daily direction: that is to say, partly their owne ignorance, and vnacquaintednesse with this course and vnableneſſe: and partly the taunts, mocks, and other discouragements, which prophane and vngodly men would perſue them with; who ſhould walke ſo vnlike other men of the world, by the practiſing hereof.

The true lets which hinder many from this course.

First therefore I will anſwere their doubt in this Chapter, that they thinke it impoſſible: and then their reaſons (in the next two following,) why they thinke it cannot be without great inconuenience. If it were impoſſible to bring our ſelues to ſuch a courſe, (for heere is no perfection to be dreamed of by me, but an holy directing of our ſelues daily towards the kingdome of heauen)

Answere:

B why would the prophet *Dauid* haue ſaid: *Bleſſed is the man that exerciſeth himſelfe and meditateth in Gods law day and night?* Alſo why would he haue ſaid it of himſelfe, *That all the day long* he was conſidering it in his minde, that is to ſay, meditating on it? It is manifeſt (whatſoeuer particular manner or order he vſed heerein) that he did tie himſelfe daily to this courſe, that is to ſay, to ſee that he walked homeward; that he might not be carried aſide, or out of the way, either with the deceitfull inticements of this world, or any diſcouragements; but much hath beene ſaid in the former treatiſes to this purpoſe.

That it is poſſible to be thus guided. Pſal. 1. 2 Pſal. 11. 97

Note.

And ſuch examples this preſent age of ours (God be praiſed) doth affoord, (he vouchſafe to multiply the number of them, for one an hundred) who do

C ſo paſſe through the affaires of this world, that the Chriſtian life is vnto them not in word (as it is with many which deceiue themſelues) but indeed, and ſenſible account, daily their chiefe treaſure. And all that I in the name of God require is no more, but that faith and godlineſſe may be continued and increaſed in the beleeuers, and that they prouide (for the ſame purpoſe) that though the malice of the diuell doth lay many lets in their way, yet that they bridle & bring vnder their corruptions, to the maintaining of a pure heart, a good conſcience and vnfained faith which worketh by loue, to the praiſe of God, and their owne comfort. The which will not be brought to paſſe through ſecuritie and negligence, but whiles they giue all poſſible diligence hereunto, & ſet themſelues in ſome good order and daily direction for the preſeruing of the ſame. So

1. Tim. 1. 5

D that if there be any before others in this practiſe, who by experience haue found how mightily God hath bleſſed them in this eſtate, (who is as readie to do the ſame to the reſt that deſire it) and haue prooued that it is poſſible, yea and eaſie (through God who maketh it ſo) to paſſe the day in wel doing with peace, or when it is worſt with them, to be free from euill, rather than weariſomely to giue ouer the care thereof, as the moſt doe: let ſuch be patterns and examples to thoſe which are not ſo forward. Let one learne of another in meekneſſe of ſpirit, that which he hath not as yet attained vnto: and not hold this opinion, That none can doe more than they themſelues doe, not goe beyond them;

Forwarder muſt be patternes to others.

E who yet haue ſecretly at all, or verie ſleightly gone about this practiſe, themſelues.

There is no reaſon in it, that ſuch as ſerue God in the day (as it falleth out at aduenture) without any certaine and continued purpoſe of care, & of vſing the means for the quickning of their faith, ſhould either find the godly life ſo eaſie, or be able to iudge of the beſt way to it, as they who haue painfully trauelled in it, & ſpent much time about it. For they muſt be able to report what repulſes they

The idle may not looke for ſuch gain, as the painefull profeſſor.

What experience we should haue in our liues. Note

they haue had, and how they haue recouered their ſtrength again, what temptations, and how they haue reſiſted them: and what hinderances and diſcouragements whereby they haue beene long held backe, and yet for all that, how they haue ouercome them. They muſt be able to ſay what hardneſſe is in the godly life, and how it is made eaſie, how flitting and ſoone vaniſhing our faith is, and how it is ſtrengthned and confirmed: and what comfort and vnſpeakeable peace God giueth his, to incourage them to go forward conſtantly. They muſt haue good proofe of their many infirmities, and how they ſend them the more earneſtly to GOD in their prayers, to ſtrengthen them againſt the ſame: and to be ſhort, they muſt be acquainted with the ſubtile and malitious practiſes of the diuell in ſeducing them, and with the falſhood and deceiueableneſſe of their owne hearts, and how they haue withſtood them, and how deadly and loathſome the broad way that the wicked walke in, is, though it onely ſeeme pleaſant. For ſuch honour haue his Saints: ſuch grace he beſtoweth vpon them which ſeeke it of him in truth. And when God hath thus trained and made them fit for his ſeruice, then ſhall they finde that it is not impoſſible for them to follow daily direction, but that there is great eaſe and reward in ſeruing God after that manner, and that it is an exceeding benefit for the well ordering of their liues; yea they ſhall count themſelues much vnſetled, when any day ſhall paſſe them, which is not conſecrated to God in that ſort. And thus let them indeuour to do, and yet count it no toile neither, who would gladly pleaſe God (they ſay) as well as others, but yet all meanes are tedious to them to vſe, beſides ſuch as they thinke good, that is, ſometimes to pray as it falleth out: but as for any further or certainer courſe to honour God in, they thinke it meerely impoſſible for them to be brought vnto, and therefore needleſſe.

Mat. 3. 28. Pſal. 19. 11.

Weake ſhould learne of others.

F

G

H

And as we are wont in our matters of law to reſort to them for counſell, which are beſt acquainted with the lawes, and beſt experienced in them: and in dangerous ſickneſſes to reſort to thoſe Phyſitians, who beſides their knowledge haue beene a long time practiſers, & haue done many great cures: ſo in the practiſe of the rules for a godly life (all which be grounded vpon the word of God) none can ſo well teach how, as they who haue taken greateſt paines in the practiſing of them by long experience, beſides their knowledge which they haue in common with others. And therefore we are to reſort to them as being beſt able to perſwade vs, that as we ought, ſo we may poſſibly attaine to the daily practiſe of ſome certaine duties, and the reuerent vſing of the helpes and meanes for the well paſſing of the day: whereunto, if they who profeſſe, yea and preachers themſelues alſo could ſubmit themſelues, to learne how to be ſetled by the furtherance of ſuch as haue gone before them, both in the ſearching out the way, and the practiſe of it, there need not bee any doubt, but that many ſhould both find it, and with much bleſſing giue heartie thanks to God for it, ſo farre off ſhould it be, to be thought impoſſible.

Beſt practiſers be beſteſt teachers. Note.

I

K

CHAP.

A

CHAP. 4.

Of answere to this reason against the practise of daily direction: That it is toile some and inconuenient, taking away all pleasure from men, and hinder their labours.

BVt now I haue shewed that it is not impossible, I will further answere their reasons, whereby they are led to think it a toile intollerable, and that which would bring exceeding inconuenience. First therefore, whereas they are perswaded, that it would make our life irkesome and a verie toile, to bring our selues to this point, that our liues should be ouerlooked and regarded throughout the day; and that we should obserue certaine rules for the well ordering of the same: the truth is, that there is no pleasure nor comfort in the world like it; no, nor (to them who know it should be so) without it, howsoeuer men think otherwise. Which if I can proue, I hope they will be farre from this minde, to account it toile or wearisomenesse. And for proofe hereof, they may vnderstand, that the holy Ghost giueth the verie contrarie sentence and iudgement of this matter. For whereas this right ordering of our liues, or framing them to obey Gods commaundements, is the greatest wisedome, euen greater than that of the aged, experienced, or our teachers; yet of the same wisedome *Salomon* saith; *All pleasures are not to be compared vnto her*: therfore if thou desirest pleasure, be wise, and prouide that thy soule be safely kept from euill in the day, and throughout. For if it must needs be granted, that it is good at some time; then it followeth, that the oftner and more vsually it is kept so, it is so much the better. And if it be the greatest pleasure of all other, to haue our hearts and conuersation with God some one houre in the day: than by many degrees is it the greatest pleasure, if we can by any good direction obtaine it for the most part, or throughout the day. Agreeably to the which, that man of God, who was so well experienced in these matters, testifieth, not of some one time of his life, but of some whole part thereof: *I haue had as much delight and pleasure in thy testimonies, as in all manner of riches.* But you will say: What is this to proue, that he was thus minded through the day? He speaketh (I say) of his daily course in such places, as it is easie enough to see, according to that which I alleadged before: *All the day long is my meditation in thy law*, that is, (as he expoundeth himselfe elsewhere) casting and pondering in his minde, how he might keepe and might not breake it, nor wander out of the waie from the direction of it. And who so hath any practise of his knowledge and experience, what reward there is in seruing God, doth clearely iustifie this to be true.

Is it not irkesome to be thus guided but greatest pleasure.

Gal. 6. 16
Iam. 4. 17.
Note

Pſa. 119. 99. 100.
Prou. 8. 11.

Deut. 12. 18. & 19.
Pſa. 119. 14.

Pſal 119. 97. Ver. 23. & 16.

For wherefore doth the godly Christian take order to haue his recourse to God by prayer, meditation, reading, when he can haue opportunitie? wherefore is he fearefull of ill company, and desirous of good? why dareth he not fashion himselfe after the world in their common prophane delights? why is the

the holy assembly of Saints most desired of him; but because it is the plea- F
sure, which he seeketh aboue other? when no man doubteth, but that he hath both leasure as well as other, & occasions enough offred him to the contrarie, if he found not greater delight in this course than in any other,

Psal, 88. Heb, 10, 33. & 11, 24. I say, if he saw not great pleasure in the Christian life, & so, the more christian-like it is, the more pleasure to be in it. Why would the best Christians in all ages, suffer mocks, reproches, displeasure of their friends and betters, losse of their goods & other liberties, and in such times and places as their

Heb, 11, 24. profession hath been pursued with imprisonment, banishment, yea, & death it selfe; go vnder all with free choise, rather than to inioy all other pleasures of sin, as other haue done?

G

This is not pleasure to all: Indeed I grant, that this is not pleasure vnto all: neither is that to be proued of me, but that it is a pleasure to those which loue the Lord, & no toile to be conuersant with him in one part of their life or other al the day long; & that with delight it may be aimed at, as at a marke; that they may please God in the things which they go about, euen throughout the daie, & may haue an eie to their actions which they do, that they may not offend him: *But only to the vpright in heart.* This vnto the vpright in hart is such a pleasure, as without it there is none to them; although I denie not, but that there is much resistance against it, partly through corruption, & partly for want of the knowledge of it: who yet, when they haue further vnderstanding, are most of all grieued for this, that they wandred so long vncheerfully, because they knew no better. And H
as for them which are not pure in heart, though indeed they please themselues some way or other, yet their pleasures are but paine, & though they

Pro, 14, 12. & 9, 17. follow a way that seemeth pleasant, *yet the issues thereof are the waies of death:* Insomuch that not only *stolne waters*, which are commonly *most sweet*, that is, vnlawfull liberties are mixed with poison; but euen the pleasures of wealth

Math, 19, 23. Luke, 14, 20. and mariage, which are things not vnlawfull, do hold them out of Gods kingdome.

Thus it may appeare, that it is no wearisome thing to be setled in such a course (wherin we may please God) as frailtie will permit, but the sound & I
chiefest pleasure rather, yea & besides, it is that only, which so seasoneth our

Godlinesse seasoneth all earthly liberties. earthly and temporall liberties, that so they become lawfull and pleasant to vs also; and the duties and workes of our callings, that they be not (as to others) burthensome & tedious. If all find it not so, yet let the truth remaine, and let such as haue thought the contrarie, learne and be perswaded otherwise. And if by the vntowardnesse & rebellion of the heart, there be sometime found vnpleasantnesse & wearisomnes in good things, euen amongst the best, so that they be ouercome thereof: yet must not the vnruly heart, for all that, be yeelded vnto, but be the more strongly mastred, and all libertie which we finde to be an hinderance from the life of godlinesse, re- K
moued.

Godlinesse no hinderance to our callings. But another reason why this course is alleadged to be absurd, and inconuenient, is this: that mens labours should hereby be hindred, and their callings neglected; and so pouertie grow vpon the land, and manie euils thereby: which were absurde, and not to bee suffred. To the which it may be answered, that godly thrift, and Christian gaining, and lawfull prof-

A pering in the world, doe arise from hence: when a man doth so goe to worke in the world, and follow his dealings, that he be sure, that he goeth about them with a mind which is at peace with God, and well ordered, that is, guided by him; and when hee doth faithfully and deuoutly commend himselfe and his affaires euery day to Gods prouidence, and rest therein quietly; and when he doth as it were arme himselfe with circumspect heed-taking and wise regard, that he behaue not himselfe prophanely in the world, nor after the manner of men, but according to that which is written: *Whether wee eate or drinke, or whatsoeuer we doe, doe all to the glory of God.* And when for these purposes hee shall resolue with himselfe, in the most conuenient sort that he can, to begin
B the day in some Christian and godly manner, as I haue set downe in the daily direction, that all the rest of the day following, he may sauour of the same; he shall in his duties doing about the world, please God, and he shall also (as farre as God shall see it expedient) prosper in the same, as it is written: *First seeke the kingdome of God and his righteousnesse, and other things shall be cast vpon you.* And this is the labour, which should goe with religion. This ought Christians to indeauour to come vnto; wherein although all which feare God, haue not a like measure of wisedome and grace, yet let them all, wherein they want and be behind in any part of duty, therein be willing to see their failings and slacknesse; and so shall it goe well with them, and they shall daily come for-
C ward, and be better acquainted how to doe earthly businesse with heauenly mindes.

But the best way to thriue.

Note.

1. Cor 10. 31

Math. 6. 33.

And thus carying themselues, they shall haue much blessed experience of Gods promises, in remembring, visiting and caring for them so graciously: whereas on the other side, such as rise early and goe late to bed, breake their sleepe often, and fare hardly & barely, (which sort vse most meanes to be rich, and are most like to get the same) yet not attempting these things through Gods helpe, not vsually and oft crauing his grace and direction, not hauing their mindes seasoned with piety and the feare of God, not being patient, sober-minded, and watchfull against the euils which will meete with them, but
D prophane, rash and worldly; cannot find Gods blessing in their course. If they gaine and gather, they may (I denie not) flourish and prosper in the world a while; yet is all but as Iudas his sop, and the Israelites quailes, to become bane and poison vnto them: the Lord hath heaped hot coales vpon their heads, and increaseth their damnation thereby the more swiftly; and oft-times, they are needie (that is, vnsatisfied) for all their shifts, and therefore neuer the richer: and many of them poore indeede, putting their money into a bottomlesse purse, and that although they toile for much, yet they inioy nothing. Which kinde of men prouide ill for themselues many other waies, in omitting the
E chiefe duties which appertaine to them; for they fill their liues with much vnquietnesse, fretting, impatience, quarrels, cursings & such like: and when death commeth, (although they be little thought on in the meane season) these things will grow to some hard reckoning: and in such the prouerbe is verified, That though they be early vp, yet are they neuer the neare. For what pleasure doth God take in their toiling, when they goe to it like swine, not beginning, proceeding and ending in him, that is, by his direction?

Why men finde not Gods blessings on their labours.

Note. Iam. 4. 1.

And whereas they apply another prouerbe in reproch to them which will

first see God serued thus throughout their course, namely this: That the fur- F
thest way about, is the neareſt way home, with them; they need not be asha-
med of it. For as the neareſt way doth not alwaies bring a man sooneſt to his
iournies end, when he muſt goe ouer hedge and ditch, through mire and wa-
ter: so they who goe roundly and directly to their earthly affaires and worldly
Labour without seeking first to God, is losse. dealings, as soone as they are vp, and (as they say) from their bed to their busi-
neſſe, refusing or omitting the daily duty of renewing their praiers, their pur-
Note. poses and care to liue godly; they may (I denie not) goe a nearer way than the
other, but they doe nothing leſſe than attaine that which they seeke. For as all
to whom I direct my speech, are such as would faine please God, as well as be
maintained in the world; so they muſt looke for their succeſſe & blessing from
him, and not from their owne labour, industry and wisdome: and therefore G
they muſt daily seeke it at his hands by hearty praier; & as they muſt not tempt
him by neglecting paines and trauell, so they muſt not truſt to their labour a-
lone: for so they declare, that to be all in all with them, whiles they make haſt
to that, and let the principall goe.

The danger of such a course. For while they doe so, they are snared by the diuell, who setteth, not hed-
ges and ditches in their way, (for by them yet they might haue passage, though
more slow) but he pitcheth nets to intangle them, & lime-twigs to hold them;
that at euening they shall feele and see with heauie cheare, that hauing left
God behind them, for all their haſt, they are much more held backe in respect C
of the other, who were thought to goe a great way about. For though they H
haue outward succeſſe in the things they take in hand, yet through haſt and
rashneſſe, brawles and vexations, and minds fraught with earthlineſſe, and
such like anoiances; and remembring that they haue toiled as hirelings and
slaues, and not as seruants to God by walking Christianly in their calling, (for
Note. such may goe to their worke ioifully) they finde more sorrow at night, than
the profit of the day was worth, euen in the estimation of common persons,
and more losse of grace than their worldly gaine can possibly recompence.
But if they see not their danger, or seeing it, if they sleepe in their sinnes which D
The cause is worſt that see no danger. brought it, and repent not of them; that is worſt of all. So that oft-times it I
falleth out thereby, that they are constrained by the check of their conscience
to ceaſe from their labours for a time, or loſe some piece of their bodily reſt,
to recouer their inward peace againe with the Lord, and the good mind which
was in them before, (if they be such as had ante better at ante time, for of such
I speake:) whiles the other who goe to worke religiously, and take direction
from God, breake not off their labours at all, but goe forward, and that in qui-
etneſſe also.

A similie. Who seeth not now, that such are further set backe who thinke to be most
forward, by separating Christian duties from their earthly busineſſe? For as E
he riddeth not most worke, who goeth to it most earlie, when his instruments
which he should vse in the performance of the same, be blunt and dull, seeing, K
besides tha, the wearieth himselfe, the worke is slucked and mared: so he that
will not frame himselfe, so to performe the duties of his outward calling, that
his mind may still attend vpon God by faith, goeth about it preposterously, &
shall find his succeſſe answerable. And if it be thus with the better sort, iudge in
what case they be, who, so that the penie may come in, care not though they be

as

A as like the oxe and the asse in sense of good things and vnderstanding, as they be like vnto them in seruile worke and drudgerie. And by this (I hope) it appeares, that godlinesse hinders not mens labours, neither decaies the Common-wealth. Nay who seeth not, that such labour were rather pleasure without perill, which worldly men are not acquainted with; and the Common-wealth consequently, should flourish much more, hauing a certaine promise of blessing?

B

Chap. 5.

Of an answer to another reason against daily diresting of vs; That it would breake off all societie and fellowship amongst men.

C A Nother reason why these obiecters thinke that men cannot follow any direction daily, as is required, is this: They say, that it would be no world, if all men should be brought to such a mopish life; they meane, there should be no familiaritie nor good fellowship amongst men; one should haue no dealings with another; but euery man like to himselfe, and so in time, traffique and merchandise would faile; and by meanes hereof, leauing off of mens callings, disobedience to prince and lawes, pouertie, complaints, and such like confusion would insue and follow: and the least euill which were like to come of this new deuised fantasie (they say) would be very monkerie. This obiection I do not thinke to arise or proceede from such as know what the godly life meaneth: but least it should be cast in the teeth of some weake Christians, that this is the fruit of these fantasies and reuelations, which they call Godlinesse, and so thereby some might be troubled, therefore I will answer it. Whereas they say, it would be a strange world, if men could be brought so farre from the cor-

This course would not breake off any lawfull societies.

D rupt and prophane fashion of the common sort, that they would submit themselues to a daily direction of their liues after the word of God; it is true indeed, that it would seeme strange to those which are contrarily minded; but that would make it neuer the worse: for such *count it a strange thing* (as the Apostle saith) *that other men runne not after the same excesse of riot that they doe; and therefore speake they euill of them.* But though it would seeme strange, yet would it not bring an ouerthrow nor confusion in states, in order, in lawes, neither breake off societies & fellowships amongst men: but euery man should much better carie himselfe in all these, and the things themselues be stablished more purely, and the euill that cleaueth to them, be the more easily and sooner pur-

1. Pet. 4. 4.

E ged.

And as for the taking away and the breaking of ill customes, the cutting off of vngodlie fellowships, the rooting out of dissolute merrie-makings, and the corrupt and euill fashions and talke, which doe driue GOD from mens tables and companies, it were to be wished, although it should be with the murmuring and complaining of manie, yet that wee might once see it amongst vs: yea I say, it were to be wished heartily, that the notable ill practises, customes

Note.

Good to breake off all ill fellowships.

and fashions in townes and companies of men, which vphold and maintaine the old world & cursed fellowshipsin it,were ouerthrowen,and with the tables of the money changers cast downe: as houses of play & baudry, where they are knowne to be, stage-plaies, may-games, lord of misrule, morice dancings, flockings and meetings together at victualling houses, innes and tauernes vsually,needlesly & dangerously,with superfluous drinkings & drunkennesse,swearings,quarrellings,swaggering,deriding and disgracing of sincere preaching of the word,railing on preachers themselues, & mocking of such as desire to follow their doctrine,with many other such abhominatiõs: also iesters,flatterers,slanderers & prophaners of the Lords Sabbaths, in bargaining, gaming, worldly dealings and absence from the house of God, &c. Are not these with such other, the scum & kenell stuffe that poison manie thousands? and are not these for all that, the delights of infinite people? And is the remouing and taking away of these, and changing of such cursed fashions and customes into ciuill and religious orders, the breaking off of Christian fellowship? And as for other then it, what may better bee spared than they? And what trafficke and merchandize is hindred by the reforming of such disorders and abuses? And were the abandoning of these,the leauings of mens callings & disobediẽce to prince? when who seeth not, that it were the waie to liue in obedience and to follow mens callings diligently? And what complaints are occasioned heereby,but by such as being called from their sins, & wilfully refuse to be reclaimed, are not to be pitied? Indeed daily care of well liuing doth chase awaie these, euen as a whirlewinde; and God in his good time remooue them: that as the holy man king *Dauid* saide of his seruants and subiects,

Psal.101. Psal.101.5. *A froward heart shall not dwell in my house, him that priuily slandreth his neighbour, will I destroy; him that hath a proud looke and an high heart, I cannot suffer;*

and such like: so we might once see and haue them,with swearing,blaspheming,and all of like sort, execrable and odious amongst vs. And whereas they say, that it is to set vp and bring in monkerie againe, to betake mens selues to anie better course of liuing,than is commonly practised,I answer: That I cannot easily say,whether the monks in their hypocrisie,superstition and false worship of God,were greater sinners than these obiecters in their prophanenesse and Atheisme,who worship not God at all; vnlesse we will call a mocking of God, a worshipping of him. And this is the answere, which I will vouchsafe them.

Godlinesse, no monkerie.

F G H I

CHAP.

K

A

Chap. 6.

Of the doubts and obiections which weake Christians ought to propound, vntill they be satisfied; namely, how they may attaine to such direction daily; and answere thereto: and other like, namely, that they count it hard, and what such ought to doe.

B But as I haue said before, (to let these cauils goe, as not fit to trouble them who would doe well) I thinke these and the like, the meetest obiections for such as are willing to learne: first; that they see not how they might be able to attaine to the practise of any good and Christian direction, and constantly keepe the same: and secondly, how they may, because they are vnacquainted with it, be armed with patience against the mocks and discouragements of such as might dismay them from it. For the first, I answer, it is meet, that such as shall learne and practise it, be willing and desirous of it: which they may easily see C cause of, if they consider what vnsetledness is in their liues, and what vnfitnesse of mind to serue God, when they haue not by some good order taking for the same, resolued and accustomed themselues thereunto, that is, to walke with God euery day; and how much they are the worse, when they haue not done so, but neglected the same. Also it helpeth much hereto, that they make this account with themselues, that they deale about nothing of such value or importance in the world, as ought by right to hinder or draw them from it.

Obiections of honestly minded.

How they may attaine & keepe this course.

First, there must be a desire.

And yet when they be brought to this, they must striue much against vntowardnesse and sloath, which hangeth in their members, (as if a Lion were in the way:) and withall, they must call backe and hold in, their earthly affecti- D ons and carnall desires from nestling themselues any way here below, so that they be not clogged thereby and made vnfit for this worke: and then a full perswasion they must haue, that their fruit shall be farre aboue their labour. And to one thus prepared, I doubt not (God working by meane) nay, I warrant it from God, that the rules which I haue set downe, or the like, for safe conducting a Christian in his way, shall be found both possible in the beginning, and easie in time and pleasant; and the gaine of the trauell such; as he will not readily lose or forgoe againe.

Note Secondly, strife against sloath.

Moderate earthly affections.

Belief of profit hereby.

And before hee be throughly acquainted with the practise of this, let him impart his doubts to such as may most conuenently satisfie him in the same, E and so commend himselfe to the grace of God in this new enterprise, betaking himselfe vtterly from his former wandring & vncertaine seruing of God; and let him after a weeke, and so after a moneth, take view of his doings, to see what is amisse, and what is wanting, that it may be helped; if any sloathfull deferring or omitting of any necessarie part of dutie hath beene, that it may be restored; and if anie blessing be seene thereby, that it may be increased by procuring the continuance of it. And when hee shall haue had expe-

Impart his doubts to others.

Take view of his game.

Note

rience of good ſucceſſe therein, he ſhall be paſt the danger or diſcouragements F
which *Iſmaels* progenie (I meane the generation of ſcorners and mockers) may
raiſe vnto him. For as infinite ſwarmes of vaine and hurtfull thoughts doe oc-
cupie and fill the mindes of ſuch as haue not earneſtly ſet themſelues againſt
them: ſo through Gods grace, after they haue accuſtomed themſelues to bet-
ter cogitations, and weaned themſelues of purpoſe from their old conuerſati-
on, they ſhall finde occaſions enough to honour God, in doing one good du-
tie or other; ſo that, they ſhall neither need to be idle nor vnprofitable. Which
thing if many were perſwaded of, they would both taſt and trie it; which now
they doe not, becauſe (as they ſay) if they ſhould not ſuffer their hearts to wan-
der and roue euery where as they are caried, but reſtraine them, they know not
how they could liue. G

But I will proceede with other obiections which are yet behind: among
which, this troubleth many of Gods poore children, that they feare they ſhall
neuer bring their hearts to a daily courſe of Chriſtian walking, ſeeing they are
ſo weake and haue ſo much to doe in ſubduing ſome one vnruly affection. The
peruerſe ſort obiect the ſame, who ſay they could like well, that men ſhould be
taught a good order & courſe, but in no wiſe can abide that it ſhould be daily
and continuall: and I haue in a manner anſwered it before. For what is that
which they miſlike herein? It is not the thing it ſelfe, nor the direction for their
life ingenerall (they ſay:) but that continuall binding them to it, which is vr-
ged, is a wearineſſe that they cannot beare. But to leaue them as ſufficiently an- H
ſwered before, I turne to theſe in whoſe name this obiection is here propoun-
ded, to whom this I ſay: As God in the Scripture requireth perſeuerance in a
To keepe this courſe daily, not tedious. good courſe to the end; euen ſo, they which will faithfully ſubmit themſelues
vnto that doctrine, cannot but like alſo to be daily ſetled in ſuch an eſtate as
leadeth thereto: (for otherwiſe, how ſhall they be ſure that their maſter when
Luc. 12, 43. he commeth, ſhall find them occupied,) and if they doe ſo, the hardneſſe of it
Note. will ſoone be alaied, and they ſhall in ſhort time find it a ſweet & pleaſant way
Luc. 12, 37. (as Chriſt calleth it) to his kingdom: ſo that the tediouſneſſe (as they count it)
being taken away in great part, there is no cauſe why they ſhould feare that, as
too hard, which ſhall not hurt them; or ſeeke to ſhun that as too vnpleaſant, I
the benefit whereof they haue not proued.

Some ſay, they like it well, and would with all their hearts that they could
practiſe this direction, but they haue ſo many lets to holde them off and cut
them from it, that they doe not ſee, how they ſhall in anie meane ſort per-
Notwithſtanding all lets, this courſe may be followed. forme the duties through the day, required in it. But ſuch are to know, that
the chiefeſt lets of all from a godlie life (which be, the intemperancie of the
minde, and vnbridled luſts thereof) are by this direction beſt remedied and
ſtaied: the moſt of other which are outward in the world, (as prouocations,
temptations, and other like occaſions) are heereby alſo, and by the well or-
dering of the affections preuented and auoided, or the eaſilier borne. And as K
Lawfull callings no let. for the third kind, which are, mens callings, dealings, labours, which (through
ignorance) many doe meane when they complaine of hinderances; are none
at all, but as they are made by the vnskilfulneſſe, careleſneſſe or other ſinne
of the partie which ill vſeth them. And to this purpoſe I will tell thee what I
Note haue heard a man of good account and long experience ſay: I neuer had ſuch

lets,

A lets, as farre as I can call to remembrance, either in my particular calling, or in the whole course of my life, but if my heart had beene held in good gouernment, I might haue serued GOD with peace, and gone forward in the good course which I propounded. Which what differeth it from that in the *Prouerbes? Keepe thine heart with all diligence, for from thence commeth life.* So that yee see the chiefe hinderances are vnfaithfulnesse, hardnesse of heart, frowardnesse, licentiousnesse, and such like euill distemperatures of it; by meanes whereof, outward occasions of sinning doe the easilier prouoke vs; and our lawfullest actions which wee goe about, come vntowardly to passe, and so disquiet vs. Prou 4, 23.

B But perhaps they will reply thus. We would sometime pray or read by our selues, or looke to some other duties which God requireth, for the well guiding of our liues, when yet we must needes goe about our owne worke, or the princes businesse, or such like lets of one sort or other call vs away, so that wee cannot performe them: whereas they which are free from these outward businesses and seruices, may take their libertie in those spirituall duties which are by God required of vs. But I aske this question of them againe: Why they should be most earnestly bent to praier and reading at such times, when they see other duties to be imposed and laid vpon them necessarily? Is it not because they see they cannot doe them, that the diuell setteth them forward so hotly at
C such a time to goe about them, that they may thinke themselues to be godlier than they be, and so be deceiued? And why are they not but euen halfe so fer- *Many be letted by occasion of lawfull duties.*
uent in going about reading, praying & other heauenly seruing of God in due season, when they haue time and leisure? Which if they be, it is well: let them rest with peace therein, so shall they be the fitter to outward duties; and so doing, they must not count themselues letted, when they doe that which is a part of their calling. For if they doe so, they muste knowe that they bee blind folded on both sides; and therefore must make conscience so to do the one dutie in his season, as to pray, read, &c. that the other be not counted an hinderance of them from the same: I meane their other businesse, but be performed also,
D and that with cheerefulnesse, when it lieth vpon them. And that which I answer in this one, I would haue to be vnderstood of all other of the like kinde of questions; and therefore hereof enough. Onely I thinke good to put them in *When two duties meet.*
mind, that when two duties meet together at one time, both being of great waight, that they pray God to giue them discretion to consider, which is most necessarie (alwaies following the light which God giueth them;) and in things indifferent, to doe that which is most to Gods glorie, their owne peace and the benefit of their brethren.

An other sort there is, who are not troubled about this, yet haue another doubt which discourageth them very much from practising such a Christian
E course. For when they heare that there must not onely be appointed set times to pray & meditate, but also that in our going through the whole day, we must watch against euill, & euen in particular actions be circumspect that we sinne not against our knowledge, they aske whether they may haue their mindes on their worke, while they are at it? If it be granted them that they may; they say, then they shall be caried to forget God; if they may not, then they say, they shal neglect and spoile their worke. I say, no scruple is to be made of this, but that

Holy exercises & lawfull businesses may ſtand together.

there ſhould be a minding, and that carefully, of thoſe things which we do, F
though they be not ſpirituall, eue as our minds ought to be wholely bent to
the worſhip of God when we goe about it, neither needed there be anie
queſtiō made of this, but that men haue after the maner of carnall & world-
ly men; in the time of their ignorance & prophaneneſſe, ſo fraught & ſtuf-
fed their heads with earthly thoughts and worldly deſires, when they were
about their work, that they could not vnburden themſelues of them, no not
when they praied vnto God. And therefore when he doth afterward giue
them conſcience thereof, and of other ſins, they are ſo grieued to remem-
ber their long continued offence that waie, in that they were wont to fulfill
their hearts with all ſenſualitie and worldlineſſe, that now they thinke they G
diſpleaſe God, when they haue them ſet vpon their buſineſſe at all. Euen as
he that hath abuſed muſicke, myrth, or meate dangerouſly, thinks after-
ward, that he may not vſe them in anie ſort: whereas they may vnderſtand,
that there is no ſuch diſagreement or contrarietie betwixt holy things and
lawfull liberties, (neither therefore betwixt ſpirituall duties and the works
of our calling) but that there may be recourſe had from the one to the o-
ther, without quenching the gifts of Gods ſpirit in vs. And he that dooth
both of them in their ſeaſon, as becommeth him (I meane with a ſingle
and honeſt heart) may worſhip God in prayer, in hearing his word, or anie
ſuch like, and not be diſtracted at the ſame time by earthly thoughts and H
fantaſies, ſo as they ſhould interrupt and breake him off: and againe the
ſame man may be occupied in his earthly affaires & buſineſſe in ſuch wiſe,
that he comming to them with a religious and well ordred heart, need not
be vnſetled; or made vnfit thereby to other duties of Chriſtianitie after-
wards, nor anie thing more earthly minded while he is at them. For why?
euen they are the workes which God hath ſet him about: and therefore o-
beying him therein, he may be quiet, yea and cheerefull; which God al-
loweth vs freely, if we could be wiſe to ſee & vſe our liberties to our good.

How the godly minde is occupied in earthly dealings.

And the ſame I ſay of recreation, when it is rightly vſed. For a godly min-
ded man, who hath taſted how pretious and ſweet a thing it is to keepe I
peace with God in all his waies, and hath experience how ſoone his heart
is drawne into the world by the deceitfulneſſe of ſinne, will with ſuch faith-
fulneſſe keep his affection knit vnto goodneſſe, as he knoweth he ought to
doe, that he is not drowned in the world, ſo ſoone as he is occupied in it,
nor made drunk with the commodities & lawfull delights of it, (as men of
the world are) ſo ſoone as he medleth with them: & yet ſhall and may both
think, talke and deale about his worldly affaires as far as becommeth him.
This (I confeſſe) is a rare grace & a ſingular gift of God: but yet, it is beſtow-
ed vpon thē, which make account of it aboue all that is tranſitorie & earth-

Note

This wiſe ioining of both, is great grace.

ly. And it requireth eſpeciall aſſiſtance of Gods ſpirit, that a Chriſtian may K
carrie himſelfe after ſuch a maner among men, & toward God, that both
the duties to him, and the actions about which he dealeth with them, be
rightly performed: namely, that with fimes of mind he be readie (as it be-
commeth him) to worſhip God, and alſo with ſobrietie vſe his lawfull li-
berties in the things of this life; & eſpecially ſo, as that we faile not in the
maner of doing it, that is, by doing the ſame either negligently or vnwiſe-
ly. But theſe things being regarded, we may be conuerſant in both duties,

as

A (as I haue ſaid) in ſuch ſort as God may be pleaſed, (as, to labour, bargaine, talke of ſuch things as be needfull in our calling, to be occupied in the affaires of the world, and to liue in the maried eſtate, &c.) and yet keepe our hearts in frame and good order ſtill in the duties of his worſhip: *that ſo whether we eat or drinke, or whatſoeuer we doe elſe, we may doe all to the honour and praiſe of God.* 1. Cor. 10 31.

CHAP. 7.

Of other obiections of the weake; as, That they cannot ſee how they ſhould walke thus, while they liue in ſuch an euill world: and of other like
B *obiections, with anſweres thereto.*

BVt ſome cannot be ſatisfied in one thing which I ſaid before: namely, that the chiefe let, that holdeth vs from the faithfull & holy keeping of our liues in good order from time to time, is our diſtempered heart: for they are perſwaded, how well ſoeuer they looke to their hearts, yet as long as they liue in ſuch an euill world as this is, they muſt needs be caſt backe and turned out of the way. For they ſay, that few giue themſelues to any ſuch deuotion, as through the day
C to make moſt account of the life to come, and ſo haue their hearts occupied about ſuch deſires as eſtrange them from the earth; but rather prouocations to euill one way or other preuaile with them; and in few places examples of goodneſſe are to be ſeene. Beſides, they ſay, though wee be well and diligently taught by the word in the aſſembly; (which is the caſe of few good Chriſtians) yet abroad, the doctrine which we heare is as much diſcredited againe by ſtrength and boldneſſe in ſinne among many, and ſo it is cauſed to be forgotten and of no force: which are great cauſes why Chriſtians are ſo cooled, as they be at this day, and in no commendable ſort, ſuffer their light to
D ſhine: To the which it muſt needes be anſwered; that much is in theſe, but yet not ſo much, that they may thinke themſelues to haue iuſt excuſe for their wandring courſe and vnprofitable walking, by theſe diſcouragements and occaſions. There is a farre more excellent vſe to be made of them, and cleane contrarie. Did our Sauiour teach his diſciples and the beleeuers of his time, to make no other profit of the troubles, which they ſhould meete with in the world? did he foretell them, that they ſhould find tribulation in the world, to the end they ſhould be diſcouraged? Nay, rather, but to be of good comfort, becauſe he had ouercome the world. When he told them, that few ſhould ſo like of the Chriſtian way, that they would walke in it, did hee giue them leaue
E to ſtay their courſe alſo? yea rather hee ſtirred them vp to be the more earneſt themſelues to enter in at the ſtraight gate. So when anie of their owne weakeneſſe did appeare, as pride of heart, dreaming of worldly proſperitie, great want of faith, and ſuch like; did hee winke at them, becauſe they had long beene accuſtomed to them? did hee not rather the more take occaſion to pull them out of them, ſaying ſometime, *O yee of little faith*: At other times, *The Lords of nations ſeeke after theſe things: but it ſhall not be ſo with you, but hee that is greateſt among you, ſhall be leaſt?* Euen ſo let vs doe; the more

Many diſtemperments by bad examples.

They ſhould ſet vs forward. Deut. 8, 13. Iohn, 16, 33.

Ioh. 6, 67.

Math 7, 13.

Luc. 12, 25, 26.

more iniquitie wee behold among men, the more let vs eſtrange our ſelues from ſuch, and haue no fellowſhip with the vnfruitfull works of darkneſſe, and take no occaſion to be any thing more backward by that; for then, wee muſt neuer looke to doe good, ſeeing wee ſhall alwaies haue ſuch among vs. For there ſhall alwaies be enmitie betwixt the ſeed of the woman, and the ſeed of the ſerpent: and the dragon ſhall make warre with them that keepe the commandements of God and the teſtimonie of Ieſus: and their dwellings is, as was the dwelling of the church of *Pergamus*, where Sathans throne is: But let vs take occaſion therefore to ſettle our hearts more firmely, by our liuing among ſuch, in the loue of goodneſſe, and ſet more ſtore by them whom God hath raiſed vp to be as watchmen and good examples among vs: let vs loue the Saints with a more perfit loue, euen ſuch as excell in vertue, and breake not of our fellowſhip with them when occaſions are offered, leaſt wee haue our acquaintance with diuels.

F

Gen. 3, 15.

Reuel. 12, 17.

Reuel. 2. 13. Note

Pſal. 16, 3.

G

They that diſlike this, let them amend it.

If any obiect and ſay: Though all be not ſo zealous as you, nor ſhew it not after the ſame manner, neither follow any ſuch direction; yet they may be as well occupied, and ſerue God as well as you, or any ſuch: I anſwere, if they haue peace to Godward, and can approoue their ſtate to be good by his word, I am glad: I enuie them not, I would the gifts of GOD were multiplied in them ten-fold. I deſire the ſame my ſelfe: mine eie is not euill, to ſee them receiue good. And therefore let vs both ioine together, and not be diuided, ſeeing wee both ſeeke to pleaſe God; and let vs communicate one with the other, that one may helpe another, & both helpe our weake bretheren: for there ſhould be nothing too much if all our wiſedome and diligence were vſed, and if all the perſwaſions that we both could bring forth for the guiding and directing of Gods people in their courſe, were laid together; yea, all would be litle enough to make our ſelues fit to honour our God, and to reſiſt the euill which we ſhall meet with and be allured vnto in the world. This therefore let vs doe, if there be vpright hearts in vs both; or he that refuſeth, let him goe for a vaine boaſter. Neither is it my meaning to call in queſtion by this direction, mens ſeruing of God, as though either none practiſed a better, fuller and perfecter; or to tie any who know a better, vnto this: but to helpe ſuch as doe ſtand in need, and to teach them to gouerne themſelues in ſome good ſort, who for want of knowledge and experience cannot (though they be neuer ſo willing) direct themſelues. If any ſee further; my deſire is, that he would in commiſeration and pitty of the ignorance and wandring courſe of his poore bretheren, impart that which God hath giuen him, to their reliefe and comfort: and let this which is weakly done of me and yet ſoundly and to good purpoſe, be corrected and bettered, rather than diſliked, vntill it be made more full and manifeſt. But if in ſecret pride of heart, any ſhould ſwell againſt this, as being readier to maligne and enuie it, than to correct it; I would deſire him not to hinder and hold backe ſuch as (I am ſure) for want of ſome certaine directing of them, are much vnſetled and inconſtant in their liues, and therefore liue with the more diſcomfort.

H

This direction condemneth not any other good courſe, but approueth.

I

K

There are yet others, who thinke the labour to be but vaine which is taken in perſwading men heereunto: becauſe the moſt (they ſay) receiue not our counſell; and they which doe, take little good by it, onely they may in outward

ſhew

A shew seeme to goe before others. To whom I answer, that as I looke not that the most men should receiue it, seeing I direct it onely to the children of God, who onely can vse it, though others may repent and be ashamed by it: so I doubt nothing, but that they which doe, shall be much helped forward by it to practise the godly life with more ease and readinesse, vnlesse they be such as vse it for fashion and ceremoniously, as some which take themselues to be the Lords, may doe. I grant it may be more profitable to one than to another, according to the diuerse measure of grace which euery one hath receiued of God: but he which is a faithfull vser of it, hauing least measure, shall not goe without great blessing thereby. And if some who would doe well, hold not on
B in stedfast watching against euill through the day, so constantly and commendably as some others doe; but through strength & superfluity of naturall corruption in them, and by outward occasions and for want of experience, doe breake out into wrath sometime, or peeuishnesse, anger and impatience, or lightenesse of heart and vnseemelinesse, or offend by euill speaking or ill examples in their life, &c: yet must we not by and by conclude, that all which they doe, is vaine, and that they had been as good neuer to haue entred at all into the profession and couenanting of a godly course. But thus they ought to thinke, that if they be turned out of the way, and mastered of their affections, when they haue had a good regard of their liues oftimes, and haue taken order in the
C morning perhaps to keepe their hearts diligently throughout the day; they may well think & looke for it, that on other dayes they shall watch more greatly against offend, & haue their minds more violently carried to the fulfilling of their lusts, when little or no helpe at all hath been vsed against the same.

Besides this, we haue yet another benefit by bringing our selues daily to consider our wayes, that the infirmities and wants which wee haue seene in our liues, do both shew vs, that we haue still matter sufficient in our selues to humble vs, and to cause vs to be charitable rather than seuere iudges of our brethren, and also that we haue iust cause to continue our praiers to God to pardon and weaken the same in vs more and more, reioicing that they please vs not,
D not blind-fold vs, so, as that we be made vnwilling to see them: and hereby we shall sooner recume, if we haue broken off our course through some passion ouer-ruling vs for the time, than if we should in a careless and negligent estate haue fallen after the same manner. And therefore although when we haue read and seene what this direction is, it may raise many thoughts in vs against it, not hauing as yet any experience or proofe of it; yet let vs not doe as many will, who if it like them not at the first hearing, they doe not wisely consider further of it, but flatly resolue not to meddle with it; who were to be requested rather, if the whole should seeme more than they could be brought vnto, at
E the first to take in hand some part of it, till God shall let them see further into it, and the excellencie of the whole: although I doe not say, that I would giue libertie to any (hauing any point of it (wisely and willingly) so such as haue clearer sight to see all to be needfull and necessarie.

Though most receiue it not, yet it is not in vaine.

Some vse it for fashion.

All not vaine, though some slips.

If they offend that looke to their waies, much more they that doe not.

Gaine by infirmities.

Note

Not rashly reiect it.

CHAP.

F

Chap. 12

Of the obiection of weake Christians who cannot read: and another, of them that are troubled through some scriptures: and answere to both.

Such as cannot read.

IF ye will aske, what they shall doe, which cannot read, and therefore can neither inioy the benefit of this nor such other helps, in anie such ample manner as others may: I answere, that they must needes fare the worse G for want of that gift, although I could wish that manie which can read, vsed it more oft, and in purer & more reuerent maner than they do. But if they be such as are to be counselled, they must (as they are able) prouide, that they may with more diligence giuing both to preaching, & hearing other read, and prai-

Must be more diligent in hearing &c.

er, supply that want of theirs, as far as may be; and if they cannot hope for to obtaine a gift of praying according to their necessities, then to learne some forme of prayer, as well in respect of the shortnesse therof fit for their memorie, as in regard of the matter, meetest for their estate & condition, as it shall be ordinarily and for the most part: and when it alters by reason H of some affliction or otherwise, then to learne to pray according to their present occasions and necessitie. How vnsauourie soeuer these things may seeme to some; it shall be but to such as iudge after the flesh, and like too well, & look too neerely to the examples of them who neglect these duties verie much or altogether, to follow them. And whereas they may obiect againe perhaps, that they cannot bestow such labour vpon these things; I say, these things are greater than they seeme to make them: but for their labour, let it be such as may stand with their callings duly followed, but let them be teachable. But if a meane worldly gaine and commoditie might bee reaped by greater labour and more time bestowed thereon, then the I learning of prayers, or the attaining to the abilitie & gift of reading would require, I thinke that neither of them both would be counted heard to become by and attaine to. In few words let the take this for an answere, that if they benefit not themselues by the publique meanes by all possible diligence, also if they be not readie to profit by the helps of other by all good occasions & opportunities, they must needs come behinde in reaping profit or fruit, & shall hardly grow to direct themselues safely & with holy peace as it were, meet for them in such a troublesome would and manie waies dangerous, as they liue in.

Otherwise they must looke to come behinde

Some (to draw towards an end) say, nothing troubleth them so much in K all that I haue said, as the vrging of these speeches: *All the day long we must meditate on the law, & passe the whole time of our dwelling here in strangers.* Also, *Whatsoeuer we do, eat or drink, &c.* And, *Take heed, lest at anie time there be in any of you an euill heart, & vnfaithfull to depart away frō the liuing God.* These & such places they confesse, (in their iudgment) are vrged too sore, & they could else be content with all their hearts to glorifie God sometime, & in some

How shall we serue God all day long? Heb. 3, 12.

A some parts of their liues as they are able: but what comfort shall it be (say they) when we haue done what we can, to thinke yet, that God is neuer the more pleased with vs; because we know we haue omitted many things which we ought to haue done, and committed the contrarie? I answere, The sense of the places I cannot alter, and yet least they should take discomfort by them, which are written for their comfort, I will not leaue them still in their doubt and perplexity, but for their further satisfying, I will help them to some stay & resolution.

And first let them be perswaded of this, that there is nothing in these or any such like Scriptures, which may iustly dismay him that seeketh the Lord in truth; neither is anie lawfull libertie hereby denied to a Christian in such be-

B nefits, as God hath left vnto him to be inioied r onely vnto the flesh, whereto we are not debters, are we commanded to bid battell, and that so farre as of vs fraile men (but yet indued with Gods spirit) may be performed. Yet more particularly to speake to them, I dissemble not my meaning plainly to be this: that if any time of the day, or part of our life, we thinke we may take anie libertie to euill and sinne, (no not then when we haue before hand beene best occupied; for after such times commonly doe men most giue themselues the bridle:) this cannot be done without manifest contempt of these scriptures, & consequentlie of the maiestie of God, who knowing what is best for vs, hath thought good thus to direct vs. And yet (alas) how common this is in many which goe for

C good Christians, we may see with griefe: who as though God had giuen them some times to offend in, and some liberties to inioy, which in his word are condemned, (which were to make him say and vnsay, and to denie and affirme the same things) I say, as though it were thus, they doe by anie small occasion let loose the raine to licentiousnesse; and yet I denie not but that they doe manie things commendablie. But what doth that auaile them? For as *dead flies doe cause to stinke and putrifie the ointment of the Apothecarie*; so some ill parts of life and dead fruits mixed with commendable vertues, doe spoile them of their vertue and beautie, that they haue no sauour in the sight of God, neither giue they anie sweet smell or sauour vnto men; and as the leauen though it be

D but a little, doth sower and leauen the whole lumpe of dough; so some strong corruptions being suffered to beare sway in the life, doe corrupt euen that which otherwise would be good. For as it is a blemish & deformitie in nature, to see in a mans body, one eie or legge small and the other great: so if there be not proportion and agreeablenesse in our liues betwixt one part of it and another, it is an vtter deformitie in the whole.

They thinke it hard to be bound, (they say) to bring particularities of their liues vnder examination, and themselues to be held within the compasse of anie such rules, as debarre them of anie libertie which they shall thinke good to inioy: and that it were too foolish for them to thinke them necessarie, and

E too seruile to obey & follow them. But let them remember what they said: that they are willing to do what duties they can, and then let them heare me, or rather (as the truth is) the Lord by mee, what seruitude it is, I lately set downe; that is to say, the greatest freedome, to labour to stoppe the course of flesh and our owne corrupt will and affections: the which yet if wee liue after, wee *shall die*, and be cut off from our inheritance with GOD and with Christ. Indeed by these meanes, wee should bridle many passions of pride, loftinesse,

B Rom 8, 12. *This doctrine is hard onely to the flesh.*

No time to sinne.

Note.

Eccles. 10, 1.

Note

Liberty to sinne, dangerous.

Rom, 8, 13.

swelling; & breake off many boisterous outrages which rise vp in vs, as wrath, F
frowardnesse, heart-burning; and quench many fierie darts of concupiscence,
vncleane lusts, and wantonnesse; with other such fond & dangerous delights,
which lead men to destruction; and cleare our liues, and season our tongues
with Christian talke, as well as cleanse our hearts. And is there any man which
reioiceth in the name of a Christian, who would haue his libertie in these e-
Note uils? What did I say? libertie? nay, who would become a bondman (for to
speake properly and truly, that is bondage in the highest degree) to his owne
We may vse all good liberties. intemperate affections and desires? As for the varietie of good liberties, which
our most mercifull God hath be trusted vs with, which are both many & com-
fortable in themselues, we may vse them all in the Lord, so that God haue his
honour thereby: but whiles we take our part in them, the Lord may not lose G
the part that is due to him; which is, that we vse them soberly, and with care
not to offend, and that nothing be done against knowledge and peace there-
in. And is not this sufficient and enough for all men which are the Lords? I
am sure when men cannot be content to keepe themselues at this stay, as they
pay dearely for euery stolne libertie, so they must say, when they haue had
their mindes satisfied, after all: The godly life excelleth; and sing the dole-
full song of them who haue learned it somewhat too late by their wofull expe-
rience; that Measure is a treasure, when their mirth is at an end. For doe we
not see, that when Christians haue walked in a good course for a time; and af-
ter, haue begun to shake off the yoke of obedience, and haue againe sought H
libertie to the flesh, alledging this: What? must wee be alwaies pent in, to
Falles of good Christians by boldnesse. looke to our waies? see we not (I say) that God hath in some houre or day, gi-
uen them vp into their owne hands, in hast and rashnesse to runne with gree-
dinesse to the fulfilling of their hearts desire which they haue sought? and in
Note. that one day to lay a foundation of sorrow for many yeares after? But haue
they afterwards in like hast and with ease returned againe? Nay, then they
must haue shewed themselues wiser than some, who yet were wise: and more
strong than *Sampson* the strongest in his time; who after hee had prostituted
and made himselfe a sot and slaue to a base mistresse, recouered not himselfe
againe, vntill he had ground in the prison like an horse, both his eies being put I
out, and seruing to make the vncircumcised pastime, when yet he had beene
the ioy and glory of the people of God. But to returne from *Sampson*: haue
they not tried what it hath gained them, to be at their owne hand and libertie,
whiles they haue thereby runne into shamefull sinnes & offences? Thousands
True libertie. with griefe may witnesse this truth with me, and can say by miserable experi-
ence, that euery one seeke to be contented with the libertie which God giueth
Prou. 15, 15. him, remembring that which is written: *A good conscience is a continuall ban-
quet.* Wee know, that through frailtie, forgetfulnesse and the remainder of
our corruption, which is not small, the best shall too oft goe out of the way:
therefore they neede not seeke occasions to doe so, but to auoid them rather, K
Rom. 13, 14. and so obey the commaundement of God, which is, *Put ye on the Lord Iesus,
and make no prouision for the flesh, to fulfill the lusts thereof.*

This I trust may suffice to be said, by occasion of the fore-named Scrip-
tures, and to answere any reasonable man to his full contentation. And let
such (in the feare of God) cease meruailing, why wee should be so carefull to

please

A pleaſe God, euen through the day, and one day as well as another; becauſe beſides other reaſons, which in their proper place I haue ſet downe, this is to be weighed: that Chriſtianitie is like to a trade or occupation, wherein no good will be done, nor profit ariſe, except it be throughly followed and with great diligence, and eſpecially this point regarded, that one thing be not loſt or neglected, whiles another is followed, nor one dutie ſlacked whiles another is performed. And thus I ſhut vp my anſwere to this laſt obiection, ſaying: That the fore-mentioned Scriptures and other like them, are not feareſull to Gods children, neither ſhall neede to trouble any, who will take heede that they trouble not themſelues by wilfulneſſe and groſſe negligence; but

B doe in the ſimplicitie of their heart ſhew themſelues teachable to that, which they know of the will of God, although they finde many wants in themſelues, ſo as they groane vnder the burden of them, and be truly caſt downe for the ſinnes which they haue committed: for the beſt are vnder no better condition, although they may excell their brethren in ſome meaſure of grace; and therefore they confeſſe, that when they haue done all, they are vnprofitable ſeruants.

Chriſtianitie muſt be followed, elſe no good will come.

Note

Luc. 17, 10.

C

Chap. 9.

Of the obiections: That Miniſters may follow daily direction, but yet not therefore the people: and of ſuch as obiect; That better counſell is giuen by the Author, than he himſelfe will follow, with anſwer to both: and a larger anſwere to the firſt obiection in Chapter 2.

D THe other obiections which remaine, are few, and ſhall in few words bee anſwered. Of the which this is one: Though you that haue nothing to trouble you, but ſit quiet at your ſtudies and leade a Scholars life, may be fit to guide your ſelues in ſuch a manner, as here hath been ſet downe (as indeed it becommeth you well, and all doe looke for it at your hands, who ſhould be lights vnto others:) yet it is not therefore to be vrged vpon vs. Yea theſe Obiecters do further alledge: If it be hard, euen for you Scholars and Miniſters, to obſerue it, who haue ſo many helps to ſet you forward ouer we haue; there is ſmall equitie in it, that we ſhould be inioined the ſame performance of dutie which is required of you. Our hinderances and lets in the world being more and farre greater than yours, and our helpes and furtherances fewer and weaker, as ye know. But to theſe I anſwer. As there are more helps to the learned and miniſterie,

E and fewer lets (who for the moſt part haue their liuing prouided them, and may be much more free (as they ought to be) from earthly intanglements, than others; except they loue to haue their hands and their heads full of worldlie dealings:) ſo they haue more duties to performe beſides thoſe, which are common to all priuate Chriſtians. For they ought not to reſt in the direction aforeſaid, which is common to euery priuate beleeuer: but according to their ſpeciall calling, as they are Miniſters, they ought to performe the ſeuerall duties

Not only for Miniſters.

Miniſters and ſuch like ſhould moſt tend this.

duties thereof publikely & priuately, both by attendance to reading themselues, and also as watchmen to looke vnto others diligently, in exhorting, admonishing, rebuking, comforting and instructing them, as occasion shal be offred. F

Ezeck.34.3.

They should keep a regester of Gods mercies, &c

Further, it were meet for them to take a view of their weeks work at the end of it, to keep a regester of Gods speciall mercies and deliuerances, and another of his chastisements and afflictions; and how they goe vnder them, and profit by them; that by their experience they might the better bring on others. This (I say) and some other such duties ought to be looked to of them: so that priuate persons need not thinke themselues so sore pressed in respect of them; who if they looke well to their charge, haue a double dutie to discharge in respect of others. Although I could wish, that they did in practise and in the course of their liues faithfully and carefully performe that, which is drawen out in common for euerie Christian: for with griefe it may be spoken, but too truly, that manie of them liue as they list, verie offensiuely; and both in performing the duties of their calling, and also in giuing good example, come much behind manie of those, who by good right ought to be guided by them: but none are to stumble at the bad liues of such, for asmuch as there will alwaies be in the ministerie, offensiue persons, who though they should goe before the flocke; yet come far behind them, to their iust reproach; and (as *Elies* sons) cause their holy calling to be had in contempt, and to be euill spoken of; from whom the people are not to fetch their light, nor to take example. For though the calling it selfe be most glorious and fit to make and keep them heauenly minded, namely, seeing their labours and studies may be helpers of them to godlines, whereas other mens are full of toile, and occasions (through their weakenesse) to draw them to worldlinesse: yet except they be such themselues, as haue the vpper hand ouer their minds and hearts, and can hold them in subiection, and teach themselues when they teach the people, their studies will not onely be full tedious and vnpleasant vnto them, and yeeld small profit to their flocke; but also, they shall be as readie to be deepely plunged in the world, and in idlenesse and vanitie, as others: which will surely come to passe, till preaching, reading and godlinesse be with a better conscience regarded of them, and till it be their glorie and crowne to seeke to gaine manie to God. So that it is cleere, that manie ministers (as they handle the matter) find it not so easie aboue priuate persons to liue godly, but are farre off from keeping of a good course daily both in their generall and particular calling; which yet is inioined the people to doe. And as for such as are more painefull in their calling, and carefull in their life to please GOD, though it must be granted that they haue manie more helpes in regard of their ministerie, then priuate men; yet it is also to be considered, that their troubles and crosses are manie more and greater than other Christians are for the most part; for they are more shot at by Sathan and his instruments, they haue manie discouragements, vnkindnesses offred them, and hatred for their good will and for the dooing of their duty, as vnknowen though knowen, besides their continuall care ouer the flocke of Christ. So that their crosses are manie and great, and they haue need of great grace to walke G H I

Not to stumble at bad Ministers.

Ioh.10.4

2.Sam.2.17.

1.Thes.2.19. 20.

Good Ministers haue many troubles.

Luke.22.31. 2.Cor.6.9. Gal.4.16.

A walke faithfully and fruitfully in their course. Therefore let none obiect, that the Ministers (except some few whom God doth more specially priuiledge, for causes best knowne to him) may by meanes of their calling more easily keepe a constant course in the feare of God, as though they had no lets nor discouragements: but let them knowe, that all haue hinderances enough; and therefore according to the helpes, which God hath giuen to euerie one, both minister and hearer, let them grow thereby, and one not looke vpon another to be cooled and held backe; but all cheare vp their mindes, and trusse vp their corrupt thoughts, which are euer haling and carrying them one way or other, and clogging them so, that they cannot goe forward, but are readie 1. Pet. 1, 13.
B to stumble one at the welfare and good report of another; as *Peter* did at the libertie of *Iohn*, which hee thinking to be greater than his owne, said, What Ioh. 21, 21.
shall this man doe?

Now as for them which will not mislike the counsell that is giuen them in *Practise of this.*
this direction, (they say) if they could follow it, but they think the writer hereof to haue wished better to other, then he can follow himselfe: I answere, that it is no more expedient for the Author to say, what hee hath done in this behalfe, then it is wisedome for others to obiect or surmize: who liueth in the eyes of men, and is not ashamed to looke his greatest aduersaries in the face, although he confesseth, that this iustifieth him not, but he that iudgeth him, is
C the Lord. But whatsoeuer the writer hereof be, or how little so euer that hath profited himselfe, which he hath written: let them that read it, weigh and take in good part his loue to them herein. And yet though hee will say nothing of himselfe, least any should thinke of him otherwise than he seeth or knoweth to be in him, yet (I say) hee can put them out of doubt, that this doctrine hath beene receiued, and conscionably practised of some, euen priuate Christians *This hath beene proued profitable.* who haue but learned it by his meanes, to their good contentation, and (as they are perswaded) to the plentifull recompence of their labour therein bestowed, euen alreadie: who yet haue good hope, that the first attempting of it *Note*
D was, as the hardest to them, so the least gainfull, in comparison of that which is to be looked for; and that the best is to come. And moreouer, they doe confesse, that the certaine fruit, which they haue reaped of the practising it, (in such weake manner as they could attaine vnto,) in respect of the vncertaine profit and comfort, which they receiued of their vncertaine seruing of God, before they were acquainted with it; they confesse (as they be able to iudge) hath beene very great. This I say for their better incouragement, into whose hands this booke shall come, that they may not feare, that this is thrust forth at aduenture amongst men, when no proofe hath been taken, how it hath wrought vpon any before.

And yet this is no small benefit, (whatsoeuer others haue done) that a man *Singular commodities of this course.*
E which desireth to please God, may know how to behaue himselfe in this pilgrimage both towards God and men: how to proceede when he hath begun; how to comfort himselfe when he is heauie; how to raise vp himselfe, when he is fallen: & how to returne when he hath gone out of the way; which (through Gods blessing) with many such fruits, he may finde heere, and inioy dailie to his comfort. I say, heere; (yet without anie arrogancie) because though many good things may be reaped of many worthie mens labours, yet they haue not

driuen at this one particular, Of dailie directing a Christian, as I haue done. F
And this for the satisfying of thy demaund concerning the practise of this doctrine: and therefore feare not thou, that the Lord will leaue thee in the middle way, when hee hath blessed thee in the beginning thereof, if thou withdrawest not thy selfe from his gouernment; but hee will shew himselfe farre more gracious to thee, according to the praier which *Dauid* made in faith to
Psal.71,9. him, and obtained the fruite of it; *O Lord thou hast beene my hope euer since my youth, Cast me not away in the time of mine old age; when my strength shall faile, leaue me not.* And as this holy man of God(we see)distrusted his owne weakenesse, yet through his long experience of Gods fauour and kindnesse, conceiued assured hope thereof vnto his end: so the best of vs all might iustlie
G feare (knowing the malice and subtiltie of our enemie, and our owne exceeding frailties) that we should neuer be brought in safetie to our end; but crie out dailie against the vnlikelihoods of continuance, which we see in our owne liues, if our experience of Gods loue did not giue hope (of a good end)which
Faith ouercommes all doubts and lets. shall not make vs ashamed. But aboue all these, either temptations and afflictions, or the doubts and feares which come thereby, our faith carieth vs to see into Gods mind & purpose, and to waite through patience for the accomplishing of his promises, accordingly as it is written; *Wee are kept by the power*
1,Pet.1,5. *of God through faith vnto saluation.* And againe: *This is the victorie that ouer-*
1,Ioh.5,4. *commeth the world, euen your faith:* And, *Greater is he that is in vs, then he that*
1,Ioh.4,4. *is in the world.* H

But yet one thing (seeing I speaking of it before, did shut it vp too briefelie) remaines necessarie to be answered more fully. For when they heare the name of direction (though they who read the whole, may easilie see what I meane thereby) they demaund thus: What? is there any other direction, then the word of God? And is that now at the first made our direction? But what Christian hath not laboured to follow that in all ages, when no such inuention as this, nor no such new found out direction, as yee mention, was knowne? vnlesse perhaps ye haue found out any new thing beside the scripture; or see that in the Scripture, which none before you saw. I answere, that nei-
No other direction then Gods word. ther doe I vrge any other thing than the word commaunds, nor arrogate anie I
skill, to teach and guide mens liues otherwise, then other of my brethren, who doe soundly interpret and conscionably reade the Scriptures, haue found out and do teach: and that is, That euery day the substance of godlinesse ought to be practised of euery true Christian; and that according to his knowledge, he should holily and religiously indeauour to make the same conscience of his thoughts, words and deeds euerie day, which at anie time or any day he hath done, when he looked best vnto them. And because the rules of Gods word, and practises of mens liues doe not so commonly and easily meet together; but euen among the godly it is much complained of, that they most hardly can fasten vpon a good course, and that euen the verie knowledge of it, for want of K
plaine and daily teaching, is in many places much wanting: therefore I say further, that the frailtie and weakenesse of such doth require, that there be some helpe ministred to them by such as haue experience: and that which is sufficiently taught in the canonical Scripture, here & there for the directing of them, had need to be gathered together both plainly and plentifully in one Treatise

for

A for them, to haue it at hand by them, and to read oft, as they ſhall be able, and ſhall ſee it neceſſarie. And that honeſt and well diſpoſed Chriſtians are not to be ſent, to ſeeke for euery inſtruction which they ſhall haue need of, to euerie booke & chapter of the Bible; which neither God doth inioine them, neither they could poſſibly find, though they had leiſure, no not one of a thouſand, but are to be helped by the ſermons and writings of their teachers. For as no man will ſay, there is no vſe of the Apothecaries ſhoppe to fetch thence roores and hearbs for neceſſarie vſe, becauſe they grow in fields and gardens: ſo neither is the writing of particular Treatiſes needleſſe, although all neceſſarie points of inſtruction are to be found in the Canonicall Scriptures. *Note*

B And as the ſermons of many haue been penned to good purpoſe, to helpe ſuch as are well diſpoſed; ſome directing particularly how to pray; ſome how to receiue the holy communion; ſome how to faſt, &c. ſo I haue laboured in this Treatiſe to direct men how to liue in this preſent world, ſo as they may walke with God, euen by bringing them from a generall & confuſed thought of Chriſtianitie to a daily and particular care of godlineſſe throughout their whole courſe. And ſeeing (as our Sauiour ſaith) *The light of the body is the eie*; meaning, that euen ſo, the light of the whole life, is the effectuall & powerfull knowledge of Gods will, and a well ordered heart, and gouerning of the vnruly affections: therefore I haue heerein declared how ſuch knowledge muſt be *Chiefe ſcope i How to liue holi- ly alwaies.*

C ſought, and the heart of a Chriſtian be daily gouerned in the cogitations and deſires of it, that they may draw the life in the ſeuerall actions and parts thereof vnto the obedience of Chriſt. Yet I denie not, but that men of experience, who haue long accuſtomed themſelues to the daily and true feare of God, may direct themſelues better, then that ſuch ſhould neede to tie themſelues to theſe rules or ſuch like of another mans drawing; who if they haue learning, and doe keepe a daily obſeruing of their waies and affections, ſhall be beſt able thereby to gouerne and guide themſelues: of which ſort, I wiſh there were many, who could helpe forward other, rather than ſtand in neede of helpe themſelues. But too few there are of them: for although many for their know-

D ledge might, yet they doe not ſo narrowly looke to themſelues, how they obey that which they know, but that a direction drawne out of the word of God by another mans labour and induſtrie, may doe them good. Among whom, if there ſhould be ſome, who ſhall condemne this my writing as curious, (as there are many who cannot thinke any ſuch doctrine neceſſarie) I reſt in that which hath moued me to take it in hand, & am little moued what ſuch doe ſay.

The obiections which remaine, are in regard of the perſons and ſtates of men: as, the mightie and the meane, the ruler or magiſtrate, the poore ſeruant, labourer and workman, the trauailer, or whoſoeuer he be, or in what ſtate ſoe-

E uer, hauing his hands full of buſineſſe; (ſo as his calling be allowed of God, and profitable to men) of all which this I ſay; that which hath beene anſwered to the former obiections, may fitly ſerue for them. Namely, that all being teachable, and readie to heare what the Lord hath to ſay to them, may ſerue God dailie by walking diligentlie in their calling, and minding their worke whiles they be about it: ſo as they remember and keepe this in firme perſwaſion, that they labour and take paine therein, becauſe it pleaſeth GOD they ſhould doe *Lawfull calling and buſineſſe bin trech not the direction.* *Be perſwaded that thou pleaſeſt God in that which thou doſt.*

do so: and with all, that they be watchfull to practise in their labours, all ver- F
tues, and bring forth the fruits of the spirit, as occasion shall be offred; that
Be watchfull to practise the vertues of patience &c. as occasion shall be offred.
it to say, patience, when they be prouoked to the contrarie, with long suf-
ferance, meekenesse and humblenesse to hold vnder their proud, boisterous
& rebellious hearts; and contentation in the blessing and successe that God
giueth them, and innocencie and righteous dealing, with the like; as faith,
hope loue, peace, &c.

To be short, euerie true Christian may as he ought, keepe a daily course
of liuing holily, righteously and soberly, though not all in a like measure &
degree, yet so, as God may be pleased, his owne heart quieted, & others by
his example not iustly offended, but edified; which is the thing that we G
ought all to propound to our selues, and aime at. And last of all, whereas
it may be demanded, what sicke persons shal do, and whether their consci-
ences shall be tied to such rules, when paines and diseases giue no libertie
to the mind to thinke of anie thing but the greatnesse & extremities there-
of; & when praier it selfe, especially long continued, cannot be admitted,
Direction for sicke persons.
no not of them, who haue yet in their health prayed oft and feruently, and
with delight: to them I answer: That if the diseases & kind of paine be such;
(as there are manie such) then know we that the direction fit for such, is to
keepe faith, hope, peace with God, and patience, with meekenesse & thank-
fulnesse: to watch for this, and lift vp the heart as oft (though briefly) as H
2. Cor. 10. 13
they can; by prayer for this grace, and to hold out contrarie euill and re-
bellion against God, (euen as the martyrs, did in their extremities) the Lord
hauing promised that he will lay no more vpon them, than they shall be a-
ble to beare: and yet euen this poore watch-keeping (for so it will seeme to
them) shall be a practising of that direction daily, which I haue made men-
tion of, though it is not to be looked for, that the sicke and diseased can af-
foord that liberall seruice to God, in other parts and duties of Christian life
that others may, who are in health. As for those who are distracted & be-
reaued of their sences and vnderstanding, (which may be the case of the
deerest seruants of God) there is no question to bee mooued about them, I
what they are to doo. In the faith wherein they liued, they shall die, and
be accepted, God vpholding them, as he hath promised, though wee doe
not alwaies see how. And for other, whose sickenesse and diseases shall not
be so painfull as theirs before mentioned, they besides that which hath
bene prescribed to the other, are to take the benefit of reading by the
helpe of others, with conference, and of meditation also, and more long
continued praiers as their weakenesse shall giue leaue. Which grace with
Iam. 1. 5.
that which is meete for euery other in his estate, God, who giueth plen-
tifully and casteth none in the teeth, vouchsafe to graunt to all that desire it,
for his sake, in whom he is well pleased, Iesus Christ the righteous, K

CHAP.

A

CHAP. 10.

The concluſion of the whole Booke, containing an exhortation to good and bad.

AND thus much I haue thought good to ſay of the doubts, obiections and cauils which may be raiſed from or by occaſion of the former doctrine, as alſo of the anſwers thereto. And now to ſhut vp this Treatiſe & the whole Booke, for concluſion, a few words in the way of exhortation I adde both to the godly and godleſſe; and ſo I end. To them I ſay this: Seeing you haue ſome experience alreadie, that it is no loſt labour to liue vnder Gods protection and gouernment, but that in ſeruing him deuoutly, there is great reward; beware yee waxe not ſlacke and colde in the courſe wherein ye haue begun. And ſuch of you, as haue knowne this point of truth, and made conſcience of the ſame to practiſe it, I meane euery day, and throughout the ſame, to ſet your ſelues to walke with God, (which many and yet well minded haue not done,) hold on your courſe and be not wearie of well doing; for yee ſhall reape the fruite thereof without wearineſſe: yee haue borne the greateſt brunt alreadie, while liuing among many Atheiſts, Papiſts and carnall Goſpellers, yee haue receiued their liuerie and cenſure, and with all diſgrace that might be, (vnder the Goſpell) haue reprochfully had the odious names of Preciſians and Puritanes, Hypocrites, and ſedicious perſons, giuen vnto you, (as it hath alwaies beene the reward, which the vnthankfull world hath giuen the ſeruants of God.) But if taunts, mockes, reproches & diſcouragements haue not turned you out of the way, nor cauſed you to waxe faint in your Chriſtian courſe, neither let any other thing hereafter vnſettle you, but holde out the confidence of your faith, and reioicing of your hope vnto the end; and ſo doing, I pray God, that yee may proſper and fare-well, as your ſoules ſhall proſper.

Exhortation to the godly.

Gal 6,9.

Heb 3,6. 3,ep Ioh 2.

And whatſoeuer knowledge of Gods will yee haue found by diligent ſeeking of it, and hidden the ſame in your hearts, as treaſure, in the ſafeſt place, to the end yee might not ſo much as wander from Gods commaundements, praiſing him for the ſame; yet pray ſtill to GOD, as the bleſſed of the Lord haue done, O teach vs ſtill thy ſtatutes: and grow in grace and in the knowledge of our Lord Ieſus Chriſt. The blinde world ſeeth not the happie end of that to you-ward, which ſeemeth to them to be the greateſt miſerie, whiles yee arme and ſettle your ſelues to walke on conſtantly in the courſe yee haue begunne. And GOD knoweth whether hee hath giuen that grace vnto you, to a further end than they once thinke or dreame of: that is to ſay, that when they ſhall ſee GOD to bleſſe you therein, many of them which are as yet of the Synagogue of Sathan, which call themſelues Iewes, and are not, but doe lie, may come and worſhip before your feete, and acknowledge that he hath loued you. Yea, it may come to paſſe, that when they ſhall after better and more mature deliberation, ſee and be conſtrained to ſay; GOD is with you of

Pſ 119,10,11.

2,Pet,3,18.

Reu.3.9.

Zach. 8. 23. Matth. 5, 16. of a truth; *that ten of them may take one of you by the skirt, and say, as they did of the godly Iewes, in the Prophet Zacharies time, We will goe with you, for we haue heard that God is with you.* Nay it is certaine, that your light so shining as hath beene said, *many shall see your good works and glorifie your Father which is in heauen.* More I will not say to you. F

Such as looke not to their waies daily. But to proceed, such of you as haue not extended your care of liuing godly to euery day nor throughout the same; but haue taken more libertie to your selues than God alloweth, this I say to all such: If you haue done so through

Either through ignorance, ignorance, & that God hath reuealed no further light vnto you, who yet were readie to do whatsoeuer you should heare to be commaunded you of him; be not discouraged, your sinne hath been the lesser, and God will not impute it to you, nor lay it to your charge. Onely shew that ye did it ignorantly, hereby; G that now ye know God requireth it of you, that your care should continue one day as well as an other, to looke to your liues, and particularly to obserue them, that now (I say) ye doe so; and follow conscionably that, which ye see to be your dutie in this behalfe, as ye did before in that which ye knew. And so ioine your selues in your practise with your brethren before mentioned; and all that is said to them, take it as spoken vnto you. But to others of you, who feare God

Or in ill conscience, when they do or might know their duty. and know it to be your dutie to make conscience of your waies, one day as well as another, and yet haue not done it; or if you were ignorant of it, yet ye made no hast to know more than ye did, least yee should answere for more than yee

Their sinne is great. were willing to do: the sinne of both sorts of you is great, and doth crie to God H for punishment, and hee hath heard the crie of it against you, and hath a controuersie with you for it; as he said in the same case to the church of *Ephesus,*

Reu. 2. 4. (though yet God was worshipped truly of it, but not indeed with zeale, and feruently) *I haue somewhat against thee.* And that which S. *Iohn* said to them; I

Therefore repent. say vnto you, *Remember from whence yee are fallen, and repent, and doe your former works, or else God will come against you shortly.*

To forsake our first loue, what. For indeede it is not meete, that such as at the first inlightning of them by faith through the preaching of the Gospel, could not satisfie themselues in being thankfull to God for their deliuerance which they saw: should after, make a common matter of Gods loue, and leaue their feruencie in honoring him, & I

Note their first loue to him, which they thought sometime could neuer be enough. And therefore it is not to be doubted, but that such haue many complainings of their looseneſſe and securitie, and many accusings of themselues, when they

They smart who do so. smart for such negligence & boldnesse in sinning against God, by such corrections as he doth inflict vpon them: And to omit all other his chastisements, (for there is now no time to mention many) euen this is one that meeteth with such: that whereas, while *they walked vprightly, they walked safely*: yet since they waxed more wearie of Gods seruice, they haue beene driuen manie times to contrarie streights, & checks of conscience, cõplaining that they could not find the comforts in Gods word & promises, which they were wont to inioy. K And who doubteth, but that it must needs be so? For although some take discõfort without any iust cause, either whẽ they cannot do the good they would, or when Gods hand is vpon them by some sore afflictions; in which cases their griefe ought not to exceede: yet that it doth so, when men walke not soundly with God, & follow not that which they know they should, what maruell is it?

It

A It is their wisdom for both to amend, and that speedily: the one, his error, that he knew not; but both of them, their careleſſe halfe ſeruing of God which they had offered him, and to bring themſelues to this, that they hold and account it their greateſt worke they haue to doe, and the chiefeſt care; that they be afraid to offend continually and euery day: yea and for this cauſe, that euen their *reioicing be in trembling*. This is that, which they muſt indeauour after. And to conclude my ſpeech to them, let this that I ſay be regarded the more, by how much they are in greater danger of the diuels deceiuable allurements, which now in this our renued peace and longer hope of the continuance of it, they lie open vnto. Seeing it will be plauſible, not onely to the bad, but alſo a B ſore temptation to the better ſort, that now we haue eſcaped the perill which we feared when the yeares of our late deceaſed Soueraigne the Queenes Maieſtie grew full, and therefore not like long to continue: now (I ſay) we hauing obtained of the Lord this mercie, to haue a religious and godly king to ſit vpon the throne, and to defend vs, it will ſeeme a needleſſe matter to looke ſo narrowly to our ſelues as then wee did. But let all ſuch know (howſoeuer others haue no eares to heare it) that if, now our feare of earthly danger is taken away in ſome ſort, we increaſe not and double our feare of offending God; and alſo if with inlarged hearts wee ſet not our ſelues daily (as wee haue good cauſe) to teſtifie our thankſgiuing, by all poſſible fruites thereof, with honeſt and blame- C leſſe converſation; and that much more than we did before, let ſuch know, I ſay, that the laſt end of theſe bleſſed times will be worſe to them, then the beginnings of them were, when they had not yet ſo deepely ſinned: And it will be verified in them, which was ſpoken in the daies of the Prophet *Amos* to the children of Iſrael, *You onely haue I knowne of all the families of the earth, & therfore I will viſit you for all your iniquities*. For where much is receiued frō God, he looketh that much fruit ſhould be yeelded to him againe.

Amend, & that ſpeedily.

Pſal. 2. 11.

More cauſe to looke to our ſelues then heretofore.

Double our care and thankfulneſſe.

Note

Or elſe the end ſhall be worſe than the beginning.

Amos. 3. 2.

And I ſay this the rather, for that GOD hath warned vs alreadie (if anie warning will ſerue) this firſt yeare of our peace & proſperitie, to continue. For what hath befallen numbers, who made full reckoning, that they would now D ſet themſelues to liue merrily in deed, and ſing (care away,) now that they ſaw they were ſeeled to liue ſafely vnder their vine and vnder their figge tree? I ſay, whiles they thus grieuouſly tempted God, and ſo ſore prouoked him by their more than heatheniſh vnthankfulneſſe, ſaying with the Epicure in the Goſpell; *Soule, liue at eaſe, eate, drinke and take thy paſtime*, what came to paſſe? How many of them fell in few daies of the vnwelcom viſitation of that plague? being taken (as a man may ſay) euen as the Iſraelites, who died with their meat in their mouthes, which had cauſed them ſo ſore to tempt God. I ſay not that all which were taken away by that contagion, had ſinned in that manner, but that many of them that ſo died were ſuch offenders, & were heard to vtter ſuch E prophane ſpeeches as I haue mentioned, too many both in the Cities & in the Country where they were ſwept away, are too true proofe & witneſſes. Of the good that died (though the manner of their death were vncomfortable) who can denie, but that they made an happy change of their life, & that they are taken away (as the prophet ſaith) that they ſhould not ſee the euils to come. But for the reſt (euen the worſt) they were not ſinners aboue many thouſands of other that remaine. Who, ſeeing they amend not by their example, it is to be

Luc. 12. 19.

Numb. 11. 33.

Eſay. 48. 11.

feared, nay vnlesse they repent, it is out of controuersie, that their end shall F
be more wofull than theirs: of whom I hope, that many repented, when
these that liue, & as great sinners as they were, do indeed that which the o-
ther did but intend, that is, not redeeme their time, not serue God with ioy
for the aboundance of his blessings, but set themselues resolutely to passe
their daies securely & boldly, in all kind of intemperance, as if they had made
a couenant with hell, and a league with damnation.

Exhortation to the vngodly.

Now I haue spoke to the godly, I turne to the other, who either haue on-
ly a false perswasion of their saluation, or else, confesse that they haue no
To consider what a fearefull estate they are in. knowledge at all, What shall become of them after this life. Both sorts are
earnestly to be desired, to consider in what fearefull estate they be, who ha- G
uing not made so much as a beginning in the practise of a godly life, (for
so it may truly be said, if they haue not true & vnfained faith) are farre off
from this daily walking with God, which I haue shewed to be required by
him of all his faithfull seruants. They are also to weigh, how they can an-
swere this saying of the Lord Iesus, *Except yee repent, yee shall all perish.* And
Luk, 13, 3, that of Saint *Peter, if the righteous be scarcely saued, where shall the wicked and*
1, Pet, 4, 18, *vngodly appeare?* For besides that their estate shall be in the world to come,
easelesse and remedilesse, what is it that they desire heere, for the which
they can bee content to debarre themselues of the blessed immortalitie
of the soule, and the glorious resurrection of the bodie, and to go to the H
place of torment? doe they not see the sliperie and vncertaine condi-
on of all things heere below? and that they cannot promise themselues
continuance in one estate, seeme it neuer so prosperous, till the next mor-
Hos, 1, 9, Eph, 2, 12, ning? and that they are (whatsoeuer they imagine) *without GOD in the World*, the vilest of all creatures, the most cursed, except the diuels, and yet
diuels incarnate themselues also? And if they thinke they may repent
Ioh, 6, 70, when they will, (beside that late repentance is dangerous, if they might at-
taine to it) do they not see, that they shut vp the waie thereto from them-
selues whiles they may heare the Lord speaking thus to them: *Because when I called vpon you, ye would not heare, you shall crie your selues, and I will not* I
heare, saith the LORD? And if they should perswade themselues, that
their sinnes are not so great, what is more ridiculous? And what should I
say more? For if it were but the depriuing themselues of the infinite good
things which are to be inioied euen in this life, they are worthily to be re-
Prou, 1, 22. prooued and chalenged by that speech of Salomon, *O yee fooles, how long will ye loue foolishnesse, and ye scorners delight in scorning, and yee vnwise hate wisdome?*

And as great folly it is, to hope that punishments and troblesome times
heere, shall passe as they haue done, and as they think they will, euen like
vnto a showet of raine. But as *Noah* told the people of the old world, that K
when God meant to bring the flood that should couer the earth, it should
not rain one day, & cease another, but without intermission forty daies and
forty nights; which the people thought would not haue been so, but it did
Destruction commeth speedily. come to passe: euen so shall their confusion be, and when God will bring
their destruction, it shall come swiftly as a whirle-winde, and consume
them vtterly, as the fire dooth the stubble, before it make an end. And

as

A as *Nabuchaddnezzar* had twelue moneths granted him to repent in, but at the end of them, when he went forward in his sinne, euen while he was priding himselfe in his great Babell, the same houre he heard Gods sentence on him, and had it executed: so that he was driuen from men, and did eate grasse as the oxen, and his bodie was wet with the dew of heauen, till his haires were growen as Eagles feathers, and his nailes as birds clawes: so God will surely come and not delay, at his appointed time, and doe as hee hath said, to the sonnes of men, who are workers of iniquitie, and they shall not escape; and in the meane season their damnation sleepeth not. Dan. 4. 31. 32

And why will God deale thus with them? Verily because they by continu-
B ing in their sinne, put him in minde of the iudgement threatned against them, to execute it: whereas a man would thinke, that so many examples, both in Scripture, and in their owne experience, wherein they haue seene the fearefull execution of his threatnings after mens sin, hath growen to ripenesse, should driue them to preuent their destruction. And as none are without warnings one time or other, and those also fearefull ones for the time, by sickenesse, diseases, feare of death, wounded consciences, and other such accusations: so a man would thinke, in the time wherein they are sent, that they would remember such warnings while they liue, and neuer forget them. But like a wonder that lasteth but nine daies, so is there repentance, which vanisheth away as the
C dew of the morning by the heat of the day. Much like the foules which are afraid of the scarcrow, when it is first set vp in the field, but in time, will stand vpon the head thereof, and picke strawes out of the nose of it. I would haue thought my selfe, that many monstrous persons whom I haue visited in their sickenesse, when Gods wrath being vpon them, caused them to crie out, and promise amendment, would haue proued rare examples to others, of true conuersion to God; but to my great griefe, and to teach me experience, what becommeth of such vntimely fruits, they haue turned backe againe, as an arrow from the stone wall, and *as the dog to his owne vomit*; which causeth me to write that, which I haue often vttered with an heauie heart, That we had
D need to haue the doctrine of repentance oftner than any thing else, for that, sinne being rooted in vs, sticketh so fast. If we be warned of any thing but sin, one warning will serue: but many hundred sermons cannot purge that out, nor chase it away from vs. For when they heare that which sometime casteth them downe, yet as though they had beene beside themselues, while they were in such good moodes, they come to themselues againe, that is, to their olde course, and say: Shall we forgoe our pleasant life, our merrie companie, our braue stomackes which make vs famous, and to be spoken of? yea the meanest haue somewhat to holde themselues in, as it were in chaines, that they may not returne to God, least he should
E saue them.

But now I haue shewed them their estate, euen their shame, and the woe which they are in, and what varietie of spirituall and heauenly delights they haue forgone, by refusing to walke within the compasse of Christian dutie from day to day, (which sweetnesse of holy delightes God giueth his seruants as a taste of heauen in this life) what remaineth but this, that all (which will not shew themselues desperate, and wilfully to seeke their owne

Why God dealeth so.

* Note.

Gods warnings soone forgotten.

Note.

Lay it to heart. Pſal 50.22

confuſion) conſider this that I haue ſaid, though they haue long forgot God, and lay it to heart: and that they ſay with the Apoſtles euerie one ſeuerally, when Chriſt their maiſter told them that one among the reſt ſhould betray him; *Is it I maiſter?* and with *Paule*, when he was ſmitten downe at the gates of Damaſcus; *Lord what wilt thou haue me to doe?* yea and let them doe as the ſeruants of *Benhadad*, when they were in great feare of their liues by the king of Iſraell, *They put halters about their neckes, and came and humbled themſelues before him*, and ſaid they were his ſeruants, to the end they might finde fauour at his hands. Thus (I ſay) let them ſeeke the Lord while he may be found, and ſay: *Spare thy people, O Lord, and be no longer angrie with the ſheepe of thy paſture.* But let them doe it in truth, till the promiſes of God be beleeued of them, and applied to them, and piercing to the heart, and taking hold of the affections, ſo that they may ſee themſelues to be of the number of Gods people, and to go beyond all reprobates, and till the ſame word of God which they haue heard preached, hauing beene the ſeed of ſaluation to them, may be the mould of their conuerſation alſo, which they being caſt into, may be faſhioned after the doctrine of it. And the rather, for the renued peace and defence of the Goſpell, by the happie ſucceſſion of our moſt gracious Soueraigne the kings Maieſtie, as well as the hope we haue for the time to come, of *liuing ſafely vnder our vine and figge tree*: leaſt if they ſerue not the *Lord with ioy and a good heart for all ſuch good things, they procure ſuch plagues, as ſhall manifeſtly ſhew that he is angrie with them.* Now to ſhut vp all, if it be ſaid to me, that I haue ſhewed, how men may liue happily, but nothing hath bin ſaid about happie dying, be this for an anſwere. An happie life bringeth an anſwerable death, and the learning and accuſtoming of our ſelues to die and contemne the world while we liue, ſhall lead vs the way to eternall and bleſſed life, when we muſt die. For that knowledge, faith, hope and other grace is to vpholde and guide vs at death, which was the ſtaffe and ſtay of vs in our life, which God ſhed plentifully into our hearts both in our life, and at our death, to make vs bleſſed in both.

But otherwiſe then reprobates.

2. Pet. 1.23. Rom 6,17.

Deut. 28.46.

Of a good life comes a good death. Pſal. 37.37.

And of this Treatiſe, and of the whole booke thus much.

A SWEET

A ſweete Meditation of the

authors (long agoe) of the beneſit of reading, conference,

muſing on holy things, and praier containing a complaint, that theſe holy exerciſes are neglected for that which is worſe than nothing, euen mens ſinfull will.

1. OH, what a bleſſed thing it is
with godly learned to talke,
By reading and by conference,
both as we ſit and walke!

2 And oft to thinke vpon the ioy
by God for his prepared,
And eke to pray with groanes to him!
the like hath not been heard.

3 It doth reuiue our hearts moſt dull,
and bring our minds in frame:
It doth indue our ſoules with light,
made fit to praiſe Gods name.

4 It cauſeth vs our time to ſpend
in fruit, and heauenly ſort:
It keeps from euerie euill waie,
and ſo from ill report.

5 It holds our minds fro earthly thoghts
and vanities moſt vaine:
It doth become pleaſant and ſweet:
inſtead of irkeſome paine.

6 By this ill tidings are not feared,
afflictions are not heard:
But from impacience and ire,
hereby we are preſerued.

7 By meditation and reading,
with prayer annext thereto,
We make our gaine of that which we
are loath ence to forgoe.

8 It maketh vs a ſauour ſweet
in places where we come,
That ſome are gained to God thereby,
and folly hath no roome.

9 Bleſſed is he whoſe portion this,
inſtead of toile is giuen,
Whereby ſome cannot read a line
from morning vnto euen.

10 And as his lot in fairer ground
is caſt, whom this behighteth,
In reading and in ſtudie ſweet
that ioifully delighteth:

11 So he that ſeeth not this a grace,
and priuiledge moſt great,
Sorrow and ſhame ſhall him purſue,
and folly be his meat.

12 I ſpeake of thoſe, whoſe calling is
by learning for to liue:
Whom God would haue be free from (world,
and good example giue.

13 And ſo of euerie one, as he
hath libertie and leaue,
That he do not for fond delights
himſelfe hereof bereaue.

14 But Lord, what griefe it is to thinke
that this ſo happie a lot,
Should be trod downe, as pearles of (ſwine
of manie a drunken ſot!

15 That this deceitfull merchandise
of profit and of gaine,
Should darken so and blinde mens eyes
that they should loath this paine:

16 That some should dreame of honour
and of promotion, so: (high,
That this sweet state with all her
they should gladly forgo: (fruits

17 That neither Scripture giuē by God
nor books by learned made,
Can cause them be in loue with them,
and so forsake their trade.

18 Indeed it doth require the heart
from euill to be brought, (God
That louers of pleasure more than
may come to better thought:

19 I meane, that they may sin abhorre,
of euery loathsome kind:
And that their cheifest ioy may be,
from thence to weane their mind:

19 And with no lesse delight of heart
they wisdome may imbrace,
till godlinesse hath got in them
a roome and setled place.

20 Such shall it find a pleasure sweet,
their yeeres and time to spend
In Authors holy and diuine,
vntill their life do end.

21 And such therefore may be full sure
the forenamed fruites to reape:
And to inioy all good delights,
in measure and in heape.

22 If anie thinke this too great toile,
and state of life too hard:
Let him againe thinke, that full great
and sweet is the reward.

23 As for my selfe with Salomon
this one thing I may say:
That I haue had experience
of manie a happie day:

24 Such as deceitfull world doth yeeld
to such as it imbrace;
Yet neuer saw I pleasure like
vnto this heauenly grace.

25 What did I say, Not like to it?
no, nor to be compared:
For one it yeelded twenty fold
in pleasure and reward.

26 And least I should be thought to say
(like to the Poets vaine)
More then the truth in praise thereof,
and so should seeme to faine.

27 Full manie a thousand, euen of them
who haue their time ill spent
And vnto vaine delights their yeeres
and all their strength haue lent:

28 And haue not chose the better part
in wisdome for to grow;
Haue cried out fearefully at length,
and said, It hath been so.

29 All pleasure folly they did call,
which heretofore they found:
And sorrowed that they had no part
in that which was most sound.

30 They haue cried out of idle life
and of their youth misspent:
That to the reading of good bookes
their hearts they haue not bent.

31 For what though men should set
to seeke a pleasant life: (themselues
In all things ease and peace to finde,
and to be voide of strife.

32 Full

32 Full true it is, that without this,
their pleasure is but paine:
Right soone it shall depart from them,
and sorrow come againe.

33 Where are the mighty and the proude
and flouting ones become?
Some hundred yeeres agone they died,
and such as had their roome.

34 The rolls of kings and princes great
and Chronicles of late,
Record to vs full many a one
who liu'd in pomp and state.

35 A time they had, their time is gone
their glorie is decaied:
And since to such as dide not well,
a wofull hire is paide.

36 And as for men of lower place,
whom better we did know,
Whose crowne was bountie ease and wealth,
and did in dainties flow:

37 Behold it is with them, as if
they neuer heere had been,
As if no pleasure or no pompe
of theirs had once been seene.

38 And such as do remaine as yet,
and liue as they haue done,
Shall find the same which they haue found
when once their race is run.

39 So that small cause there is, we see,
this kinde of life to choose,
And for the same the sauour sweet
of heuenly life to loose.

40 But such as do in wisdome ioy,
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41 Therefore mine owne desire shall be,
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42 And such as these few rymes may
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I wish them that which to my selfe:
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43 Then happie we throughout our life
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44 Let the words of my mouth please thee,
and thoughts of heart, O God:
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45 As haue the dayes of sorrow been,
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FINIS.

¶ Admonition to the Reader.

GEntle Reader, I could not attend on the Print, and diuers faults by meanes thereof haue escaped: as points made in the sentence where they should not be; and one word wanting a letter, or hauing one too many: which yet may be knowne what they be, easily. These amend, if thou canst, as thou findest them. The other, which not being amended, would change the sense, I haue for the most part, and as my little leasure at this time suffered me, corrected. By the which patterne if thou amend the booke before thou readest it, in the pages wherein the faults are quoted, it shall be the easiest way, to reade with profit and good: and marke this, that seeing this word (reade) shall be oft vsed, after it be twice or thrice vsed, this letter (r) shall stand for the word (reade:) and so (p.) for pag. & (l.) for line.

Faults in the first Treatise, correct thus.

PAg.13,line,20, read bouerly.p.15 l.39.read in happy.p.105 l.21. e eliminacion.p.111 l.28.r. farewell to. p.125 l.37.r. distruit.p.26,l.8.r.them that chaue.l.26.r.and it be.l.28.r.beginne.p.28.in marg.r.point l.30.r.shall euer.p.29,l.15,r. by it.p.30,l.24,r.when by catechising.l.25,r the one.p.32,l.24.r.in him.p.38,l.20.r may not deceiue.l.29.r.we must.p. 39,l.27,r.receiue.l.44,r forward p.44,l.39,put out(our) p.49.l.1.r.accompanieth it. in mar.r.forwardnes.p.50.l.14.r. censures p.52,in marg.r wiles p.54.l.3.r and then in marg.r.bewarde.p.56.put out (hope) I last.r. this is their.p.57.l. 22.r.enemies l.33,r.giuing.p.58,l.45,r.now you.p.59.l.10,r.deuiseth.l.34.r.scleder.l.39.r.malancholie.p.62.l.15. put out the parenthesis.p.63.in mar.r cotpanion.p.66.l.3.r.reason why l.25.r.were not.p.67.l.31.r.Philip did.p.72.l. 29,r.carefully.p.74.l.33.r.vncertaine.p.76.l.14.r. are set downe, last line.r.the first Treatise.

In the second Treatise.

PAg.79,line,5.r.thus much p.80.l.26.r cafe.l.33.r.pretence.p.85.l.25.r.commendeth.l.26.r. proue by his fauour. p.84.l.4.r saying.p.89.l.19.r.verball.l.39.r.in this matter.p.90.l.23.r.if they did that well,they could in some.p.97. l.15.r.from another.l.32.r freely made.p.100.l.24.r.I haue sinde.l.44.r put he.p.103.l.40.r.greater, p.106.l.25.r.is.p. 107.l.28,put out(is) p.108.l.31.r.members.last line.r.properly.p.113.l.40.r.and to burie it.p.120,put out the first marginall note last line.r.disappoint.p.127.l.12.r.as the Apostle.l.22.r.beene.p.133.l.23.r.least he be found.p.134.l.44.r. children.p.136.l.38.r.in which feare.p.142.l.37.r.them to his.p.143.in marg.r.godly.p.148.l.33.r.their reason.l.41. put out (shall) p.140.l.28.r.that it set.p.150.l.41.r.intuing.in marg.r.an ill gouernement.p.155.l.34.r.beene at the. p.157.l.13 r.gone about.p.159.in marg.r.first in an heartie.p.161.l.7.put out (yet)p.162.l.6.r.with our.p.172.l.36.r. fasts.p.177,in marg.r.fit com.p.180.l.30.r.by a course.in marg.r. The first com.p.184.l.34.r.which is to line.p.185.l. 1.r.about.p.197.l.20.r.lawfull.p.198.l.34.r.are diuerse.l.39.r.euery one.p.220.in marg.r. foule falles.

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PAg 308.last line.put out the last (and)p.316.l.39.r. p.325.l.33.put out(to)p.334.l.26.r.we must.p.342.l.38. r.and as he.p.344.l.26.r.and hath his.p.364.l.10.r.for ther.p.379.l.37.r.never.p.390.l.8.r.without anger.p.392.l. 21.r.Chap.16.p.397.l.16.r.musing on.p.400.l.last.put out the first (as) p.404.l.18, put out (than) p.406.l.6.put out worldlinesse.p.420.l.34.r. saiour.

In the fifth treatise.

PAg.428,in marg.is little danger.p.433.l.16.r.and againe.p.434.l.3.r.forwarder.p.446.l.16.r.most incline.p.447 in marg.r.feared and letted.p.448.l.30.r.is it not.p.461.in marg.put out(kinde)p.478 l.39.r.make them. p.488.l. 24.r.vnsettling.p.493.l.5.r.flatterers.p.516.l.2.r.froward.

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PAg.530.l.4.r.peculiar.p.532.l.31.r.lurchen.p.534.l.21.r.acquaintance p.538.l.28.r.honourable.p.544.l.12.r. vnprofitableness.p.546.l.38.r.in the third & fourth Treatise of this booke.p.547.l.2.r.strayed.p.55.2.l.41.r.they see.p.566,in marg.r.we must be resolued.p.582.l.41.r.player-like sights.

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